AN

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LEXICON

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AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

PART 8 ي – ن

LIBRAIRIE DU LIBAN

Riad el-Solh Square

BEIRUT – LEBANON

1968

كَـــلمَة النَّـــاشِـــر

يَشْمُلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لـــينْ جَميـــعَ الألفاظِ الفِياسيَّة وَمُشْتَتّاتِها وَاَساليبَ استعِمَالاتها ، وَيَقَـــع في ثمانيَـــةِ مُجَلّداتٍ ؛ وَقَد استَغَرقَ تأليفُه نَيِّفاً وَ ثَلاثينَ سَنَة .

امَّـا الكِتابُ الثَّاني الذي كَانَ الدّكتُور لين يُزْمِـــعُ اِصدَارَهُ ، وَهـــو يَشْمُلُ الألفَاظَ وَالأوابدَ اللّغويّةَ النَادِرةَ ، فَقَد حَالَتْ وَفَاة المؤلِفِ عَـــام ١٨٧٦ دُون إكمالِه فَلَم يَصدر قَطّ .

وَقد قالَ الدّكتورج.ب. بادجَر في تعريفٍ لَه بمعجم لِين : « اِنّ هٰذا العَمَلَ الرَائعَ في شمولهِ وَغِنَاه ، في بحثهِ العَميق وَدِقّتهِ ، وَفي بَسَاطَةِ ترتيبهِ ، لَيَفُوق اِلِىَ حَدٍّ بَعيدٍ اَيَّ مُعجَمٍ كَان ، في أيّة لغَةٍ في العَالَم . »

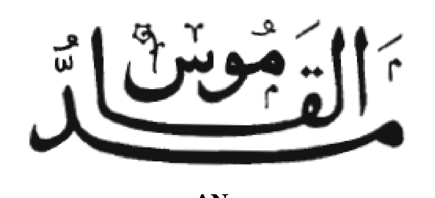
PUBLISHER'S NOTE

Edward William Lane's ARABIC - ENGLISH LEXICON Book I contains all the classical words, their derivatives, and there usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, "This marvelous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world."

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AN

ARABIC-ENGLISH

LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATION OMITTED IN THE **ḲÁMOOS**,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATION,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K. G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATION COMMONLY KNOWS
TO THE LEARNED AMONG THE ARABS
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN

BOOK I.—PART 8.



AND SUPPLEMENT.

EDITED BY STANLEY LANE-POOLE

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The twenty-fifth letter of the alphabet; called نُونٌ: it is one of the class termed ذَلْقِيَّةٌ [or liquids]; and is a letter of augmentation. — — نّ with teshdeed, and preceded by a fat-hah, is sometimes redundantly affixed to a word at the end of a verse: see an ex. voce تَوٌّ. — — ن, the sign of the dual, with damm, in one dial., instead of kesr, see خَشِيفٌ. — — See also صَادٌ. — — As a numeral, it denotes fifty. نأ R. Q. 1 نَأْنَأَهُ He fed him, or nourished him, well. (K.) — He restrained him, or turned him back, (El-Umawee, S, K,) from a thing that he desired to do. (El-Umawee, S.) — نَأْنَأَ فِى الرَّأْىِ, inf. n. نَأْنَأَةٌ and مُنَأْنَأَةٌ; [the latter an unusual form of inf. n.;] and ↓ تَنَأْنَأَ; He was weak, (M, K,) or confused; (S;) and not firm or sound, (S, M, K,) in his judgment, or opinion. (S, M, K.) — — نَأْنَأَ فِى الأَمْرِ He was weak in the affair. (S.) — — نَأْنَأَ عَنْهُ, and ↓ تَنَأْنَأَ, He was unable to do it. (K.) — — نَأْنَأَ, inf. n. نَأْنَأَةٌ; (AA;) and ↓ تَنَأْنَأَ; (S;) He was weak, feeble, or remiss. (AA, S, TA.) R. Q. 2 see R. Q. 1 in three places. نَأْنَأٌ and ↓ نَأْنَاءٌ (S, K) and ↓ نُؤْنُوءٌ and ↓ مُنَأْنَأٌ Weak; cowardly. (S, K.) — — نَأْنَأٌ One who frequently turns about, or rolls, the pupil, or black part, of his eye. (K.) نَأْنَأَةٌ: see the verb. — — Weakness. (AA, S.) — — طُوبَى لِمَنْ مَاتَ فِى النَّأْنَاةِ [Good betide him who hath died in (the time of) weakness!] i. e., in the first of El-Islám, before it acquired strength, (S,) and its adherents and assistants multiplied. (TA.) نَأْنَاءٌ, نُؤْنُوءٌ, and مُنَأْنَأٌ: see نَأْنَأٌ. نأت 1 نَأَتَ, aor. ^نَأِ, (S, K,) contr. to analogy, like يَرْجِع, (TA,) and ^نَأَ, (K,) agreeably with analogy, (TA,) inf. n. نَئِيتٌ, (S, K,) of the measure فَعِيلٌ, because it signifies a sound, like أَنِينٌ, (TA,) and نَأْتٌ, (K,) contr. to analogy, because the verb is intrans., (TA,) He (a man, S) moaned; or breathed violently, or with moaning; or uttered his voice or breath with moaning; syn. أَنَّ, (S, TA) and نَهَتَ: (S, K:) or it signifies he uttered a louder sound than such as is termed أَنِينٌ. (K.) — نَأَتَهُ He envied him; (K;) [as also نَأَدَهُ]. — نَأَتَ, inf. n. نَأْتٌ, He walked, or went, at a slow pace. (L.) نَأَّتٌ i. q. نَهَّاتٌ: (S:) النَّأَّتُ The lion. (K.) نأج 1 نَأَجَ فِى الأَرْضِ, aor. ^نَأَ, inf. n. نُؤُوجٌ, He went, went away, departed, or set forth journeying, through the land, or earth. (S, K.) — — نَأَجَ الخَبَرُ The news, tidings, or information, went, or went away, through the land. (T.) — — نَأَجَتِ الرِّيحُ, aor. ^نَأَ, inf. n. نَئِيجٌ, The wind became in a state of commotion: blew with a swift course, and with a sound. (S, K.) — — نَأَجَتِ الرِّيحُ المَوْضِعَ The wind passed swiftly over the place. (TA.) — — نُئِجَ القَوْمُ (like عُنِىَ [pass. in form but neut. in signification] TA) The people experienced, or suffered, a swift and sounding wind. (S, K.) [See an ex. voce مَنْأَجٌ.] — — نَأَجَتِ الإِبِلُ فِى سَيْرِهَا [The camels were swift in their pace]. (TA.) — — نَأَجَتِ الرَّائِحَةُ i. q. عَجَّت, [app., The odour diffused itself strongly or powerfully]. (TA.) — نَأَجَ, (aor. ^نَأَ, inf. n. نَأْجٌ, TA,) It (an owl) uttered a moaning cry; or hooted; syn. نَأَمَ: (K:) and in like manner a man. (TA.) — — نَأَجَ, (aor. ^نَأَ and نَأِ, inf. n. نَأْجٌ and نُؤَاجٌ, TA,) He (a bull) lowed. (K.) — — نَأَجَ إِلَى اللّٰهِ, (aor. ^نَأَ, TA,) He humbled, or abased, himself, with earnestness, in supplication, to God. (S, K.) — نَئِجَ He ate weakly, or feebly. (K.) رِيحٌ نَؤُوجٌ Wind in a state of commotion: (S, K:) swift in its course, and making a sound: pl. نَوَائِجُ. (TA.) نَأَّجٌ Quick; swift. (TA.) — — النَّأَّجُ The lion: (K:) so called because of his quick leaping, or springing. (TA.) — نَأَّجٌ A bull that lows much. (TA.) — — A man having a high voice. (TA.) نَائِجَاتٌ [Birds of the kind called] هَام uttering cries. (S, L, K.) [In the CK, for هام is put هَوَامّ. See an ex. voce مَنْأَجٌ.] — — Also, Winds blowing violently: (TA:) pl. نَوَائِجُ. (A.) أُدْعُ رَبَّكَ بِأَنْأَجِ مَا تَقْدِرُ عَلَيْهِ Supplicate thy Lord with the utmost humility, or abasement, and earnestness, of which thou art capable. (TA, from a trad.) مَنْأَجٌ [A place where a wind blows with a swift course and with a sound]. Ex. وَتُنْأَجُ الرُّكْبَانُ كُلَّ مَنْأَجِ بِهِ نَئِيجُ كُلِّ رِيحٍ سَيْهَجِ (S.) — — [A place where birds of the kind called هَام utter their cries]. Ex. وَاتَّخَذَتْهُ ↓ مَنْأَجًا النَّائِجَاتُ (TA [but quoted in the S as an ex. of مناج in the former sense].) حَدِيثٌ مَنْؤُوجٌ i. q. مَعْطُوفٌ [app. A distorted story]: (K:) so explained by ISk, as occurring in the following verse: قَدْ عَلِمَ الأَحْمَاءُ وَالأَزَاوِيجُ أَنْ لَيْسَ عَنْهُنَّ حَدِيثٌ مَنْؤُوجْ (TA.) نأد 1 نَأَدَتْهُ دَاهِيَةٌ, (aor. ^نَأَ, A, inf. n. نَأْدٌ, L,) A calamity befell him: (K:) or pressed heavily upon him, and distressed him. (A.) — — See نَأَتَ. نَأْدٌ and ↓ نَآدَى (S, L. K) and ↓ نَؤُودٌ (L, K) A calamity: (S, L, K:) pl. of the second, ??. (L.) — — دَاهِيَةٌ نَآدٌ, and ↓ نَآدَى, and ↓ نَؤُودٌ, (A, L,) A calamity that presses heavily, and distresses. (A.) نَآدَى: see نَأْدٌ. نَؤُودٌ: see نَأْدٌ. نأش 1 نَأَشَهُ, aor. ^نَأَ, (S,) inf. n. نَأْشٌ, (S, A, K,) He postponed, delayed, or retarded, it, syn. أَخَّرَهُ; (S, M, A, * K, *) namely, an affair. (S, M.) — — He made it (a thing) to be distant, or remote; put it at a distance; put it, or sent it, away, or far away. (TA.) — نَأْشٌ also signifies The taking, or reaching, [a thing,] absolutely, or with the hand, or with the extended hand; (A, K;) and so ↓ تَنَاؤُشٌ, (Msb,) and تَنَاوُشٌ, (Msb, K,) and نَوْشٌ: (IDrd, TA:) or ↓ تَنَاؤُشٌ, with ء, signifies the taking from a distant place; and without ء, the taking from a near place. (Th, TA.) You say, نَأَشْتُهُ, inf. n. نَأْشٌ, I took it, or reached it, absolutely, or with my hand, or with my extended hand. (TA.) And it is said in the Kur, [xxxiv. 51,] وَأَنَّى لَهُمُ التَّنَاؤُشُ ↓, and التَّنَاوُشُ, with and without ء, accord. to different readers: (TA:) with ء, the word is from النَّوْشُ, the و being changed to ء because of the dammeh; [so that the meaning is, But how shall the attaining of belief be possible to them?] (Zj, Bd; *) or from نَأَشْتُ as signifying تَأَخَّرْتُ [see 6 below]; so that the meaning is the reaching [or attaining] from afar: (Bd:) or from نَئِيشٌ, meaning, "motion in a state of slowness or tardiness: " (Zj:) or it is from نَأَشْتُ الشَّىْءَ, (Bd,) inf. n. نَأْشٌ, (IB, TA,) signifying I sought, or sought for or after, the thing: (IB, Bd:) [so that the above phrase in the Kur. may be rendered But how shall the seeking of belief be possible to them?] — — It also signifies, (namely نَأْشٌ,) The taking [a thing]: and seizing violently: (A, K:) or taking in a violent seizure: you say, نَأَشَهُ, inf. n. نَأْشٌ, he took him, or it, in a violent seizure. (TA.) 6 تَنَاءَشَ He, or it, became, or remained, behind; became delayed, or retarded; it became postponed; syn. تَأَخَّرَ; (S;) and so ↓ نَأَشَ, said of a man; (Bd, xxxiv. 51;) and ↓ انتأش, (S, TA,) said of an affair. (S.) — — He, or it, became distant, or remote; or he went, removed, retired, or withdrew himself, to a distance, or far away; (S, TA;) as also ↓ انتأش. (TA.) — See also 1, in three places. 8 إِنْتَأَ^ see 6, in two places. نَؤُوشٌ Strong; overcoming; or prevailing; (K;) possessing might or strength, courage, valour, or prowess. (TA.) You say also, قَدَرٌ نَؤُوشٌ An overcoming decree; as also نَوَّاشٌ. (TA.) See also art. نوش. فَعَلَهُ نَئِيشًا He did

it lastly, or latterly, or last of all. (S, A, K.) And جَآءَ نَئِيشًا He came lastly, or latterly, or last of all: (A:) or slowly, tardily, or late. (TA.) And لَحِقَنَا نَئِيشًا مِنَ النَّهَارِ He overtook us after the day had declined; (Ibn- 'Abbád, K;) i. e., he held back from us, and then followed us in haste, fearing escape. (TA.) — — نَئِيشٌ also signifies Motion in a state of slowness or tardiness. (Zj.) — Th also explains نَئِيشٌ as signifying Distant or remote. (TA.) ناط &c. See Supplement نب 1 نَبَّ, aor. ـَ3نَبِ, inf. n. نَبِيبٌ (S, K) and نَبٌّ and نُبَابٌ; and ↓ نَبْنَبَ; He (a goat) uttered a sound, or cry, [or rattled,] and was excited by desire of the female: (S:) or uttered a sound, or cry, [or rattled,] when excited by desire of the female, (K,) or at rutting-time. (TA.) لَا تَنِبُّوا عِنْدِى نَبِيبَ التُّيُوسِ (assumed tropical:) Do not cry out [in my presence like as he-goats rattle at rutting-time]. Said by 'Omar to some persons who had come to make a complaint to him. (TA.) — — [Hence,] نَبَّ (assumed tropical:) He desired sexual intercourse. (TA.) — — نَبَّ عَتُودُهُ (assumed tropical:) He was proud, or behaved proudly, and magnified himself. (K.) 2 نبّب, inf. n. تَنْبِيبٌ, It (a plant) produced a knotted stem. (K.) — — إِنِّى أَرَى الشَّرَّ نَبَّبَ (assumed tropical:) [Verily I see evil, or the evil, to have grown, like a plant producing knotted stems]. (TA.) 4 انبهُ طُولُ العُزْبَةِ (assumed tropical:) [Length of celibacy made him to be desirous of sexual intercourse]. (TA.) — — انبّ, inf. n. إِنْبَابٌ, if not a mistake for انبت, inf. n. انبات, meaning " he became pubescent," probably signifies He was excited, and uttered libidinous sounds, with the desire of sexual intercourse. (TA.) See R. Q. 1. 5 تنبّب It (water) was made to flow; or was set a flowing. (K.) R. Q. 1 see 1. — — نَبْنَبَ (tropical:) He (a man, TA) talked nonsense, (and uttered libidinous sounds, TA,) in concubitu: (K:) implying his acting like a he-goat at rutting-time. (TA.) — — He prolonged his work, to do it well. (K.) نَبَّةٌ A disagreeable, or abominable, smell. (K.) Probably a mistake for بَنَّةٌ; and therefore not mentioned by the leading lexicographers. (TA.) نُبِّىٌّ A table (مَائِدَة) made of palm-leaves. (K, voce بِنِّىٌّ, q. v.) أَنْبُبٌ or أُنْبُبٌ: see أُنْبُوبٌ and أُنْبُوبَةٌ see أُنْبُوبٌ. — — أُنْبُوبُ قَرْنٍ (assumed tropical:) That part of a horn that is above the knotty portion, to the extremity: [i. e., the smooth part]. (TA:) — — أُنْبُوبٌ (tropical:) The spout, or tube, of a jug. (TA.) — — (assumed tropical:) A pipe of a tank, or cistern, through which the water flows: either from تَنَبَّبَ, or from أُنْبُوبٌ as signifying " an internodal portion " of a reed, or cane. (TA.) — — أَنَابِيبُ الرِّئَةِ (tropical:) The [bronchi, or] air-passages of the lungs. (K.) ↓ أَنْبُبٌ or أُنْبُبٌ is said to signify the same, in an instance mentioned by IAar, in which a poet speaks of the substance resembling lights which a camel in heat protrudes from his mouth, and which is called غِيلَة, as coming forth بَيْنَ الأَنْبُبِ: in which case, the word, if أَنْبُب, may be a pl., regularly أَنْبَّ, of which the sing. is نَبٌّ; or, if with dammeh to the hemzeh, it may be a contraction of أُنْبُوب, used as a coll. gen. n., in a pl. sense. (TA.) — — أُنْبُوبٌ A way, or road. (K.) [Ex.] إِلْزَمِ الأُنْبُوبَ أُنْبُوبَ Keep to the way, or road. (As.) — — جَبَلٍ (tropical:) A track, or streak, (طَرِيقَةٌ,) in a mountain, (K,) appearing distinctly therein: of the dial. of Hudheyl: (TA:) Ex. ذَهَبَ فِى كُلِّ انبوبٍ [He went along every track of the mountain, or mountains]. (TA.) [As a coll. gen. n., used in the pl. sense: ex.] Málik Ibn-Khalid El-Khuzá'ee says, فِى رَأْسِ شَاهِقَةٍ أُنْبُوبُهَا خُصُرٌ [On the top of a lofty mountain, the streaks of which are green]. (TA.) — — أُنْبُوبٌ (tropical:) A row of trees (K) &c. (TA.) [See أُسْكُوبٌ.] — — أُنْبُوبٌ An elevated tract of land: (K:) one that is fine (رقيق) and elevated: pl. أَنَابِيبُ. (TA.) أُنْبُوبَةٌ An internodal portion of a reed or cane; such a portion thereof as intervenes between two joints, or knots: (Lth, S:) i. q. كَعْبٌ, [which signifies as above, and also a joint, or knot,] with reference to a reed, or cane, or a spear-shaft: (K:) as also ↓ أُنْبُوبٌ (Lth, K) and ↓ أُنْبُبٌ, which latter is probably a contraction: (K:) [see below:] or the pl. of انبوبة is أُنْبُوبٌ and أَنَابِيبُ: (S:) [or انبوب is a coll. gen. n., of which the n. un. is انبوبة, and the pl. انابيب: see also art. انب]. — — [Hence,] اِجْعَلِ الأَمْرَ أُنْبُوبَةً وَاحِدَةً Make thou the affair, or case, [uniform, or] one uniform thing. (Fr. in TA in art. بأج.) — — [Also, A sheath of a plant. See أُمْصُوخَةٌ]. — — And Any kind of tube. See قَصَبٌ.] نبأ 1 نَبَأَ. (K,) inf. n. نَبْءٌ, (TA,) He uttered a low voice, or sound: or he (a dog) cried, or barked. (K.) [See نَبَحَ.] — نَبَأَ, aor. نَبَأَ, inf. n. نَبْءٌ and نُبُوءٌ, He was exalted, or elevated. — نَبَأَ عَلَيْهِمْ, (K,) inf. n. نَبْءٌ and نُبُوءٌ, (S,) He assaulted them; came forth upon them: (K:) like نَبَعَ and نَبَهَ: he came upon them. (AZ, S.) [See also نَابِئٌ.] — — نَبَأَ He went forth from a land to another land. (S, K.) [See نَابِئٌ.] — — نَبَأَتْ بِهِ الأَرْضُ i. q. جَآءَتْ به, The land brought, or led him: (S, L:) [accord. to Golius, The land brought, or produced, it: but it is a phrase well known to the learned among the Arabs in the present day, as similar to " نَادَاهُ تُرَابُهُ his dust, or earth, (i. e. the place of his burial,) called him: " and the explanation which I have given is confirmed by the citation, in the S, of the following verse, of Hanash Ibn-Málik, immediately after نبات به in the sense of جاءت به:] فَنَفْسَكَ أَحْرِزْ فَإِنَّ الحُتُو فَ يَنْبَأْنَ بِالمَرْءِ فِى كُلِّ وَادْ [Then take good care of thyself; for deaths (of various kinds) bring (or lead) a man into every valley (or place): i. e., fate brings him to the place where he is destined to be buried, whereever it be]. (S.) — — نَبَأَ, aor. نَبَأَ: see 4. 2 نبّأ: see 4. 3 نابأهُ He acquainted or informed him, and the latter did the same. (K.) — — Also, simply, He acquainted or informed him. (TA.) — — نَابَأَهُمْ He quitted their neighbourhood; withdrew to a distance from them. (K.) [See also art. نبو.] 4 انبأهُ إِيَّاهُ, and بِهِ, (and عَنْهُ, S, K, art. كود;) and ↓ نَبَّأَهُ (S, * K) and ↓ نَبَأَهُ, (S, * TA,) each followed by اياه or به; (TA;) He informed him, or told him, of it: (K:) or these verbs, followed by اياه, signify he made him to know it; and followed by به, he informed him, or told him, of it. (TA.) — — Es-Semeen says, that انبأ and نبّأ and اخبر and خبّر, when they convey the meaning of knowledge, are triply transitive, or may govern three objective complements, the greatest number that any verb can govern: (TA:) [ex. أَنْبَأْتُ زَيْدًا عَمْرًا قَائِمًا I acquainted Zeyd that 'Amr was standing]. — — It is also said, that ↓ نبّأ has a more intensive signification than انبأ: ex. مَنْ أَنْبَأَكَ هٰذَا قَالَ نَبَّأَنِى العَلِيمُ الخَبِيرُ [Who hath acquainted thee with this? He said, The Knowing, the Intelligent (God), hath apprized me: Kur, lxvi. 3]. (TA.) — — Sb has mentioned أَنَا أَنْبُؤُكَ [for انا أُنْبِئُكَ] as used for the sake of conformity in sound with a preceding word. (M, TA.) [See art. جوأ.] — رَمَى فَأَنْبَأَ He cast, or shot, but did not split, or cleave, or make a slight cut, or scratch: (S, K:) or, did not penetrate. (K.) 5 تنبّأ, (S, K,) said to have been pronounced with ء universally; (Sb, S;) but in the L, تنبّى; (TA;) He arrogated to himself the gift of prophecy, or office of a prophet. (L, K.) 10 استنبأ النَّبَأَ He sought, or searched after, information, or news. (K.) — — وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ (in the Kur, x. 54) means And they will ask thee to inform them, [saying,] Is it true? (Bd.) نَبَأٌ Information; a piece of information; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative, or narration; a story: or what is related from another or others: syn. خَبَرٌ: (S, Msb, K:) it is generally held to be syn. with خَبَرٌ; but accord. to Er-Rághib, signifies an announcement of great utility, from which results either knowledge or a predominance of opinion, and true: (TA:) pl. أَنْبَآءٌ. (K.) — — النَّبَأُ العَظِيمُ [Kur, lxxviii. 2,] accord. to some, The Kur-án: others say, the resurrection: and others, the case of the Prophet. (TA.) — — الأَنْبَآءُ, in the Kur, xxviii. 66, (فَعَمِيَتْ عَلَيْهِمُ الأَنْبَآءُ) signifies The allegations, pleas, or excuses. (TA.) نَبْأَةٌ An eminence, or protuberance, in the earth, or ground. (TA.) — — نَبْأَةٌ A low voice, or sound: (S, K:) or the cry, or barking, of dogs. (K.) نَبِيْءٌ, (S, K,) pronounced with ء in the dial. of the people of Mekkeh, (S,) whose pronunciation of it is disapproved by Sb on account of its uncommonness; (TA;) by others, نَبِىٌّ, without ء; (S, K, TA;) A prophet: (TA:)

of the measure فَعِيلٌ used in the sense of the measure مُفْعل [i. e. مُفْعِلٌ or مَفْعَلٌ] (IB) or فَاعِلٌ (S, Es-Sunoosee) or مَفْعُولٌ; (Es-Sunoosee) i. e., who acquaints or informs mankind, (S, K, TA,) or who is acquainted or informed, respecting God and things unseen: or accord. to some, it is derived from نَبْوَةٌ and نَبَاوَةٌ signifying " elevation; " (see art. نبو;) in which case it is originally without ء: or, accord. to others, from نَبِىْءٌ in a sense given below; that of " a conspicuous way. " (TA.) It is a less special word than رَسُولٌ [when thereby is meant an apostle of God]; for every رسول is a نبىّ, but not every نبىّ is a رسول. (TA.) Pl. أَنْبِيَآءُ (S, K, without ء, because the ء is changed into ى in the sing., S,) and نُبَأءُ (S, K, like كُرَمَآءُ [pl. of كَرِيمٌ] TA,) and أَنْبَآءٌ [K, these two preserving the original radical ء] and نَبِيُّونَ, (K,) without ء: (TA:) but some pronounced the first and last of these pls., in the Kur-án, with ء; though the more approved pronunciation is without ء. (TA.) The dim. is نُبَيِّئٌ, (S, K,) with those who make the pl. نُبَآءٌ [or أَنْبَآءٌ]; but with those who make the pl. أَنْبِيَآء, it is نُبَىٌّ. (K.) — — An Arab of the desert said to Mohammad, يَا نَبِىْءَ اللّٰهِ, and the latter disapproved of his pronouncing نبىء in this case with ء, because, as it signifies An emigrant, he meant thereby to call him an emigrant from Mekkeh to El-Medeeneh. (S, K, TA.) — — نَبِىْءٌ A conspicuous, an evident, or a clear, way. (K.) Hence, accord. to some, the apostle [or rather prophet] is so called, because he is the conspicuous, evident, way, that conducts to God. (MF.) — — نَبِىْءٌ and ↓ نَابِئٌ An elevated, or a protuberant, or gibbous, place. (K.) — — Hence it is said in a trad., لَا تُصَلُّوا عَلَى النَّبِىْءِ [Pray not upon the place that is elevated, or protuberant]. (K.) نُبُوْءَةٌ, (K, in the CK نُبُوَّة) in which the ء is sometimes softened in pronunciation, and sometimes [or rather generally] changed into و which is incorporated into the preceding و so that the word is written and pronounced نُبُوَّةٌ, (TA,) Prophecy; the gift of prophecy; the office, or function, of a prophet. (MA, K.) Dim. نُبَيِّئَةٌ. (S, K.) نَابِئٌ act. part. n. of نَبَأَ. — — A bull [app. a ثَوْرٌ وَحْشِىٌّ] that goes forth from one land or country to another. (TA.) — — A torrent that comes forth from another land or tract. (S.) — — A man coming forth unexpectedly from an unknown quarter. (S, A.) — — [See also نَبِىْءٌ.] هَلْ عِنْدَكُمْ نَابِئَةُ خَبَرٍ, i. q. جَائِيَةُ خَبَرٍ, [Have ye any current news? or — news from a distant place? &c.: see جائبة]. (A.)

نبت 1 نَبَتَ, (S, M, K,) aor. نَبُتَ, inf. n. نَبْتٌ and نَبَاتٌ; [which two ns. see mentioned as substs.;] and ↓ تَنبّت; (M;) and ↓ انبت; (Fr, S, K;) [respecting which last see below;] It (a thing, M, or a leguminous [or other] plant, S, K,) grew; grew forth; sprouted; vegetated; or germinated. (S, M, K.) As disallows ↓ انبت in this sense; but AO allows it, alleging the words of Zuheyr, حَتَّى إِذَا ↓ البَقْلُ أَنْبَتَ [Until, when the leguminous plants grew]. نَبَتَ and ↓ أَنْبَتَ are said to be like مَطَرَتِ السَّمَآءُ and أَمْطَرَت. In the Kur, xxiii. 20, Ibn-Ketheer, Aboo-'Amr and El-Hadremee read تُنْبِتُ: others, تَنْبُتُ: but ISd says, that, accord. to the former reading, some hold ب, which follows تُنْبِتُ, to be redundant; and others hold that مَا تُنْبُتُ is understood after تُنْبِتُ. Fr holds them to be syn. (TA.) — — نَبَتَ عَلَى حَالَةٍ حَسَنَةٍ He, or it, grew in a good manner, condition, or state. (L.) — — نَبَتَ, inf. n. نُبُوتٌ, (tropical:) It (a girl's breast) became swelling, prominent, or protuberant. (K.) — — نَبَتَتِ الأَرْضُ, and ↓ أَنْبَتَت, The land produced, or gave growth to, plants, or herbage. (S, K.) 2 نبّت, inf. n. تَنْبِيتٌ, (tropical:) He fed or nourished, or reared or brought up, a child: (S, K:) he nourished a girl, and nursed her up well, hoping that she might profit excellently. (TA.) — — نَبِّتْ أَجَلَكَ بَيْنَ عَيْنَيْكَ (tropical:) Plant the term of thy life before (lit. between) thine eyes; i. e., keep it ever before thee]. (S.) — — نبّت, inf. n. تَنْبِيتٌ, He planted a tree. (M, S, K.) — — He sowed seed, (M,) or grain. (A.) 4 انبتهُ, (S, K,) inf. n. إِنْبَاتٌ [for which نَبَاتٌ occurs, as shown below], (TA,) He (God) caused it, or made it, (a plant) to grow, vegetate, or germinate. (S, K.) — — انبت, inf. n. إِنْبَاتٌ; for which inf. n. نَبَاتٌ occurs in the Kur, iii. 32; and lxxi. 16; (tropical:) He (God) caused a child to grow. (TA.) — — See 1. — — انبت His (a boy's) hair of the pubes grew forth; (S, K;) he having nearly attained the age of puberty. (TA.) He (a boy) became hairy: and in like manner a girl. (Msb.) 5 تَنَبَّتَ see 1. 10 استنبتهُ [He endeavoured to make it grow, or vegetate, or germinate]. (TA, art. بلس.) استنبتهُ بالبَذْرِ [He grew it, or raised it, by means of seed], and بِالنَّوَى [by means of date-stones], and بالغَرْسِ [by means of planting]. (Mgh, art. حرث.) نَبْتٌ and ↓ نَبَاتٌ [properly coll. gen. ns.] are syn., (S, K,) [signifying A plant, a herb: and plants, herbs, or herbage:] whatever God causes to grow, vegetate, or germinate, in the earth: (Lth:) the latter is an inf. n. used as a subst.: (Lth:) or it is a subst. which is used in the place of an inf. n. of أَنْبَتَ: (Fr:) n. un. of the former نَبْتَةٌ; (AHn;) [and of the latter نَبَاتَةٌ of which the pl. نَبَاتَاتٌ is mentioned in the K in this art., and frequently occurs in other works]. — — أَهْلُ بَيْتٍ وَأَهْلُ نَبْتٍ A people of the highest rank, or nobility, and a people whose property has grown to the most flourishing state by means of their own exertions. (L, from a trad.) نِبْتَةٌ The manner, form, state, or condition, in which a thing grows, or germinates. (L.) — — إِنَّهُ لَحَسَنُ النِّبْتَةِ Verily he, or it, is of a goodly manner, &c., of growth. (L.) نَبَاتٌ: see نَبْتٌ. — — سُكَّر نَبَات [Sugar-candy; so called in the present day;] an admirable kind of sugar, of which are made pieces resembling crystal, intensely white and lustrous: app. Persian, and post-classical. (MF.) خَبِيثٌ نَبِيتٌ Vile, and contemptible, or despicable: (Lh, K:) said of a man, and of a thing. (TA.) In some copies of the K, and in the L, instead of حَقِيرٌ, we read فَقِيرٌ, [accord. to which, the meaning is vile, and poor]. (TA.) نَبِيتَةٌ sing. of نَبَائِتُ, which latter signifies the ridges that are raised along the edges of rivulets such as are called فُلْجَان (in the CK, (فَلْجَان) to retain the water: النبائت being expl. by أَعْضَادُ الفُلْجَانِ: so in the L, &c.: in several copies of the K we read, in the place of اعضاد, اغصان: but this is a mistake. (TA.) نَابِتٌ كُلِّ شَىْءٍ What is fresh, or new, of anything, when it is growing forth small. (TA.) نَبَتَتْ لَهُمْ نَابِتَةٌ There grew up unto them young offspring, (S, K,) that became conjoined to the old, and increased their number. (TA.) Dim. نُوَيْبِتَةٌ. (L.) — — إِنَّ بَنِى فُلَانٍ لَنَابِتَةُ شَرٍّ [Verily the sons of such a one are an evil offspring]. (S.) — — مَا أَحْسَنَ نَابِتَةَ بَنِى فُلَانٍ How good is the manner, condition, or state, in which grow (مَا تَنْبُتُ عَلَيْهِ, see 1,) the camels &c., (أَمْوَال) and children of the sons of such a one! — — نَابِتَةٌ (TA) and نَوَابِتُ [pl. of the former] (S, K) Inexperienced young men. (S, K.) You say, هٰذَا قَوْلُ النَّابِتَةِ, and النَّوَابِتِ, This is the saying of inexperienced young men. (TA.) — — النَّوَابِتُ The name of a certain sect who introduced strange innovations in El-Islám. (A, TA.) El-Jáhidh couples them with the رَافِضَة. (MF.) مَنْبِتٌ: see مَنْبَتٌ. مَنْبِتٌ (tropical:) Origin, or race, [from which a man springs;] syn. أَصْلٌ. (L.) So in the phrase إِنَّهُ لَفِى مَنْبِتِ صِدْقٍ (tropical:) Verily he belongs to an excellent race; is of an excellent origin]: and so in the phrase فِى أَكْرَمِ المَنَابِتِ [of the most generous of origins, or races.] (TA.) — — مَنْبِتٌ A place in which plants, or herbs, grow: (S, K:) dev. from the constant course of speech: analogically it should be ↓ مَنْبَتٌ: (K:) as the aor. of the verb from which it is derived is not يَنْبِتُ, with kesreh: but there are other examples like it; as مَسجِدٌ and مَطْلِعٌ &c.: ↓ مَنْبَتٌ, however, also sometimes occurs. (TA.) [Pl. مَنَابِتُ.] أَرْضٌ مِنْبَاتٌ [Land abounding with plants, or herbage]. (K,

voce رَحَبَةٌ, &c.) مَنْبُوتٌ (contr. to analogy, S, [for مُنْبَتٌ,]) A plant caused to grow, or germinate. (S, K.) مُتَنَبِّتٌ Firmly rooted; syn. مُتَأَصِّلٌ. (TA.) تَنْبِيتٌ and ↓ تِنْبِيتٌ, (K,) the latter so written, not as being so originally, but for the sake of agreement in sound [with respect to the first and second vowels], (AHei,) a subst., signifying What grows or germinates, of slender (i. e. small, TA,) trees, [or shrubs,] and large: (K:) ex., بَيْدَاءُ لَمْ يَنْبُتْ بِهَا تَنْبِيتٌ [A desert in which there grew not aught of shrubs or of large trees]: (TA:) young shoots of palmtrees: (IKtt:) the prickles and branches that are cut off from a palm-tree, to lighten it. (AHn, as from 'Eesa Ibn-'Omar.) — — Pieces of the hump of a camel. (L.) تِنْبِيتٌ: see تَنْبِيتٌ. يَنْبُوتٌ [coll. gen. n.] A certain species of trees: (S:) poppy-plants; syn. شَجَرُ الخَشْخَاشِ: and other trees of a large kind: or the trees called خروب [see below]: (K:) or a kind of thorny trees, having branches and leaves, with a fruit of the kind called جِرْوٌ, i. e., round; called in 'Omán غاف: n. un. with ة: AHn says that there are two species of ينبوت; one of these is a kind of thorny and short trees, also called خَرُّوب [q. v.] having a fruit resembling a bubble, in which are red grains, having an astringent effect upon the bowels, used as a medicine; the other species is a large species of trees: ISd says, An Arab of the desert, of the tribe of Rabeea, described to me the ينبوتة as [a tree] resembling a large apple-tree, the leaves of which are smaller than those of the apple, having a fruit smaller than the زُعْرُور, intensely black and intensely sweet, with grains, or stones, which are put into scales, or balances: [evidently meaning the carob, or locust-tree, (see خَرُّوب,) whence our term "carob," applied to a small weight, the twenty-fourth part of a grain]. (L [See غافٌ and فُرْفُورٌ.])

نبث 1 نَبَثَ, aor. نَبُثَ, inf. n. نَبْثٌ; (and ↓ انتبث, K;) i. q. نَبَشَ; (AZ, S, K;) i. e., He dug with the hand. (AZ, S.) — — نَبَثَ, aor. نَبُثَ, inf. n. نَبْثٌ, He took forth, or dug out, dust, or earth, from a well or a river. (L.) — — نَبَثُوا عَنِ الأَمْرِ (tropical:) They searched, or sought, for, or after, the thing; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it. (TA.) — نَبَثَ, [aor. نَبُثَ,] inf. n. نَبْثٌ, (tropical:) He was angry. (K.) 6 تَنَابَثُوا عَنِ الأَسْرَارِ (tropical:) They searched into each other's secrets. (A.) 8 انتبث: see 1. — — He took; received into his hand. (K.) — — He tucked up the skirts of his shirt, or the like, when sitting on the ground. (K.) — — It (سَوِيق or the like) increased in size (رَبَا) in the water: (K:) as also انتبذ. (TA.) 10 استنبث أَخَاهُ عَنْ سِرِّهِ (tropical:) He examined his brother respecting his secret. (A.) نَبَثٌ A trace, vestige, or mark: (K:) a trace, or mark, of digging: (A:) pl. أَنْبَاثٌ. (TA.) — — مَا رَأَيْتُ لَهُ عَيْنًا وَلَا نَبَثًا I saw not the man himself, or the thing itself, nor any trace of him, or it. (L.) — — See نَبِيثٌ. نَبِيثٌ The dust that an animal digs up with its feet in running. (IAar.) — — ↓ نَبِيثَةٌ (S, K) and نَبِيثٌ and ↓ نَبَثٌ (L) The dust, or earth, that is taken forth, or dug out, from a well or a river: (S, L, K:) pl. of the first, نَبَائِثُ. (A.) — — نَبِيثٌ and ↓ مَنْبُوثٌ Earth, or dust, taken forth, or dug out, from a well or a river. (L.) — — نَبِيثَةُ ↓ سَبُعٍ Flesh-meat buried by a beast of prey against the time of want. (IAth, from a trad.) — نَبِيثٌ A species of sea-fish; accord. to IAar; but it is also said, on his authority, that it is called يَنْبِيثٌ; therefore it seems that one of these two words is a mistake for the other, or that they are two dial. forms. See also يَنْبِيثٌ, in art. بنث. (TA.) — خَبِيثٌ نَبِيثٌ (tropical:) Very bad, evil, wicked, or corrupt: (K:) applied to a man: (TA:) the latter word is an imitation sequent to the former. (S, and some copies of the K.) — أَبْدَى نَبِيثَةَ القَوْمِ, and نَبَائِثَهُمْ, (tropical:) [He revealed the elicited secret of the people, and their elicited secrets]. (A.) — — بَيْنَهُمْ شَحْنَآءُ وَنَبَائِثُ (tropical:) [Between them are enmity and secrets elicited]. (A.) نَبِيثَةٌ: see نَبِيث. أُنْبُوثَةٌ A certain game (played by children, TA,) in which something is buried in a hole dug in the ground, and he who takes it forth wins the game. (K.) مَنْبُوثٌ: see نَبِيثٌ. ظَهَرَتْ مَنَابِثُهُمْ وَلَمْ تَخْفَ خَبَايَثُهُمْ (tropical:) [The occasions for the scrutiny of their conduct appeared, and their evil qualities were not hidden]. (A.)

نبج 1 نَبَجَ, aor. نَبُجَ, inf. n. نَبِيجٌ, He uttered a loud, or vehement voice, or cry. (TA.) — — نَبَجَ, inf. n. نَبْجٌ, Pepedit, certo modo: (TA:) inf. n. نُبَاجٌ, crepitum ventris emisit; pepedit. (S, K.) — — نَبَجَ, inf. n. نَبَاجٌ and نَبِيجٌ, He (a dog) barked; i. q. نَبَحَ. (S, K.) — نَبَجَ He mixed up, or beat up, fresh milk, with a نَبَّاجَة, until it became froth, in which state it is eaten with dates, taken up with three fingers. Only the Benoo-Asad did this. (IKh.) — — نَبَجَ He mixed up سَوِيق &c. (TA.) نَبِيجٌ and ↓ مَنْبُوجٌ Milk mixed up, or beaten up, in the manner explained voce نَبَجَ. (IKh.) — — نَبِيجٌ and ↓ نَابِجَةٌ A kind of food of the Arabs in the time of paganism, (in seasons of dearth, or famine, TA,) made by mixing up, and beating up, soft camel's hair (وَبَر) with milk. (K.) نَبَّاجٌ Loud, or vehement, in voice, or cry. (S, K.) — — نَبَّاجٌ and ↓ نُبَاجِيٌّ A dog that barks much; (K;) a loud-barking dog. (S.) [See نَبَّاحٌ.] — نَبَّاجٌ [The wooden implement called] a مِجْدَح, for [mixing up] سَوِيق (K) &c.; (TA;) also called مِخْوَضٌ and مِزْهَفٌ. (El-Mufaddal.) [See also نَبَّاجَةٌ.] النَّبَّاجَةُ The anus; syn. الإِسْتُ. (S, K.) — — كَذَبَتْ نَبَّاجَتُهُ Pepedit. (S.) — — نَبَّاجَةٌ A wooden implement at the end of which is a thing resembling a فَلْكَة [or the round head of a spindle], with which fresh milk is mixed up, or beaten up, in the manner explained voce نَبَجَ. (IKh.) [See also نَبَّاجٌ.] نَابِجَةٌ: see نَبِيجٌ. نُبَاجِيٌّ: see نَبَّاجٌ. أَنْبَجٌ and ↓ أَنْبِجٌ The fruit of a certain Indian tree, (K,) which is preserved, or made into a confection, with honey; in form like the peach, with the head edged (مُحَرَّف); [but this seems rather to apply to a kind mentioned below, resembling the almond;] it is brought to El-'Irák; and has within it a stone like that of the peach: (L:) an arabicized word, from [the Persian] أَنْبْ [or أَنَبْ]. (K.) — — Hence ↓ أَنْبِجَاتٌ, (L,) with kesreh to the ب, Medical confections: app. an arabicized word: (S:) or confections, or preserves, made with honey, of the أُتْرُجّ and إِهْلِيلَج and the like. (L.) — — Accord. to AHn, انبج is the name of Certain trees abounding in Arabia, in the districts of 'Omán; planted; they are of two kinds; one of these has a fruit resembling the almond, which is sweet from the commencement of its growth; the other has a fruit in appearance like the Damask plum (إِجَّاص), is at first sour, and then becomes sweet when ripe: each has a stone, and has a sweet odour: the fruit of the sour kind is pressed down in jars, or earthern pots, [حِبَاب: so I read for جباب:] while fresh, and kept until it attains to a ripe state, when it becomes as though it were the banana, in its odour and taste: the tree grows great so as to become like the walnut (جَوْز), which it resembles also in its leaves: and when it attains to perfection, the sweet [fruit] is yellow; and the bitter, [or sour,] red. (L.) أَنْبِجٌ: see أَنْبَجٌ. أَنْبَجَانٌ Dough that has become in a state of fermentation, and inflated, or swollen, (S, K,) and sour: (TA:) in some books written with خ; but heard from the Arabs with ج, accord. to Aboo-Sa'eed and Abu-l-Ghowth and others: (S:) there is no word like it except أَرْوَنَانٌ. (S, K.) أَنْبَجَانِيٌّ: see مَنْبَجَانِيٌّ. — — Also, A mess of broken, or crumbled, bread, (ثَرِيد,) in which is [some degree of] heat. (K.) كِسَآءٌ مَنْبَجَانِيٌّ, (S, K,) the latter word being formed after the manner of مَخْبَرَانِيٌّ and مَنْظَرَانِيٌّ, (S,) and ↓ أَنْبَجَانِيٌّ, rel. ns. of مَنْبِجٌ, each with fet-hah to the ب, contr. to analogy, (K,) the latter disallowed by IKt, but occurring in a trad. and in poetry, and not to be disallowed because contr. to analogy, since there are many such rel. ns., as مَرْوَزِيٌّ and رَازِيٌّ &c., (TA,) A certain kind of كساء, so called in relation to a place named مَنْبِجٌ: (S, K, &c.:) or كساء أَنْبَجَانِيٌّ, and أَنْبِجَانِيٌّ, which latter form is related by IAth as the one retained in the memory, a certain kind of كساء, so called in relation to a place named انبجان; of wool, having a nap, or pile, without a border; one of the meanest kinds of coarse garments: its ا, accord. to some, is an augmentative letter. (TA.) مَنْبُوجٌ: see نَبِيجٌ.

نبح 1 نَبَحَ, aor. نَبِحَ and نَبَحَ, [the former of which, accord. to

the Msb, seems to be more common,] inf. n. نَبْحٌ and نَبِيحٌ and نُبَاحٌ and نِبَاحٌ (S, K) and نُبُوحٌ (L,) and تَنْبَاحٌ, (K,) the last having an intensive and frequentative signification, (TA,) He (a dog, S, L, K) barked. (L.) — — Also, (sometimes, S,) (tropical:) said of a gazelle, (T, S, K,) when he has advanced in years, and his horns have branched forth: (T:) and (tropical:) of a he-goat, (K,) in coupling-time: (L:) and (tropical:) of a serpent; (K;) meaning he uttered a cry, or sound: (L:) also (tropical:) of a hoopoe, (هُدْهُد,) inf. n. نُبَاحٌ, signifying it uttered a harsh cry, by reason of age: (L:) and (tropical:) of a lion, inf. n. نُبَاحٌ, signifying he uttered a cry (L, K) like the barking of a whelp. (Aboo-Kheyreh, L.) — — نَبَحَهِ الكَلْبُ and نَبَحَ عَلَيْهِ, (T, Msb,) and ↓ نابحهُ, (T,) The dog barked at him. (Msb.) — — فُلَانٌ لَا يُعْوَى وَلَا يُنْبَحُ (assumed tropical:) [Such a one is not howled at nor barked at]: i. e., by reason of his weakness, no account is taken of him, and neither good nor evil is said to him. (L.) — — نَبَحَ (tropical:) He (a poet) satirized. (A.) — — نَبَحَتْنِى كِلَابُكَ (tropical:) Thy revilings reached, or overtook, me. (L.) 3 نَابَحَ see 1. 4 انبحهُ and ↓ استنبحهُ, He made him (a dog) to bark: (S, K:) استنبح ↓ الكَلْبَ he excited, or induced, the dog to bark: said of man when, having lost his way, he imitates the bark of that animal, in order that a dog may hear him, and, imagining him to be a dog, may bark, and so guide him. (L.) Said also of a guest, [or one who would be a guest, and who desires to guide himself to a place of entertainment]. (A.) [See an ex. cited, from the poet El-Akhtal, voce إِرْدَبٌّ.] 10 إِسْتَنْبَحَ see 4. نُبُوحٌ (tropical:) The clamour, confused noise, or mixture of voices, of a tribe, (S,) or of a people, (K,) and the barkings of their dogs, (S, K,) and the cries of their other animals. (A.) — — Subsequently put in the place of (tropical:) Multitude, and might, or power: (S:) and signifying (tropical:) a numerous assembly. (K.) El-Akhtal says, إِنَّ العَـزَارَةَ وَالنُّبُوحَ لِدَارِمٍ [Verily strength, or eminence, or lordship, and multitude, and might, or power, belong to Dárim]. (S.) نَبَّاحٌ A dog that barks much. (A.) — — نَبَّاحٌ A man (L) having a vehement, or loud, voice. (L, K.) — — ↓ نُبَّاحٌ, with dammeh, (K,) or نَبَّاحٌ (as in the L) (tropical:) A hoopoe (هُدْهُد) that cooes (يُقَرْقِر) much. (IAar, K.) — — نَبَّاحٌ (tropical:) A gazelle that cries much, or often: (IAar:) and ↓ نَبَّحَاءُ the same applied to the female. (AA, K.) — نَبَّاحٌ White, small [shells such as are called] صَدَف: (TA:) small, white [shells such as are called] مَنَاقِف, of Mekkeh, (T, K, TA,) i. e. brought from Mekkeh: (TA:) put into [necklaces such as are called] قَلَائِد (K, TA) and وُشُح, and used for repelling the [evil] eye: (TA:) n. un. with ة. (K.) نُبَّاحٌ: see نَبَّاحٌ. نُبَاحِىٌّ A dog having a loud bark. (Lh.) كَلْبٌ نَابِحٌ A barking dog: pl. كِلَابٌ نَوَابِحُ, and نُبَّحٌ, and نُبُوحٌ. (L.) نَبْحَاءُ: see نَبَّاحٌ. رَجُلٌ مَنْبُوحٌ A man likened to a dog. (L.) — — (tropical:) A man reviled. (L.) نبخ 4 انبخ He sowed in a land such as is called نَبْخَاء. (K, TA.) نَبْخٌ The small-pox; (S;) in an absolute sense: (TA:) or the small-pox of sheep or goats &c., (K,) — — Also, (S, K,) and ↓ نُبَخٌ, (K,) Blisters, or pustules that fill with water, on the hand, (S, K,) occasioned by work: (K:) when they break, or dry up, the hand becomes callous by work: [a coll. gen. n.:] n. un. with ة. (TA.) — — Also ↓ نَبَخٌ Marks of fire, [or blisters occasioned by burning,] upon the body. نَبَخٌ: see نَبْخٌ. نَبْخَاءُ A hill, or mound, such as is called أَكَمَة: (S:) or elevated ground: (TA:) or elevated and loose ground, not consisting of sand, but of hard and stony earth: (Th, K:) pl. نَبَاخَى: (K:) it has a broken pl. of the class proper to substs. because it is an epithet in which the quality of a subst. predominates. (TA.) نَابِخَةٌ A proud, a haughty, or an imperious, man: (S, K:) pl. نَوَابِخُ. (S.) — — A speaker. (K.) أَنْبَخُ Rude, coarse, rough, gross; (K;) an epithet applied to a man. (TA.) — — تُرَابٌ أَنْبَخُ Dust of a dusky colour, and abundant. (L, K.) [See an ex. voce هَبَيَّخٌ, art. هبخ.] نبذ 1 نَبَذَهُ, aor. نَبِذَ, inf. n. نَبْذٌ, (S, L, Msb, K,) He cast, threw, or flung, it away, as a thing esteemed of no account or importance: this is the original signification; and in this sense it is mostly used in the Kur-án: (Er-Rághib:) he cast, threw, or flung, it (S, A, L, Msb. K) from his hand, (S, L,) before him or behind him: (L, K:) and he cast, threw, or flung, it far away, or to a distance: (L:) and (so in the L; but in the K, or) he cast, threw, or flung it in any manner: (L, K:) ↓ نبّذ has teshdeed given to it to denote frequency, or repetition, of the action, or its application to many objects. (S, A, L.) — — نَبَذَ خَاتَمَهُ He threw his signet from his hand. (L, from a trad.) — — فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ (Kur, iii. 184) (tropical:) [lit., And they cast it behind their backs;] means and they did not observe it; (namely, their covenant;) they disregarded it. (Beyd.) — — نَبْذٌ is both by act and by word; having for its objects both substances and accidents: (L:) you say نَبَذَ العَهْدَ (tropical:) He dissolved the league, or covenant, and cast it from him to him with whom he had made it: (A, L, Msb: *) and نَبَذَ كُلُّ فَرِيقٍ مِنْهُمَا إِلَى صَاحِبه العَهْدَ الَّذِى تَهَادَنَا عَلَيْهِ (tropical:) [Each party of them cast from him, to the other, the league, or covenant, by which they had made a truce; i. e., each party of them rejected it, or renounced it, to the other]: (T:) and نَبَذَ إِلَى العَدُوِّ, and ↓ نابذهُ, (tropical:) He cast from him the league, or covenant, to the enemy, and dissolved it: and ↓ تَنَابَذُوا (tropical:) They mutually cast from themselves the league, or covenant, and dissolved it. (A.) See also 3. — — نَبَذَ أَمْرِى وَرَآءِ ظَهْرِهِ (tropical:) [lit., He cast my affair behind his back; meaning,] he did not perform my affair; (A;) he neglected it. (Msb.) — — نَبَذَتْ فُلَانَةُ قَوْلًا مَلِيحًا (tropical:) Such a woman threw out a goodly, beautiful, or pretty, saying. (A.) — — نَبَذْتُ إِلَيْهِ السَّلَامَ, and التَّحِيَّةَ, (tropical:) I threw to him the salutation. (A.) — — نُبِذْتُ بِكَذَا (tropical:) [I had such a thing as it were thrown to me; I had it thrown in my way;] I had it offered, or presented, to me, the meeting with it being appointed, or prepared; as also رُمِيتُ بِهِ. (A.) — — لِلّٰهِ أُمٌّ نَبَذَتْ بِكَ (tropical:) To God (be attributed the excellence of) the mother that brought thee forth!] (A.) — — نَبَذَ He threw forth earth or dust [in digging a hole &c.]; as also نَبَثَ. (A.) See also نَبِيذَةٌ. — — نَبَذَ He threw dates or raisins into a bag or skin, and poured water upon them, and left the liquor until it fermented and became intoxicating: (T:) [or, simply, he steeped dates or raisins in water; for the beverage thus made, called نَبِيذ, was not always left until it became intoxicating, as is shown by several trads.] — — نَبَذَ نَبِيذًا, (S, L, K, &c.,) the most usual form of the verb, (Kz,) aor. نَبِذَ, only; (MF;) and ↓ نبّذهُ, (A, L, K,) and ↓ انبذهُ, (L, K,) a form used by the vulgar, (S, IDrst,) and rejected by Th and others, but mentioned, on the authority of Er-Ruásee, by Fr, who says that he had not heard it from the Arabs, but that the authority of its transmitter is worthy of reliance, (TA,) and ↓ انتبذهُ; (L, K;) (tropical:) He made beverage of the kind called نَبِيذ. (S, A, L, K.) — — Also, نَبَذَ تَمْرًا, (Lh, IAth, L,) and عِنَبًا, (IAth, L,) and ↓ انبذهُ, but this is seldom used, (Kutr, Lh, ISk, and others, and L,) and ↓ انتبذهُ, (L,) (tropical:) He made, of the dates, and of the grapes, beverage of the kind called نَبِيذ; (Lh, L;) he left the dates, and the grapes, in water, that it might become beverage of the kind so called. (IAth, L.) — — Also, ↓ انتبذ (tropical:) He made for himself that beverage. (A.) — — فُلَانٌ يَنْبِذُ عَلَىَّ (tropical:) Such a one boils against me like [the beverage called] نَبِيذ. (A.) — نَبَذَ, [aor. نَبِذَ,] (S, L, K,) inf. n. نَبْذٌ (L, K) and نَبَذَانٌ, (S, K,) It (a vein) pulsed; (L, K;) a dial. form of نَبَضَ. (S, L.) 2 نَبَّذَ see 1. 3 نابذهُ, inf. n. مُنَابَذَةٌ, He bargained with him by saying, Throw thou to me the garment, or

piece of cloth, (A'Obeyd, L, K,) or other article of merchandise, (A'Obeyd, L,) or I will throw it to thee, and the sale shall become binding, or settled, or concluded, for such a sum: (A' Obeyd, L, K:) or, by throwing to another a garment, or piece of cloth, the other doing the like: (Lh, L, K:) or, by saying, When thou throwest thy commodity, or when I throw my commodity, the sale is binding, or settled, or concluded, for such a sum: (Msb:) or, by saying, When I throw it to thee, or when thou throwest it to me, the sale is binding, or settled, or concluded: (Mgh, art. لمس:) or, by saying, When I throw the pebble (L, K) to thee, (L,) the sale is binding, or settled, or concluded: (L, K:) or by another's throwing a pebble to him: (L:) بَيْعُ المُنَابَذَةِ and بَيْعُ إِلْقَاءِ الحَجَرِ and بَيْعُ الحَصَاةِ signify the same; (Mgh;) as also بَيْعُ الإِلْقَاءِ: (A:) such bargaining is forbidden. (L.) — — نابذوا, inf. n. مُنَابَذَةٌ; and ↓ انتبذوا; (tropical:) They retired, each of the two parties, apart, in war. (L, K.) — — نَابَذَهُمُ الحَرْبَ, and نَبَذَ ↓ إِلَيْهِمُ الحَرْبَ, He retired from them to a place aside, or apart, in war, for a just purpose, (لِلْحَقِّ, in the 'Eyn for war, لِلْحَرْبِ, TT,) they doing the like: (Lth, T, L:) or these two phrases, followed by عَلَى سَوَآءٍ, are used when there is between two parties at variance a covenant, or league, or a truce, after fighting, and they desire to dissolve the league, or covenant, and each party casts it from him (يَنْبِذُهُ) to the other: thus, فَانْبِذْ إِلَيْهِمْ عَلَى سَوَآءٍ, in the Kur, [viii. 60, lit., cast thou from thee, to them, their league, or covenant, in an equitable, or just, manner,] means, announce thou to them that thou hast dissolved the league between thee and them, so that they may have equal knowledge with thee of the dissolving thereof and of the returning to war: (T, L:) على سواء here signifies على الحَقِّ وَالعَدْلِ: (Lh:) نَابَذَهُ الحَرْبَ also signifies he made war with him openly; (S, L, Msb;) and is syn. with نَبَذَ إِلَيْهِ الحَرْبَ: (L:) and نَابَذُوهُمْ عَلَى سَوَآءٍ they made war with them openly, in an equitable manner, declaring their hostile intention, so that it was equally known to their enemies and themselves. (L.) See also 1. — — نَابَذْتُهُمْ (tropical:) I acted contrarily to, or differently from, or adversely to, them; or was, or became, contrary to, or different from, or adverse to, them; syn. خَالَفْتُهُمْ. (Msb.) 4 أَنْبَذَ see 1. 6 تَنَابَذَ see 1. 8 انتبذ (tropical:) He went, withdrew, or retired, aside, or apart, from others; separated himself from others. (S, A, L, K.) — — انتبذت مَكَانًا (Kur, xix. 16,) (tropical:) She withdrew, or retired, to a place apart from her family, (L, Msb,) far away. (Msb.) — — إِنْتَبَذَ عَنْ قَوْمِهِ He withdrew, or retired, from his people. (M.) — — إِنتبذ نَاحِيَةً He went aside. (T.) See 1. — — And see إِنْتَبَثَ in art. نبث. نَبْذٌ (tropical:) A little; a small quantity; (S, A, L, K;) مِنَ المَالِ of wealth, or property; (S, A, L;) as also ↓ نُبْذَةٌ [which is a word much used though I find it explained in few lexicons]; (L, TA;) because what is little is thrown away, and disregarded: (A:) and in like manner, of herbage, and of rain, and of hoariness or hoary hair, (S, A, L,) &c: (L:) and a small number of men: (A, L:) and the latter word, a piece, or portion, of a thing, such as a perfume: (L:) pl. of the former, أَنْبَاذٌ: (L, K:) [and of the latter, نُبَذٌ.] — — أَنْبَاذٌ مِنَ النَّاسِ (K, * TA) (tropical:) The refuse of the people; (TA;) mixed people of the baser sort. (K, TA.) بَيْنَنَا وَبَيْنَ بَنِى فُلَانٍ نَبْذَةٌ: see جَذْبَةٌ. — — جَلَسَ نَبْذَةً, and ↓ نُبْذَةً, (tropical:) He sat aside, or apart. (S, A, L, Msb, K.) نُبْذَةٌ: see نَبْذٌ: — — and نَبْذَةٌ. نَبِيذٌ Cast, thrown, or flung, [&c.; see 1;] (K;) i. q. مَنْبُوذٌ. (L.) But see below. — — ↓ نَبِيذَةٌ The earth or dust that is thrown forth from a hole or the like that is dug; as also نَبِيثَةٌ: pl. نَبَائِذُ. (A, * L.) Yaakoob asserts, that the ذ is a substitute for ث. (L.) — — نَبِيذٌ (tropical:) A kind of beverage, made of dates, and of raisins; i. e., must; and of honey; i. e., mead; and of wheat, and of barley, &c.; i. e. wort: (L:) or made of dates, or of raisins, which one throws (يَنْبِذُ, i. e. يَطْرَحُ, whence its appellation,) into a vessel or skin of water, and leaves until it ferments (يَفُور, T, L, or يَغْلِى, Mgh) and becomes intoxicating, or not so long as to become intoxicating: before it has become so, it is a lawful beverage: (T, L:) whether intoxicating or not, it is thus called: (L:) or it is thus called because it is left (يُنْبَذُ, i. e., يُتْرَكُ) until it becomes strong; (Msb;) being expressed juice, or the like, that is left (نُبِذَ) [for a time to acquire strength]: (L, K:) it is said that this word is originally of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, but that it has become obsolete in this latter sense, and, applied to the beverage, is used as though it were a primitive substantive, as is shown by the form of its pl., (M, F,) which is أَنْبِذَةٌ; (S, L, MF;) for a word of the measure فعيل in the sense of the measure مفعول has not this form of pl.: (MF:) wine expressed from grapes is also called نَبِيذٌ, like as نبيذ is also called خَمْرٌ: [نَبِيذٌ is a coll. gen. n., and its n. un. is with ة: نَبِيذَةٌ signifies some نَبِيذ; lit., a portion thereof. (Msb, art. خمر.) See also مِزْرٌ. (L.) نَبِيذَةٌ: see نَبِيذٌ, and مَنْبُوذٌ. نَبَّاذٌ [One who throws things away often, or quickly]. See أَخَّاذٌ. — نَبَّاذٌ [One who makes, or sells, the beverage called نَبِيذ]. (S, K, art. سكر.) مِنْبَذَةٌ A pillow, or cushion; (Lh, S, A, L, K;) upon which one reclines, or sits: so called because it is thrown upon the ground to be sat upon: (L:) pl. مَنَابِذُ. (A.) Ex. تَرَبَّعُوا عَلَى المَنَابِذِ [They sat cross-legged upon the pillows, or cushions]. (A.) مَنْبُوذٌ A child cast out by its mother (T, S, L, Msb, K) in the road, (T, S, L, K,) on the occasion of her bringing it forth, and which a Muslim picks up and maintains; whether a bastard or lawfully begotten; (T, L;) a foundling: (L, K:) such may not be called a bastard because its kin may be established: (T, L:) also, (assumed tropical:) a bastard; (L, K;) because such is cast away in the road: (L:) fem. مَنْبُوذَةٌ (L) and ↓ نَبِيذَةٌ: (A, L:) pl. masc. مَنْبُوذُونَ and مَنَابِذَةٌ; (L;) and pl: of مَنْبُوذَةٌ, نَبَائِذُ ,نبيذة. (A.) — — and ↓ نَبِيذَةٌ (assumed tropical:) A ewe or other animal (L) that is not eaten, by reason of its leanness: (L, K:) so called because it is cast away. (L.) — — صَلَّى عَلَى قَبْرٍ مَنْبُوذٍ He (Mohammad) prayed upon the tomb of a foundling: or, accord. to another reading على قَبْرٍ مَنْبُوذٍ, meaning, upon a tomb apart, (L,) or distant, (K,) from other tombs; (L, K;) like an expression occurring in another trad., ↓ مَرَّ بِقَبْرٍ مُنْتَبِذٍ he passed by a tomb apart from other tombs. (L.) هوَ مُنْتَبِذُ الدَّارِ (tropical:) He is far from his house. (A.) — — مُنْتَبِذٌ and ↓ مُتَنَبِّذٌ [A man &c.,] aside, or apart, or separate, from others; (L;) [See also مَنْبُوذٌ: and see a verse of Lebeed, voce أَصْلٌ.] مُتَنَبِّذٌ: see مُنْتَبِذٌ.

نبر

1 نَبَرَ, (T, S, A, K,) aor. نَبِرَ, (S, K,) inf. n. نَبْرٌ, (S,) He, (a man, S, A,) or it, (anything, T,) raised, or elevated, a thing: (T, S, A, K:) or نَبْرٌ signifies specially the raising of the voice: (MF, from the first part of the Keshsháf:) or the rising of the voice; so with the Arabs; and one says نَبَرَ الرَّجُلُ, inf. n. نَبْرَةٌ, meaning, the man spoke in a high tone: (IAmb:) and نَبَرَ, inf. n. نَبْرَةٌ, he (a man) uttered a sound: (A:) and [the inf. n.] نَبْرَةٌ, signifies the crying out, or shouting, from fright, or fear: (T, K:) and نَبْرَةُ المُغَنِّى, the singer's raising his voice from a low to a high pitch. (S, K.) — — نَبَرَ الحَرْفَ, (S, M, A, K,) aor. نَبِرَ, (M, K,) inf. n. نَبْرٌ, (S, M,) He pronounced the letter with hemz (هَمْز). (S, M, A, K.) قُرَيْشٌ لَا تَنْبِرُ [The tribe of Kureysh] do not pronounce with hemz. (S.) A man said to the Prophet, يَا نَبِيْءَ اللّهِ [O Prophet of God]; and he said لَا تَنْبِرْ بِاسْمِى, i. e. Pronounce not thou my name with hemz: (M:) for the tribe of Kureysh did not pronounce with hemz. (TA.) And when ElMahdee performed the pilgrimage, he preferred El-Kisáee to recite the prayers in El-Medeeneh, and the people of that city disapproved of his pronouncing with hemz, asking him wherefore he did so in reciting the Kur-án in the mosque of the Apostle of God. (TA.) 8 انتبر It (a heap of wheat) rose, by additions. (T.) — — It (the body, M, K, and a wound, T, A) swelled; became swollen. (T, M, A, K.) — — It (the mouth, TA,) became blistered, or vesicated. (K, TA.) And انتبرت يَدُهُ His arm, or hand, became blistered. (S, A.) — — He (the أَمِير, M, and the خَطِيب, K) ascended the مِنْبَر [or pulpit].

(M, K.) نِبْرٌ sing. of أَنْبَارٌ, (T, S,) which signifies Heaps, syn. أَكْدَاسٌ, (M, K,) or a collection, (M, S,) of طَعَام, (S, M, K, MS,) meaning of wheat, and of barley, [or other corn,] and of dates: (MS:) or [in the TA, and] granaries (أَهْرَآء) of طَعَام: (in the present day, a granary:] what is called هُرْئٌ being also called نِبْرٌ because the طعام, when poured in its place, rises: and the pl. pl. [i. e. pl. of انبار] is أَنَابِيرُ. (T.) — — أَنْبَارٌ also signifies A merchant's magazine, or chamber, (بَيْت,) in which he puts together, in order, or piles up, his goods. (M, K.) [In the K, it is added, that the sing. is نِبْرٌ: but this addition seems to be misplaced: for انبار in the last of the senses here explained, as well as when applied to a granary. and to a collection of طعام, appears to be a pl. without a sing.] نَبْرَةٌ Anything rising from a thing. (M, A, K.) — — A swelling in the body. (M, K.) — — I. q. هَمْزَةٌ [meaning the sound, or the character, so called]. (T, S, K.) مِنْبَرٌ The pulpit of the خَاطِب [in a mosque]: (M, TA:) so called because of its height: (S, M, A, K:) [pl. مَنَابِرُ.] مُنَبَّرٌ: see مَنْبُورٌ. المَسْأَلَةُ المِنْبَرِيَّةُ: see the first paragraph of art. عول. مَنْبُورٌ Pronounced with hemz (هَمْز). (T.) قَصَائِدُ مَنْبُورَةٌ, and ↓ مُنَبَّرَةٌ, i. q. مَهْمُوزَةٌ [i. e. Poems of which the verses end with hemz]. نبز 1 نَبَزَهُ, aor. نَبِزَ, inf. n. نَبْزٌ, He called him, or named him, by a by-name, surname, or nickname; he by-named him, surnamed him, or nicknamed him; syn. لَقَّبَهُ; (S, Msb, K;) mostly signifying he called him, or named him, by a nickname, a name of reproach, or an opprobrious appellation; (TA;) as also ↓ نبّزهُ: (K:) or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects: you say, فُلَانٌ يُنَبِّزُ ↓ بِالصَّبْيَانِ Such a one by-names, surnames, or [rather] nicknames, the children; syn. يُلَقِّبُهُمْ. (S.) — — النَّبْزُ is also syn. with اللَّمْزُ; (K;) or is like the latter: (TA;) [i. e., نَبَزَهُ also signifies He upbraided, or reproached, him; or the like.] 2 نَبَّزَ see 1, in two places. 6 تنابزوا, (Msb, K, *) or تنابزوا بِالْأَلْقَابِ, (S,) They called one another by by-names, surnames, or [rather] nicknames: (S, Msb, * K:) or they upbraided, reproached, or reviled, one another; (K, TA;) calling one another by names of reproach. (TA.) So in the Kur, xlix. 11; where the doing so is forbidden. (TA.) نَبَزٌ, [or, accord. to the Msb, it seems to be نَبْزٌ, for it is there said to be an inf. n. used as a subst., but this form I have never met with elsewhere,] A by-name; or surname; or nickname; syn. لَقَبٌ; (S, Msb, K;) mostly, the latter; i. e., a name of reproach; an opprobrious appellation: (TA:) but Kh, [makes it, contr. to common usage, to signify a proper name; for he] says, that names are of two kinds; أَسْمَآءُ نَبَزٍ, such as زَيْدٌ and عَمْرٌو; and أَسْمَآءُ عَامٍّ, such as فَرَسٌ and رَجُلٌ and the like: (TA:) pl. أَنْبَازٌ. (S.) نِبْزٌ Ignoble, or mean, (Sgh, K,) in his grounds of pretension to respect, or his rank or quality, and in his natural disposition. (K.) رَجُلٌ نُبَزَةٌ A man who is much accustomed to call others by by-names, surnames, or [rather] nicknames. (K.) نبش 1 نَبَشَ, aor. نَبُشَ, (S, Mgh, Msb,) inf. n. نَبْشٌ, (S, A, Mgh, Msb, K) He took, drew, or pulled, out, or forth, (Mgh, Msb, K,) a thing, (Msb, TA,) [as] a leguminous plant, (S,) or a thing buried, (Mgh,) or a thing after burial, (TA,) [as] a corpse; (S, TA;) whence نَبَّاشٌ, q. v.: (S, Mgh:) he made a thing that was concealed or covered to come out or forth, or to become apparent. (A, K.) — — [Hence,] هُوَ يَنْبُشُ لِعِيَالِهِ, (A, TA,) inf, n. as above, (K, TA,) (tropical:) He draws forth sustenance hence and thence for his family, or household: (A:) or (tropical:) he gains, or earns, or seeks sustenance, for them. (K, * TA.) — — And هُوَ يَنْبُشُ الأَسْرَارَ, (A, TA,) and الحَدِيثَ, inf. n. as above, (K, TA,) (tropical:) He draws forth, or elicits, secrets, and discourse, narration, or information: (K, * TA:) or نَبَشْتُ السِّرَّ signifies (assumed tropical:) I divulged the secret. (Msb.) — — And العُرُوقَ ↓ إِنْتَبَشَ (tropical:) He drew forth, or extracted, the veins. (A.) — — Also, He removed, a thing from over another thing which it covered or concealed; (A, Msb, * K;) and earth from a thing beneath it: (A, Msb: *) whence نَبَّاشٌ, q. v. (Msb, K.) — — And hence, نَبَشَ القَبْرَ [He uncovered, or he rifled, or ransacked, the grave]. (A, Mgh, Msb.) — Also, He dug with the hand; as also نَبَثَ. (AZ, in S, art. نبث.) 5 هُوَ يَتَنَبَّشُ عَنِ الأَسْرَارِ [app. (assumed tropical:) He endeavours to draw forth or elicit, or he searches out, secrets]. (TA.) 8 إِنْتَبَشَ see 1. نِبَاشَةٌ The trade, or occupation, of the نَبَّاش. (TA.) نَبِيشَةٌ [Earth extracted from a well or burrow or the like. Hence,] نَبِيشَةُ اليَرْبُوعِ [The earth extracted by the jerboa in making its burrow]. (T in art. دم.) نَبَّاشٌ One who rifles, or ransacks, graves; who takes forth the dead from them; or who uncovers graves. (Mgh, Msb.) See 1, in two places. أُنْبُوشٌ A thing that is taken, drawn, or pulled, out, or forth: (Lh:) the lower part of leguminous plants taken, drawn, or pulled, out, or forth: (S, K:) or trees pulled out by the trunk and roots: (K:) as also ↓ أُنْبُوشَةٌ: (TA:) or ↓ both signify what is torn out by the rain: (AHeyth:) pl. أَنَابِيشُ, (S, K,) the pl. of both the above words. (AHeyth.) — — Also, Full-grown unripe dates that are pierced with thorns in order that they may ripen. (TA.) — — And the pl. signifies Small arrows. (Sgh.) Some say that this pl. has no singular. (MF.) أُنْبُوشَةٌ: see أُنْبُوشٌ, in two places. نبض 1 نَبَضَ, aor. نَبِضَ, inf. n. نَبْضٌ and نَبَضَانٌ (S, A, K) and نَبِيضٌ, (so in a copy of the S,) It (a vein, or an artery,) pulsed, or beat, (TA,) [or throbbed;] was, or became, in a state of motion, or agitation. (S, A, K.) — — [Hence,] ما نَبَضَ لَهُ عِرْقُ عَصَبِيَّةٍ (tropical:) [No party-spirit, or zeal in the cause of his party, became roused, or excited, in him;] he did not aid his people, or party, against oppression; was not angry, or zealous, for them, and did not defend them. (A, TA.) — — And ↓ نَبَضَ نَابِضُهُ (tropical:) His anger became roused, or excited. (A, TA.) — — [Hence also,] نَبَضَتِ الأَمْعَآءُ, aor. as above, (in the L, written نَبُضَ, but this is doubtless a mistake,] (assumed tropical:) The bowels became in a state of commotion. (TA.) — — And نَبَضَ البَرْقُ (assumed tropical:) The lightning flashed lightly, or slightly, (K, TA,) like the نَبْض of a vein or an artery. (TA.) — See also 4. 2 نَبَّضَ see 4, in two places. 4 أَنْبَضَتِ الحُمَّى عِرْقَهُ The fever made his vein, or artery, to pulse, beat, (TA,) [throb,] or become in a state of motion or agitation. (A, TA. *) — — انبض القَوْسَ, (T, S, M, A, Mgh,) like أَنْضَبَهَا, (Lth, T, M,) but the former is the more approved; (Lth, 'Eyn;) and انبض عَنْهَا; (A, Mgh;) or انبض فِيهَا; (AHn, K;) and ↓ نبّض فيها, inf. n. تَنْبِيضٌ; (AHn, TA;) in the K, ↓ نَبَضَ فِيهَا, which is a mistake; (TA;) [He twanged the bow;] he made the bow to give a sound: (AHn, K:) or he put the string of the bow in motion, [or made it to vibrate,] (A, K,) or pulled it, (T, S, M, Mgh,) and then let it go, (S, Mgh,) in order that it might twang, (S, K,) or produce a sound: (T, M, Mgh:) and انبض بِالْوَتَرِ (S, A, Mgh) signifies the same: (S, Mgh:) or he took the string of the bow with the ends of his two fingers, and then let it go so that it might fall against the handle of the bow: (Jm:) and انبض الوَتَرَ he pulled the string of the bow without an arrow, and then let it go: (Yaakoob:) or he pulled the string of the bow, and then let it go so that he heard it give a sound. (Lh.) Hence the proverb, إِنْبَاضٌ بِغَيْرِ تَوْتِيرِ, (S,) or مِنْ غَيْرِ تَوْتِيرٍ, (A,) [Twanging the bow without fastening, or binding, or bracing, the string; meaning (tropical:) threatening without the means of execution]: applied to him who pretends to that which he has not the means of performing. (A, TA.) [See also art. وتر.] And a poet says, ↓ لَأَرْمِيَنَّكَ رَمْيًا غَيْرَ تَنْبِيضِ [I will assuredly shoot thee with a shooting, not a mere twanging]: meaning, my pulling [of the bow] shall not be a threatening, but execution. (TA.) — — You say

also, أَنْبَضَ النَّدَّافُ مِنْبَضَتَهُ [The separater and loosener of cotton by means of the bow and mallet made his mallet to cause the string of the bow to vibrate]. (A, TA.) نَبْضٌ [an inf. n. used as a subst., signifying The pulse]. — — Also, A pulsing vein, or artery: as in the saying جَسَّ الطَّبِيبُ نَبْضَهُ [The physician felt his pulsing vein, or artery: or his pulse]: but it is more chaste to say ↓ مَنْبِضَهُ q. v. (TA.) — — See also نَبَضٌ. — — [It is also used as an epithet. You say,] فُؤَادٌ نَبْضٌ, as also ↓ نَبَضٌ, and ↓ نَبِضٌ, (Sgh K,) and ↓ نَبِيضٌ, (A, TA,) (tropical:) A heart that is sharp in intellect, clever, acute, (A, Sgh, K,) and very brisk or lively or sprightly or prompt. (A, TA.) مَا بِهِ حَبَضٌ وَلَا نَبَضٌ, (IDrd, S, K,) and ↓ ولا نَبْضٌ حَبْضٌ, (Sgh,) There is not in him any motion: (S, Sgh, K:) or sound, or voice, nor pulsation: (AA, in S, art. حبض:) or strength: (IDrd:) with fet-h to the second letter, only used in a negative phrase: (L:) As says, I know not what is الحَبَضُ, (S in art. حبض,) or الحَبْضُ. (TA.) — — نَبِضٌ: see نَبْضٌ. فُؤَادٌ نَبَضٌ: — — نَبْضَةٌ. نَبْضٌ see [A single pulsation]. You say, رَأَيْتُ وَمْضَةَ بَرْقٍ كَنَبْضَةِ عِرْقٍ [I saw a slight flash of lightning, like a single pulsation of an artery]. (A, TA.) نَبِيضٌ: see نَبْضٌ. نَابِضٌ [part. n. of 1]. You say, مَا دَامَ فِىَّ عُرَيْقٌ نَابِضٌ لَمْ أَخْذُلْكَ [As long as there remains in me a little artery pulsing, I will not abstain, or hold back, from aiding thee]; i. e., (tropical:) as long as I remain alive. (A, TA.) — — [Hence,] (tropical:) Anger. (Lth, A, K.) See 1, where an ex. is given. — — (assumed tropical:) An archer: lit. one who has a twanging. (Mgh.) مَنْبِضُ القَلْبِ The place where one sees the heart pulsing, (TA,) or in motion; (A, K;) and where one perceives the gentle sound of its [pulsation, or] motion. (A, O.) You say, جَسَّ الطَّبِيبُ مَنْبِضَهُ [The physician felt his place of pulsation], and مَنَابِضَهُمْ [their places of pulsation]. (A, TA.) — — مَا يُعْرَفُ لَهُ مَنْبِضُ عَسَلَةٍ means (tropical:) He has no origin [known]; like مَضْرِبُ عَسَلَةٍ; (A, TA;) nor any people [to whom he belongs]. (TA.) وَجَعٌ مُنْبِضٌ [A pain causing pulsation, or throbbing]. (L, TA.) مِنْبَضٌ, (S, K,) or ↓ مِنْبَضَةٌ, (A,) The wooden mallet with which one separates and loosens cotton by striking with it the string of a bow; syn. مِنْدَفٌ, like مِحْبَضٌ; (S;) or مِنْدَفَةٌ: (A, K:) مَنَابِضُ is said by Kh to occur in poetry as [its pl.,] meaning مَنَادِفُ. (S.) مِنْبَضَةٌ: see what next precedes. نبط 1 نَبَطَ, aor. نَبُطَ and نَبِطَ, inf. n. نُبُوطٌ (S, K) and نَبْطٌ, (K,) It (water) welled, or issued forth. (S, K.) — See also 4. 2 نَبَّطَ see 4. 3 نَاْبَطَ see 10. 4 انبط He (a digger) reached the water: (AA, S:) or reached the first that appeared of the water of a well, (K, TA,) and produced it, or fetched it out, by his labour. (TA.) And انبط فِى عَضْرَآءَ He produced, or fetched out, by labour, water from good clay, or from clay containing no sand. (TA.) — [It is also trans.: you say,] انبط الرَّكِيَّةَ; and ↓ استنبطها; (M, K;) and ↓ نبّطها; (IAar, M, TA;) in the K ↓ تنبّطها; (TA;) and ↓ نَبَطَهَا, (M, K [in the CK with teshdeed to the ب]) aor. نَبِطَ, (TA,) inf. n. نَبْطٌ; (M;) He produced, or fetched out, by his labour [in digging], the water of the well; syn. أَمَاهَهَا; (M, K;) and of the first, (TA,) and last, (TA,) [or rather of all,] استخرج مَآءَهَا. (K, TA.) And انبط المَاءَ, inf. n. إِنْبَاطٌ; and ↓ استنبطهُ; He (a digger [of a well]) produced, or fetched out, by his labour, or work, the water. (Msb.) — — See also 10, in five places. — إِنْبَاطٌ also signifies The producing an effect, or making an impression; syn. تَأْثِيرٌ. (Ibn-'Abbád, Sgh, K.) 5 تَنَبَّطَ see 4: — — and 10. — تنبّط also signifies He affected to be like, or imitated, the نَبَط [or Nabathæans]: or he asserted himself to be related to them. (K, TA.) [Compare 10, in the last of the senses assigned to it below.] 8 إِنْتَبَطَ see 10. 10 استنبط: see 4, in two places: its primary signification is [that mentioned above,] from نَبَطٌ signifying the " water that comes forth from a well when it is first dug. " (Zj.) — — And hence, (Zj,) He drew out, or forth; extracted; educed; produced; elicited; fetched out by labour or art; got out; or extorted; syn. اِسْتَخْرَجَ; (Zj, S;) a thing: (Zj:) and (assumed tropical:) He made anything to appear after occultation; as also ↓ انبط; (B;) [i. e. he brought it to light:] and أُسْتُنْبِطَ (assumed tropical:) it (anything) was made apparent, after occultation; as also ↓ أُنْبِطَ: (K:) or the latter, [simply,] (assumed tropical:) it was made apparent. (L.) And [hence] (tropical:) He (a lawyer) elicited (استخرج) an occult, or esoteric, doctrine of law, by his intelligence, and his labour, or study: (K, TA:) or you say استنبطهُ, meaning (assumed tropical:) he elicited it (استخرجهُ), namely a judicial sentence, by labour, or study; as also ↓ انبطهُ, inf. n. إِنْبَاطٌ: (Msb:) or (assumed tropical:) he searched out the knowledge of it. (Jel. iv. 85.) And استنبط مِنْهُ عِلْمًا, and خَيْرًا, and مَالًا, (tropical:) He drew forth, elicited, or extorted, (استخرج,) from him knowledge, and good, or wealth, and property. (TA.) And ↓ نِبَاطٌ [app. an inf. n. of نَابَطَ] signifies the same as إِسْتِنْبَاطُ حَدِيثٍ (assumed tropical:) The drawing forth, or eliciting, (إِسْتَخْرَاج) of discourse. (TA.) And ↓ تنبّط الكَلَامَ, accord. to the K, or, accord. to Sgh, on the authority of Ibn-'Abbád, ↓ انتبطهُ, (TA,) (assumed tropical:) He drew forth, or elicited, (استخرج,) speech. (Ibn- 'Abbád, Sgh, K.) And ↓ انبط العِلْمَ (tropical:) He revealed knowledge, and spread it among men. (TA.) — — استنبط الفَرَسَ (assumed tropical:) He sought to obtain offspring from the mare: occurring in a trad.: but accord. to one relation, it is إِسْتَبْطَنَهَا, meaning, “he sought what was in her belly. ” (TA.) — He (a man) became a [naturalized] نَبَطِىّ [or Nabathæan]. (S, * TA.) It is said by Eiyoob Ibn-El-Kirreeyeh, أَهْلُ عُمَانَ عَرَبٌ اسْتَنْبَطُوا وَأَهْلُ البَحْرَيْنِ نَبِيطٌ اسْتَعْرَبُوا [The people of 'Omán are Arabs who became naturalized Nabathæans, and the people of ElBahreyn are Nabathæans who became naturalized Arabs]. (S, TA.) [See also 5.] نَبَطٌ What first appears of the water of a well (IDrd, K) when it is dug; (IDrd;) as also ↓ نُبْطَةٌ: (K:) or the water that comes forth from a well when it is first dug: (Zj:) or the water that issues forth from the bottom of a well when it is dug; (S, accord. to one copy;) or this is termed ↓ نَبِيطٌ: (S, accord. to another copy; and TA:) pl. [of pauc.] أَنْبَاطٌ and [of mult.] نُبُوطٌ. (TA.) — — [Hence the saying,] فُلَانٌ قَرِيبُ الثَّرَى بَعِيدُ النَّبَطِ (assumed tropical:) Such a one's promising is near, [but] his fulfilling is remote: i. e. he promises, but does not fulfil. (IAar.) And فلان لَا يُدْرَكُ نَبَطُهُ, (TA,) and لَا يُدْرَكُ لَهُ نَبَطٌ, (ISd, TA,) (tropical:) Such a one's depth is not known, (K, * TA,) and the extent of his knowledge: (TA:) or such a one's depth is not known; meaning that he is cunning, or possessing intelligence mixed with craft and forecast. (ISd, TA.) And فُلَانٌ لَا يُنَالُ نَبَطُهُ (assumed tropical:) Such a one is invincible, and inaccessible to his enemy. (TA.) — — نَبَطٌ also signifies A well of which the water has been produced, or fetched out, by labour [of the digger]. (S, TA.) — — And What oozes, or exudes, from a mountain, as though it were sweat, coming forth from the sides of the rock. (TA.) — النَّبَطُ, (S, Mgh, Msb, K,) and ↓ النَّبِيطُ, (S, Msb, K,) and الأَنْبَاطُ, (K,) the last is a pl. (AAF, S, Msb) of the first, (AAF,) and the second is [a quasi-pl. n.] like كَلِيبٌ, (AAF, L,) [The Nabathæans;] a people who alight and abide in the بَطَائِح [see أَبْطَحُ] between the two 'Iráks: (S, K:) or a people (T, M, Mgh, Msb) who alight and abide, (T, TA,) or who used to alight and abide, (Msb,) in the سَوَاد (T, M, Mgh, Msb) of El- 'Irák:) (M, Mgh, Msb:) afterwards applied to mixed people; or people of the lowest or basest or meanest sort; or the refuse of men; and the vulgar sort thereof: (Msb:) the people to whom these appellations properly apply were called نَبَط because of their fetching out by labour (لِاسْتِنْبَاطِهِمْ) what comes forth from the lands: (TA:) [for they were distinguished for agriculture; and hence their proper appellations are used as equivalent to “ clowns,” or “ boors: ” but a derivation commonly obtaining with us is that from Nebaioth the son of Ishmael:] the n. un. is ↓ نُبَاطِىٌّ, (Yaakoob, IAar, S, Mgh, Msb, K,) and ↓ نَبَاطِىٌّ, (IAar, S, Msb, K,) like يَمَانِىٌّ, (S,) and ↓ نِبَاطِىٌّ, (K,) and ↓ نَبَاطٍ, (S, K,) like يَمَانٍ, (S,) and ↓ نَبَطِىٌّ, (S, K,) like يَمَنِىٌّ, (S,) but this is disallowed by IAar, (Mgh, TA,) and, accord. to

Lth, ↓ نَبَطَانِىٌّ, but this [also] is disallowed by IAar. (Msb.) نُبْطَةٌ: see نَبَطٌ. نَبَطِىٌّ: see نَبَطٌ. نَبَطَانِىٌّ: see نَبَطٌ. نَبَاطٌ: see نَبَطٌ. نَبِيطٌ: and النَّبِيطُ: see نَبَطٌ. نَبَاطِىٌّ and نُبَاطِىٌّ and نِبَاطِىٌّ: see نَبَطٌ. نبع &c. See Supplement نَبَهْرَجٌ نبهرج i. q. بَهْرَجٌ, q. v. (TA). [The place in which it is mentioned in the K shows that F regards the ن as a radical letter; and though it is said in the TA that its being so is doubtful, he is right accord. to those who hold that every letter of an arabicized word is to be regarded as a radical if it, or a letter for which it is substituted, is found in the original.] نبو See Supplement نَتَّ 1 نت, [aor. ◌ُ3نَتّ,] inf. n. نَتِيتٌ, i. q. كَتَّ, inf. n. كَتِيتٌ; (K;) and نَفَتَ, inf. n. نَفِيتٌ: (L, K:) [It (a cooking-pot) boiled: &c.] — — نَتَّ مَنْخِرُهُ غَضَبًا His nostril became inflated, or swollen, by reason of anger. (K.) 2 نتّت He explained news, tidings, or a report. (K.) 5 ◌ُ3تَنَتَّ See R. Q. 1. R. Q.1 نَتْنَتَ (in a MS. copy of the K ↓ تَنَتَّتَ, [and so in the CK,] but the former is the more correct, TA) He (a man, L) became dirty (تقذّر) after having been clean. (IAar, L, K.) نُتَّةٌ A small hollow, or cavity, in [stones of the kind called] صَفْوَانٌ, (K,) in which the rain-water collects. (TA.) نَتَأَ 1 نتأ, aor. نَتَاَ, inf. n. نَتْءٌ and نُتُوْءٌ, (S, K,) It swelled; swelled up; rose; grew up. (K.) Said of a plant, &c. (S.) — — نَتَأَ, (S, K,) inf. n. نُتُوْءٌ, (TA,) It protruded, or projected, from its place, without becoming separated. (S, K.) — — نَتَأَ It (an ulcer, or a wound,) swelled. (S, K.) — — It (a girl's breast) swelled forth, or became prominent, or protuberant. (TA.) — — نَتَأَتْ She (a girl) grew up, (S,) and became marriageable. (S, K.) — — نَتَأَ عَلَيْهِمْ, inf. n. نَتْءٌ, He rose, or exalted himself, above them. (TA.) — — [You say,] تَحْقِرُهُ وَيَنْتَأُ Thou despisest him, and he riseth, or exalteth himself: (S:) or — — he emulateth thee: or — — he becometh great. A proverb, said of him who does not manifest his character or design by outward appearance, but keeps it secret: or of him who advances and exalts himself by his cunning, while thou thinkest him senseless, or negligent. Accord. to some, it is تحقره وينْتُو, without ء: see art. نتو. (TA.) — نَتَأَ He went up from the country or land to another. (TA.) — نَتَأَ عَلَيْهِمْ He came upon them; syn. إِطَّلَعَ. (S, K.) 8 انتتأ He rose, or exalted himself. (K.) — — انتتأ لَهُ He encountered him; met him; opposed himself to him. (K, TA: the verb is explained in the K by إِنْبَرَى.) نَتَبَ 1 نتب, aor. نَتُبَ, inf. n. نُتُوبٌ, It swelled forth; became prominent, or protuberant. (S, K.) Said of a girl's breast. (S.) نَتَجَ 1 نتج, (S, K, &c.,) aor. نَتُجَ, (as in the L, [but I believe this to be a mistake,]) or نَتِجَ, (accord. to the Msb, MS, MF,) inf. n. نَتْجٌ; (S;) and ↓ انتج; (A;) He assisted a she-camel, (S, K, &c.,) [and a mare, see نُتِجَتْ,] and a ewe or she-goat (Msb) [or other quadruped], in bringing forth; delivered her of her young one; acting to her as a midwife does to a woman. (T, Msb, &c.) The original form of expression is نَتَجَهَا وَلَدًا He assisted her in bringing forth a young one; delivered her of a young one. (Msb.) El-Kumeyt has used the form ↓ إِنْتَتَجَ in the sense of نَتَجَ: but it is not commonly current in Arabic. (TA.) AHn mentions the saying النَّاسُ ↓ إِذَا نَاءَتِ الجَبْهَةُ نَتَّجَ وَوَلَّدُوا وَاجْتُنِىَ أَوَّلُ الكَمْأَةِ [When El-Jebhah (the tenth of the Mansions of the Moon) sets antiheliacally, (for the setting, not the rising, is here meant, and this it did, about the commencement of the era of the Flight, in central Arabia, on the 11th of February,) the people assist their beasts, much, or frequently, in bringing forth, and deliver them, and the first of the truffles are gathered]. Thus he relates the saying, with teshdeed to the ت of نتج, to denote frequency of the act. (L.) — — نُتِجَتْ, pass. in form, [but neut. in signification,] inf. n. نِتَاجٌ (S, K, &c.) and نَتْجٌ; (TA;) and ↓ أُنْتِجَتْ, (K,) also pass. in form; and some say نَتَجَتْ, but this is rare, and not heard by IAar; (TA;) and some, also, say ↓ أَنْتَجَتْ, (Lth, Kr,) but Az holds this to be a mistake; (TA;) She (a camel, IAar, S, K, &c., and a mare, IAar, and a sheep or goat or other quadruped, Msb) brought forth: (T, Msb, TA:) or one does not say نُتِجَتِ الشَّاةُ unless a man assist at the bringing forth. (Lth.) Thus one suppresses the objective complement of the verb. And one also says نُتِجَتِ النَّاقَةُ وَلَدًا The she-camel brought forth a young one: and in like manner one says of a ewe or a she-goat: and sometimes, with the same meaning, نَتَجَتِ الناقة ولدا, in the act. form. (Msb.) One also says تَنَاتَجَتِ ↓ الإِبِلُ The camels brought forth. (A.) [You say,] نَتَجَ القَوْمُ, (Lth,) and ↓ أَنْتَجَ, (L,) The people's camels or sheep or goats brought forth: (Lth, L:) or ↓ أَنْتَجُوا they had pregnant camels bringing forth. (K.) One may also say نُتِجَ الوَلَدُ, meaning The young one of a she-camel &c., [see نُتِجَتْ, above,] was brought forth, or born. (Msb.) See 4. — — [Hence,] الرِّيحُ تُنْتِجُ السَّحَابَ (tropical:) [The wind assists the clouds in the discharging of their rain; i. e., draws forth the rain from the clouds. (A, L.) — — [نُتِجَ It was produced, it resulted, or was a natural consequence.] 2 نَتَّجَ see 1. 4 أَنْتَجَتْ She (a camel, S, and a mare, S, K, or other solid-hoofed animal, Msb,) became pregnant: (T:) and so ↓ نَتَجَتْ, said of a she-camel, (Msb,) or other beast; but this is rare: (EsSarakustee, Msb:) or attained to the time of bringing forth: (S, K:) or became evidently pregnant: (Yaakoob, S, Msb:) accord. to IAar, أُنْتِجَتْ, in the pass. form, signifies she (a mare, and a camel,) became near to the time of bringing forth; and he had not heard أَنْتَجَتْ, in the act. form. (TA.) — — See 1 and 8. — — أَنْتَجَ or أُنْتِجَ (?) (tropical:) It produced a thing as its fruit, or result. Ex. العَجْزُ وَالتَّوَانِى تَزَاوَجَا فَأَنْتَجَا الفَقْرَ Impotence and remissness combined together, and produced, as their result, poverty. (A, L.) And هٰذِهِ المُقَدِّمَةُ لَا تُنْتِجُ نَتِيجَةً صَادِقَةً This preamble will not produce a praiseworthy result. (A.) 5 تنتّجت She (a camel) breathed hard (تزحّرت) that her young one might come forth. (K.) 6 تَنَاتَجَ see 1. 8 إِنْتَتَجَتْ (L, K, TA: in the CK أَنْتَجَتْ) She (a camel) went away at random, and brought forth in a place unknown: (K:) or she brought forth by herself, unassisted by any one; (Yaakoob, L;) as also ↓ أَنْتَجَتْ. (L.) نِتَاجٌ: see نُتِجَتْ. — — [Also, an inf. n. in the sense of a pass. part. n., like حَمْلٌ in the sense of مَحْمُولٌ, &c., What is brought forth by a camel &c.; and what are brought forth by camels &c., collectively; a brood thereof; its, or their, increase, or offspring; as is plainly shown in the lexicons &c., in many passages: for ex., see شَرْخٌ, and دِفْءٌ: also applied, in the TA art. بطن, to the young in the belly of a mare]. نَتُوجٌ, (AZ, S, K,) a rare form of epithet from a verb of the measure أَفْعَلَ, (Kr,) and ↓ مُنْتِجٌ, (AZ, TA,) or the latter is not allowable, (S, K,) and ↓ نَتِيجٌ, (Kr,) A she-camel, (S, Kr,) or a mare, (S, K,) or other solid-hoofed animal, (Msb,) pregnant: (Lth:) or that has attained to the time of bringing forth: (S, K:) or evidently pregnant: (Yaakoob, S, Msb:) or near to the time of bringing forth, and big-bellied. (AZ.) — — [See also مَنْتُوجَةٌ.] نَتِيجٌ: see نَتُوجٌ. نَتِيجَةٌ A young one of a she-camel &c. [see نَتَجَ and نُتِجَتْ] brought forth. (Msb.) — — نتِيجَةٌ (assumed tropical:) Any produce, fruit, result, or natural consequence, of a thing: (KL:) [the sum of a speech or saying: a necessary inference: the conclusion of an argument or of a syllogism: pl. نَتَائِجُ.] You say, هٰذِهِ نَتِيجَةٌ من نَتَائِج كَرَمِكَ (tropical:) [This is one of the fruits, or results, of thy generosity]. (A.) [For another ex. see 4.] — — هُمَا نَتِيجَةٌ They are both of one age: said of two sheep. (Yoo, S.) غَنَمُ فُلَانٍ نَتَائِجُ The sheep, or goats, of such a one are of one age. (S, K.) هٰذَا الوَلَدُ نَتِيجُ وَلَدِى (tropical:) This child is one born in the same month, or year, as my child. (A.) نَاتِجٌ A man assisting a she-camel &c. [see نَتَجَ] in bringing forth; delivering her; or one who assists her in bringing forth; who delivers her. (Msb, TA.) مَنْتِجٌ The time at which a she-camel, (S,) or a mare, (K,) brings forth. (S, K.) Ex. أَتَتِ النَّاقَةُ

عَلَى مَنْتِجِهَا The she-camel arrived at the time of her bringing forth. (S.) مُنْتَجٌ: see نَتُوجٌ. — — قَعَدَ مُنْتَجًا (tropical:) He sat accomplishing a want of nature. (A.) مِنْتَجَةٌ The anus; syn. إِسْتٌ; as also مِنْتَجَةٌ. (K.) مَنْتُوجَةٌ A she-camel &c., [see نَتَجَ] assisted in bringing forth; delivered. (Msb, TA.) — — Also, A she-camel [&c., see نُتِجَتْ,] bringing forth; (T;) and so, accord. to Kr, ↓ نَتُوجٌ, which, he says, is the only epithet of this measure from a verb of the measure فُعِلَ, except بَتُولٌ: (TA:) pl. مَنَاتِيجُ: ex. نُوقٌ مناتيجُ she-camels bringing forth. (A.) نتح 1 نَتَحَ, aor. نَتِحَ, inf. n. نَتْحٌ, He, or it, sweated. (L.) — — نَتَحَ, aor. نَتِحَ, inf. n. نَتْحٌ and نُتُوحٌ, It (a leathern vessel, or skin,) sweated, or exuded moisture, (S, L,) as when a skin sweats with the butter that is in it. (L.) — — نَتَحَ, aor. ??, inf. n. نَتْحٌ and نُتُوحٌ, It (sweat) exuded (S, L, K) from the skin, (L, K,) or from the roots of the hair; (T, L;) and grease, from a skin; and moisture, from the soil. (L, K.) — — [And said of moisture, It percolated: see an ex. voce عَرِقَ.] — — فُلَانٌ يَنْتِحُ نَتِيحَ الحَمِيتِ (tropical:) [Such a one sweats like a butter-skin]: said of one who is fat. (A.) — — تَنَحَتْ ذِفْرَى البَعِيرِ عَرَقًا The camel's protuberance behind his ear dripped with sweat, by reason of his journeying during a vehemently hot summer-day. (L.) — — نَتَحَتِ الدُمُوعُ, inf. n. نَتْحٌ, (assumed tropical:) The tears flowed. (MF.) — — نَتَحَهُ It (heat, L, K, and some other thing, L,) made him to sweat. (L, K.) [Its aor. seems to be يَنْتَحُ; and MF thinks that, in an instance which follows, it may be written with ا after the ت by poetic licence.] F observes, that J has fallen into three errors with respect to إِنْتَاحَ; [saying that الإِنْتِيَاحُ (in the place of which is put, in some copies of the S, الإِنْتِتَاحُ, as is mentioned in the TA,) is like النَّتْحُ, and citing these words of Dhu-r-Rummeh, describing a camel making his voice to reciprocate in the شِقْشِقَة, رَقْشَاءُ تَنْتَاحُ اللُّغَامَ المُزْبِدَا first, because the root of the present art. is sound, so that الانتياح has no place in it; secondly, because this word has no meaning (in this art. TA); and thirdly, because the [correct] reading is تَمْتَاحُ, meaning " casts forth " the froth of the mouth. Neither IB nor IM has animadverted on J in this case. MF, however, observes, that one relation of a verse &c., does not impugn the correctness of another relation that differs from it; and that perhaps the ن of تنتاح is a substitute for م; such substitution being frequent; [as in the case of إِنْتَتَحَ;] or that the ا is what is termed أَلِفُ إِشْبَاعٍ, and added for the sake of the metre. (TA.) 8 إِنْتَتَحَ: see إِمْتَتَحَ, in art. متح. نَتْحٌ Sweat. (K.) — — See what follows. نُتُوحٌ The gums of trees: (S, K:) one should not say نُتُوغٌ, (S,) as is commonly said: (TA:) it is doubtful whether its sing. be نَتْحٌ, or of some other form. (MF.) نِحْيٌ نَتَّاحٌ A butter-skin that sweats much. (A.) مِنْتَحَةٌ The podex.: or the anus: syn. إِسْتٌ. (L, K.) يَنْتُوحٌ A certain bird, (L, K,) bald-headed, found in sandy tracts. (L.) مَنَاتِحُ العَرَقِ The pores through which the sweat exudes. (S.) نتخ 1 نَتَخَ, (S, L, K,) aor. نَتِخَ, (K, JK,) or نَتَخَ, (L, JK,) inf. n. نَتْخٌ, (S, L,) He pulled a thing out, or up, or off; removed it from its place; displaced it. (S, L, K.) He extracted, or pulled out, a tooth: (S, L:) and, a thorn from his foot (S, L) with an instrument called مِنْتَاخٌ, or مِنْتَاخَانِ: (L:) or he extracted in a general sense. (L.) It (a hawk, or falcon, L, K, and a vulture, L,) pulled off, or tore off, or snatched away, flesh (S, L, K) with its bill: (S, L:) and a raven, or crow, in like manner, a sore upon the back of a camel. (L.) — — نُتِخَ مِنْ أَصْحَابِهِ (tropical:) He was removed, or taken away, from his companions. (A.) نَتَخَتْهُ المَنِيَّةُ مِنْ بَيْنَ قَوْمِهِ (tropical:) Death removed him from among his people. (A.) — — See also نَخَتَ. مِنْتَاخٌ An instrument with which thorns are extracted from the foot; syn. مِنْقَاشٌ: (S, L, K:) مِنْتَاخَانِ the same, having two extremities. (Az, L.) See مِنْتَاشٌ. نتر 1 نَتَرَ, aor. نَتُرَ, (S, M, A, Msb,) inf. n. نَتْرٌ, (S, M, Msb, K,) He pulled a thing, (S, M, Msb, K, *) [as, for instance,] a garment, or piece of cloth, (A,) and his ذَكَر, which a man is required to do three times after بَوْل, (S, TA,) hard, or with vehemence. (S, M, A, Msb, K.) — — He drew a bow vehemently: (K, * TA:) he drew the bow-string strongly; (TA;) or so that the bow nearly broke. (A.) — — He rent a garment, or piece of cloth, with his fingers or with his teeth. (M, K.) And [in like manner,] نَتَرَتِ القِسِيُّ أَوْتَارَهَا The bows broke their strings. (IKtt.) — — He snatched a thing unawares. (K, * TK.) — — He acted ungently, roughly, harshly, or violently, (K, * TA,) in an affair. (TA.) — — نَتَرَ فِى مَشْيِهِ, (T, M,) inf. n. as above, (T,) He (a man) was as though he were pulling, in his walking: (T:) he leaned in his walking; as also ↓ انتتر. (M.) 8 انتتر It became pulled (M, K) hard, or with vehemence. (M.) — — See also 1, last signification. 10 استنتر مِنْ بَوْلِهِ He pulled his ذَكَر so as to express the remains of his بَوْل, in purifying himself in the manner termed إِسْتِنْجَاء; (M, * A, K, *) being earnestly desirous and careful to perform this act [fully]. (A, K.) طَعْنٌ نَتْرٌ A thrusting, or piercing, in which extraordinary force or energy is exerted, (M, K,) as though pulling vehemently that by which the weapon passes in the person thrust, or pierced: app. an inf. n. used as an epithet: (M:) or a thrusting, or piercing, that is like a snatching unawares. (ISk, T, S.) The saying of 'Alee, recorded in a trad., إِطْعَنُوا النَّتْرَ has been explained as meaning Thrust ye, or pierce ye, with extraordinary force or energy: and as though snatching unawares. (TA.) [See art. سَعْرٌ.] Accord. to IAar, (T,) طَعْنَةٌ نَتْرَةٌ signifies A thrust that passes through. (T, K.) نَتْرَةٌ A hard, or vehement, pull: (Msb:) pl. نَتَرَاتٌ. (S, Msb.) — — See نَتْرٌ. قَوْسٌ نَاتِرَةٌ A bow that breaks its string, by reason of its hardness: (S, K:) pl. نَوَاتِرُ: (S:) or قِسِيٌّ نَوَاتِرُ signifies bows having the strings broken. (M.) [مُنَاتَرَةٌ, in the K, I suspect to be a mistake for مُنَابَرَةٌ] نتش 1 نَتَشَ, (S, A, K,) aor. نَتِشَ, inf. n. نَتْشٌ, (A, K,) He extracted; or drew, or pulled, out, or forth; (S, A, K;) a thing, (S,) or a thorn, (A, K,) and the like, (K,) and hair, (TA,) with the مِنْتَاش: (S, A, K, TA:) he plucked out hair or the like. (IDrd, K.) — — He plucked, or pulled, flesh, and the like, by pinching it with his fingers, (Lth, K,) and by taking hold upon it with his teeth. (Lth, TA.) — — نَتَشَ الجَرَادُ الأَرْضَ, aor. and inf. n. as above, The locusts ate the herbage of the earth. (TA.) — — مَا نَتَشْتُ مِنْ فُلَانٍ شَيْئًا I did not obtain, (S,) or take, (A,) from such a one anything. (S, A.) — — هُوَ يَنْتِشُ لِعِيَالِهِ, (Lh, TA,) inf. n. as above, (K,) (tropical:) He gains, or earns, or seeks sustenance, for his family, or house-hold. (Lh, K, * TA.) — — هُوَ يَنْتِشُ مِنْ كُلِّ عِلْمٍ (assumed tropical:) He takes [or acquires] of every science. (A, * TA.) مَا أَخَذَ إِلَّا نَتْشًا He took not save a little. (TA.) مِنْتَاشٌ [A kind of tweezers;] an instrument with which one extracts, or draws or pulls out or forth, (S, A, K,) a thing (S,) or a thorn, (A, K,) and the like, (K,) and hair; (TA;) i. q. مِنْقَاشٌ. (S, K.) نتص &c See Supplement نث 1 نَثَّ, [aor. نَثِ3ِ,] inf. n. نثٌّ, It (a bone) distilled, or let flow, the oily matter that was in it: (TA:) [as also مَثَّ]. — — نَثَّ, aor. نَثِ3ِ, inf. n. نَثِيثٌ (S, K,) and نَثٌّ; (S;) and ↓ نَثْنَثَ; (K;) It (a skin) exuded (S, K) the clarified butter that was in it: like مَثَّ. (TA.) — — وَأَنْتَ تَنِثُّ نَثِيثَ الحَمِيتِ (accord. to one reading, نَثَّ الحميت, TA) And thou sweatest like the butter-skin. (S, from a trad.) — — نَثَّ, aor. نَثِ3ِ, inf. n. نَثِيثٌ, He sweated by reason of fatness, and appeared as though he were anointed: as also مَثَّ: (TA:) or he sweated by reason of his bigness, and his abundance of flesh. (A'Obeyd.) — — نَثَّ, (so in the TA,) [aor. نَثُ3ُ,] or ↓ نَثْنَثَ, (so in the K,) He wiped his hand (K) with a napkin: as also مَثَّ. (TA.) — — نَثَّ, [aor. نَثُ3ُ,] He anointed a wound: as also مَثَّ. (TA.) — — نَثَّ, aor. نَثُ3ُ, (S, M, L, K,) and نَثِ3ِ, (M, L, K,) the latter [which deviates from a constant rule] thought by MF to be a mistake, he not knowing any authority for it except the K, and disallowed by the T, (TA,) inf. n. نَثٌّ; (S;) and ↓ نثّث, inf. n. تَنْثِيثٌ; (TA;) He divulged, (S, K,) or spread, dispersed, disseminated, (TA,) news, tidings, or information, (K,) or what was talked of: (S, TA:) like بَثَّ: or he spread what should rather be concealed than spread. (TA.) [See also نَثَا.] 2 نثّ3ِ see 1. R. Q. 1 نَثْنَثَ He sweated much. (K.) — — See 1. نَثٌّ A wall (حَائِط) that is moist,

or damp, (K,) and flaccid. (TA.) كَلَامٌ غَثٌّ نَثٌّ [Very bad, or corrupt speech]: نثّ is here an imitative sequent to غثّ. (K.) نِثَاثٌ Ointment with which a wound is anointed. (K.) نَثِيثَةٌ The moisture exuded by a skin, such as is called زِقٌّ or سِقَاءٌ. (K.) نَثَّاثٌ and ↓ مَنَثٌّ [A man who is in the habit of divulging, or spreading, dispersing, or disseminating, news, tidings, or information, or what is talked of, or what should rather be concealed]. (Th.) نَاثٌّ One who traduces the Muslims behind their backs, but saying of them what is true, and mentioning their vices, or faults: pl. نُثَّاثٌ: (AA:) [the pl. only is mentioned in the K, and explained as signifying persons who traduce others behind their backs, but saying of them what is true]. مَنَثٌّ: see نَثَّاثٌ. مِنَثَّةٌ A small portion of wool with which one anoints (K) a wound. (TA.) نثت نَثِتَ, aor. نَثَتَ, [inf. n. نَثَتٌ,] It (flesh-meat) became changed, or altered, and stank: formed by transposition from ثَنِتَ: (K:) and so a wound. (TA.) لِثَةٌ نَثِتَةٌ A gum that is flabby and bleeding: and in like manner شَفَةٌ, a lip: (TA:) [as also ثَنِتَةٌ]. نثر 1 نَثَرَ, aor. نَثُرَ, (S, M, A, Msb, K,) and نَثِرَ, (M, Msb, K,) inf. n. نَثْرٌ (S, M, A, Msb, K) and نِثَارٌ, (M, K,) or the latter is a simple subst., (S, A, Msb,) He scattered a thing, sprinkled it, strewed it, dispersed it, or threw it dispersedly, (Lth, T, M, A, Msb, K, TA,) with his hand; (Lth, T;) as, for instance, grain, (Lth, T,) and fruit and the like, (Msb,) walnuts and almonds and sugar, (Lth, T,) and pearls, &c.; (A;) as also ↓ نَثَّرَ, (M, K,) inf. n. تَنْثِيرٌ; (TA;) [or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action; or its application to many objects: see مَنْثُورٌ.] — — نَثَرَتِ النَّخْلَةُ (tropical:) The palm-tree [scattered or] shook off its unripe dates. (A.) — — وَجَأَهُ فَنَثَرَ أَمْعَاءَهُ (tropical:) He smote him with a knife and scattered his intestines]. (M, A.) — — لَأَنْثُرَنَّكَ نَثْرَ الكَرِشِ (tropical:) [I will assuredly scatter thine intestines like as one scatters the contents of the stomach of a ruminant beast]: said in threatening. (A.) — — نَثَرَ وَلَدًا (tropical:) He (a man, M) had many children born to him. (M, K, TA.) And نَثَرَتِ المَرْأَةُ بَطْنَهَا, (T, A, Mgh TA,) and ذَا بَطْنِهَا, (T, Mgh, TA,) and كَرِشَهَا, (A, in art. كرش,) (tropical:) The woman brought forth many children; (T, A, in art. كرش;) scattered children; لِلزَّوْجِ to the husband. (Mgh.) — — نَثَرَ الكَلَامَ (tropical:) He spoke, or talked, much. (M, K, TA.) — — نَثَرَ قِرَاءَتَهُ (tropical:) He hastened, or was quick, in his reading, or reciting. (A.) — — نَثَرَ, aor. نَثِرَ, inf. n. نَثِيرٌ, (tropical:) He (a beast of carriage, M, K, and a camel, M, and an ass, T) sneezed [app. so as to scatter the moisture in his nostrils]: (T, M, K, TA:) or did with his nose what is like sneezing: (T:) he (an ass, and a sheep or goat) sneezed, and expelled what annoyed or hurt him, from his nose: (A:) or نَثَرَتْ she (a ewe or goat) ejected from her nose what annoyed or hurt her. (S.) And نَثَرَ, (Fr, T, IAth, Mgh, Msb,) aor. نَثِرَ, (T, IAth,) inf. n. نَثْرٌ (T, Mgh) [and app. نَثِيرٌ, as above], (tropical:) He [a man] blew his nose; ejected the mucus from his nose; syn. امْتَخَطَ; (IAth;) as also ↓ استنثر: (S, K, art. مخط:) and he ejected what was in his nose, of mucus, and of that which annoyed or hurt him, in performing the ablution termed وُضُوْء; (Sgh, TA;) as also ↓ أَنْثَرَ, accord. to some: (TA:) or ↓ أَنْثَرَ signifies he ejected what was in his nose; or he emitted his breath from his nose; or he introduced the water into his nose; as also ↓ انتثر and ↓ استنثر: (K:) but this last explanation is outweighed in authority; the form ↓ انثر is disallowed by the leading lexicologists; and the author of the K, in respect of this form, follows Sgh, without due consideration: (TA:) [accord. to the more approved opinion,] نَثَرَ signifies he scattered what was in his nose by the breath; as also ↓ انتثر and ↓ استنثر: (S:) or, as some of the learned say, he snuffed up water, and then ejected what was in it, of anything annoying or hurting, or of mucus; as also ↓ استنثر: (IAar, T, Mgh:) or ↓ استنثر (T, M, IAth, K) and ↓ انتثر, (K,) he snuffed up water, and then ejected it (T, M, IAth, K) by the breath of the nose: (T, M, K:) accord. to some, نَثَرَ and ↓ استنثر signify he (a person performing وُضُوْء) snuffed up water: but others say that the latter signifies he ejected what was in his nose, of mucus &c.; agreeably with a trad. to be cited below: (Msb:) IAar says, that ↓ استنثر signifies he snuffed up water, and put in motion the نَثْرَة, or end of the nose, in purification: (T [in the Mgh, this explanation is ascribed to Fr:]) and Fr, that نَثَرَ and ↓ انتثر and ↓ استنثر signify he put in motion the نَثْرَة, in purification. (T.) It is said of Mohammad, كَانَ يَسْتَنْشِقُ ثَلَاثًا فِى كُلِّ مَرَّةٍ يَسْتَنْثِرُ [He used to snuff up water three times, every time ejecting it; &c.] and this indicates that ↓ استنثر differs from استنشق. (T, Mgh, Msb.) And it is said in a trad., إِذَا اسْتَنْشَقْتَ فَانْثُرْ, (S, Msb,) and فَانْثِرْ, with the conjunctive ا, and with damm and kesr to the ث, (Msb,) When thou snuffest up water, scatter what is in thy nose by the breath; (S;) or eject what is in thy nose, of mucus, &c.: (Msb:) or, as A'Obeyd relates it, ↓ فَأَنْثِرْ; inf. n. إِنْثَارٌ: (Msb:) or, as he relates it إِذَا تَوَضَّأْتَ فَأَنْثِرْ, with the disjunctive ا; and he does not explain it; but the lexicologists do not allow ↓ أَنْثَرَ, from الإِنْثَارُ; one only says, نَثَرَ and ↓ انتثر and ↓ استنثر. (T.) No instance of ↓ استنثر used transitively has been heard, except in a trad. of El-Hasan Ibn-'Alee, اِسْتَنْثَرَ ↓ أَنْفَهُ [He ejected the contents of his nose; or he blew his nose]; as though the root [نَثَرَ] were regarded in it, or as though it were made to import the meaning of نَقَّى. (Mgh.) 2 نَثَّرَ see 1, first signification. 3 نَاثَرَ [ناثرهُ] He contended with him in scattering, strewing, or dispersing, a thing or things. And hence,] — — رَأَيْتُهُ يُنَاثِرُهُ الدُّرَّ [lit., I saw him contending with him in scattering pearls: meaning,] (tropical:) I saw him holding a disputation, or colloquy, with him, in beautiful, or elegant, language. (A.) 4 انثر as syn. with نَثَرَ and استنثر and انتثر: see 1, latter half, — انثرهُ (tropical:) He made his nose to bleed; syn. أَرْعَفَهُ. (S, A, K.) You say, طَعَنَهُ فَأَنْثَرَهُ (tropical:) [He pierced him and made his nose to bleed]: (S:) and ضَرَبَهُ فَأَنْثَرَهُ [He smote him and made his nose to bleed]. (A.) — — (tropical:) He threw him down upon his نَثْرَة, (M, A, TA,) i. e., (TA,) [upon the end of his nose: or] upon his خَيْشُوم. (K, TA.) You say, طَعَنَهُ فَأَنْثَرَهُ عَنْ فَرَسِهِ (tropical:) [He pierced him and threw him down upon the end of his nose from his horse]. (M, A. *) 5 تَنَثَّرَ see 8. 6 تَنَاثَرَ see 8. 8 انتثر (S, M, A, Msb, K) and ↓ تناثر (S, M, A, K) and ↓ تنثّر (M, K) It became scattered, strewn, dispersed, or thrown dispersedly: (S, * M, A, Msb, K:) [or the second more properly signifies it became scattered, &c., by degrees, gradually, or part after part; resembling تَسَاقَطَ &c.: and the third, being quasi-pass. of 2, denotes muchness, or frequency, or repetition, of the action; or its application to many things.] You say, انتثرت الكَوَاكِبُ (assumed tropical:) The stars became dispersed: or became scattered like grain. (TA.) And انتثروا and ↓ تنثّروا (tropical:) [They (meaning men) became as though they were scattered by the hand]. (A.) [And تناثر ↓ الشَّعَرُ, and الوَرَقُ, (assumed tropical:) The hair, and the leaves, fell off, and became scattered, by degrees.] And تناثر ↓ القَوْمُ (tropical:) The people fell sick and died [one after another]: (M, K: *) or you say مَرِضُوا فَتَنَاثَرُوا ↓ مَوْتًا [they fell sick and became separated by death, one after another]. (A.) — See also 1, latter half, throughout. 10 إِسْتَنْثَرَ see 1, latter half, throughout. نَثْرٌ (tropical:) [Prose: so accord. to general usage: and] rhyming prose: contr. of نَظْمٌ: so called as being likened to [scattered pearls, or] scattered grain. (TA.) نَثَرٌ: see نُثَارٌ: and نِثَارٌ: and مُنْتَثِرٌ. — (tropical:) Loquacity, (M, TA,) and

the divulging of secrets. (TA.) نَثِرٌ (tropical:) Loquacious; one who talks much: as also ↓ مِنْثَرٌ (M, K) and ↓ نَيْثُرَانٌ: (Sgh, K:) or vainly or frivolously loquacious, and a divulger of secrets: (A:) fem. نَثِرَةٌ only. (M.) نَثْرَةٌ [A single act of scattering, strewing, dispersing, or throwing dispersedly, with the hand. And hence,] — — (tropical:) A sneeze: (K:) or the like thereof; peculiar to a beast of carriage (S) [or other beast, and a fish, as appears from what here follows.] It is said in a trad. (A, TA) of Kaab, (TA,) الجَرَادُ نَثْرَةُ حُوتٍ (A, TA) (tropical:) The locust is [produced by] the sneeze of a fish: or, as in a trad. of I'Ab, نَثْرَةُ الحُوتِ the sneeze of the fish. (TA.) [From this it is inferred that the locust is, like fish, lawful to be captured by one in a state of إِحْرَام.] — (tropical:) The end of the nose: (IAar, T:) or i. q., خَيْشُومٌ: (A:) or the خيشوم with what is next to it: (M, K:) and (M, A; but in the K, or) the interstice that is between the two mustaches, (S, M, A, K,) against the partition between the two nostrils: (S, M, K:) so [in a man and] in the lion: (S, M:) or the nose or the lion. (M.) — — Hence, (T, &c.,) النَّثْرَةُ, (T, S, M, K,) and نَثْرَةُ الأَسَدِ, (T, A,) (tropical:) Two stars, between which is the space of a span, (شِبْرٌ, [said in several law-books to be the twelfth part of a رُمْح, and therefore twenty-two minutes and a half, accord. to modern usage; but there is reason to believe that ancient usage differed from the modern with respect to both these measures, and was not precise nor uniform;]) and in [or between] which is a particle (لَطْخٌ) of white, as though it were a portion of cloud; it is the nose of Leo, [which the Arabs extended far beyond the limits which it has upon our globes, (see الذِّرَاعُ,)] (S, K,) and is a Mansion of the Moon: (S:) [app. the Aselli; Asellus Boreus and Asellus Australis; two small stars in Cancer, between which is a little cloud or nebula, called Præsepe: (see Pliny, l. xviii. c. 35:)] a certain star or asterism, which is of the stars or asterisms of Leo, and which is a Mansion of the Moon: (M:) [app. meaning the same, or Præsepe:] or a certain star in the sky, as though it were a particle (لَطْخ) of cloud, over against two small stars, in the science of astronomy pertaining to the sign of Cancer [though accord. to the Arabs belonging to Leo]: (T:) [app. Præsepe; the two small stars adjacent to it being the Aselli:] a certain star, as though it were a particle (لَطْخٌ) of cloud; so called because it appears as though the lion had ejected if from his nose: (A:) [app. meaning the same:] in the Megista [of Ptolemy] it is mentioned by the name of the manger [i. e., Præsepe], and the name of the two small [for المنيرة in my copy of Kzw, I read الصفيرة,] stars is the two asses [i. e., the Aselli]: (Kzw, Description of Cancer:) or the nose and nostrils of the lion, consisting of three obscure stars, near together: الطَّرْفُ is [before them, and is] the two eyes of the lion, consisting of two stars, before which is الجَبْهَةُ, consisting of four stars: (AHeyth:) [app. meaning the Aselli together with Præsepe:] three stars, near together; the nose of the lion; [app. meaning the same;] which compose the Eighth Mansion of the Moon: (Kzw, Description of the Mansions of the Moon:) [these descriptions apply to this Mansion of the Moon accord. to those who make النَّوْء to signify " the heliacal rising: " see مَنَازِلُ القَمَرِ, in art. نزل:] or the bright star [app. meaning b] in Cancer: (Kzw, Description of Cancer:) [this agrees with the place of the Eighth Mansion of the Moon accord. to those who make النَّوْء to signify " the anti-heliacal setting: " see again مَنَازِلُ القَمَرِ.] The Arabs say إِذَا طَلَعَتِ النَّثْرَةُ قَنَأَتِ البُسْرَةُ, meaning, When النثرة rises [heliacally], the unripe date begins to have its redness intermixed with blackness: its rising is very soon after that of الشِّعْرَى [or Sirius: about the epoch of the Flight, it rose heliacally, in central Arabia, on the 17th of July, O. S.; and Sirius, on the 13th of the same month]. (M.) نُثَارٌ What becomes scattered, strewn, or dispersed, of, or from, a thing; (S, Msb;) as also ↓ نُثَارَةٌ, (M, K,) and ↓ نَثَرٌ, (K, [but see مُنْتَثِرٌ,]) and, as some say, ↓ نِثَارٌ: (Msb:) so the ↓ نُثَارَة of wheat, and of barley, and the like: (Lh, M:) or نُثَارٌ signifies the crumbs of bread, and of everything, that become scattered around the table: (T:) or the crumbs of the table that become scattered around: as also ↓ نُثَارَةٌ: (A:) or this last, what becomes scattered from the table, and is eaten in the hope of obtaining a recompense [for preventing its being thrown away or trodden under foot]. (Lh, M, K. *) نِثَارٌ, with kesr, a subst. from نَثَرَ, (S, A, Msb,) signifying The act of scattering, strewing, dispersing, or throwing dispersedly, [anything,] (Lth, T, A, Msb,) [and particularly fruits and the like, such as] walnuts and almonds and sugar [and money, &c., on festive occasions,] and grain. (Lth, T.) You say شَهِدْتُ نِثَارَ فُلَانٍ I was present at, or I witnessed, such a one's scattering (Lth, T, A) of fruits, &c. (Lth, T.) And كُنَّا فِى نِثَارِهِ We were at his scattering. (A.) — — Also, What is scattered, strewn, dispersed, or thrown dispersedly, (A, Msb, TA,) of such things as sugar and fruits and the like, (A, TA,) [and money, &c., on festive occasions;] a subst., (A, TA,) in the sense of مَنْثُورٌ, (A, Msb, TA,) like كِتَابٌ in the sense of مَكْتُوبٌ; (Msb;) as also ↓ نَثَرٌ. (A, TA.) [See also مُنْتَثَرٌ.] You say أَصَبْتُ مِنَ النِّثَارِ I obtained [somewhat] of the scattered [sugar or fruits &c.]. (Msb.) And مَا أَصَبْنَا مِنْ نَثَرِ فُلَانٍ شَيْئًا We did not obtain aught of such a one's scattered things, such as sugar and fruit. (TA.) — — Accord. to some, i. q. نُثَارٌ in the first of the senses explained above. (Msb.) نَثُورٌ (tropical:) A female, (S, K,) or woman, (M,) having numerous offspring: (S, M, A, K:) and so a male, (M,) or man. (TA.) — — (tropical:) A ewe, or she-goat, (TA,) having a wide orifice to the teat: (K, TA:) as though she scattered the milk. (TA.) — — See also نَاثِرٌ. نَثِيرٌ: see مَنْثُورٌ. نُثَارَةٌ: see نُثَارٌ, in three places. نَاثِرٌ (A) and ↓ مِنْثَارٌ (A, K) (tropical:) A palm-tree (نَخْلَةٌ) that shakes off its unripe dates: (A:) or of which the unripe dates become scattered. (K.) — — And the former, (tropical:) A sheep or goat that coughs, so that something becomes scattered from its nose; as also نَافِرٌ: (As, S:) or a sheep or goat that ejects from its nose what resembles worms; as also ↓ نَثُورٌ: (M, K:) or that sneezes, and ejects from its nose what annoys or hurts it, resembling worms. (TA.) نَيْثُرَانٌ: see نَثِرٌ. مِنْثَرٌ: see نَثِرٌ. دُرٌّ مُنَثَّرٌ Pearls scattered, or strewn, much. (S, TA.) مِنْثَارٌ: see نَاثِرٌ. مَنْثُورٌ, and ↓ نَثِيرٌ, Pearls scattered, strewn, dispersed, or thrown dispersedly, with the hand. (A, * TA.) See also مُنْتَثِرٌ, and مُنَثَّرٌ. You say ↓ كَأَنَّ لَفْظَهُ الدُّرُّ النَّثِيرُ [As though his speech were scattered pearls]. (A.) — — لَهُ كَرِشٌ مَنْثُورَةٌ (tropical:) He has [numerous] young children. (A, art. كرش.) — — Also مَنْثُورٌ A kind of sweet-smelling flower; (TA;) [the gilliflower: so called in the present day: see also خِيرِىٌّ.] — — See also خَشْخَاشٌ. مُنْتَثِرٌ In a scattered or strewn state; in a state of dispersion; (M;) as also ↓ مُتَنَاثِرٌ, (TA,) and ↓ نَثَرٌ, which last is applied to a thing and to things. (M.) See also نِثَارٌ, and نُثَارٌ, and مَنْثُورٌ. You say ↓ دُرٌّ مُتَنَاثِرٌ [Pearls in a scattered state]. (TA.) مُتَنَاثِرٌ: see مُنْتَثِرٌ. نثط &c. See Supplement نج 1 نَجَّ, aor. ◌ِ3نَجِ, inf. n. نَجِيجٌ (S, K) and نَجٌّ, (TA,) It (a wound, or an ulcer) flowed with its contents [namely purulent matter, or blood]: (As, S, K:) or exuded its contents: and in like manner, it (the back of a beast) flowed with purulent matter: and it (the ear) flowed with blood and purulent matter. (TA.) — — مَجَّ and نَجَّ, (in the TA, art. مج, it is said مَجَّ and بَجَّ,) accord. to IAar, are syn. (TA) نَجَّ الشَّىْءَ مِنْ فِيهِ, inf. n. نَجٌّ, signifies i. q. مَجَّهُ. (TA.) R. Q.1 نَجْنَجَ الأَمْرَ, (inf. n. نَجْنَجَةٌ, S,) He agitated the thing, or affair, to and fro, in his mind, (S,) and did not execute it; (TA;) he thought upon the thing, or affair, but did not determine upon it. (S, K.) See R. Q. 2. — — نَجْنَجَ الإِبِلَ He drove back the camels from the water: (L:) or he drove them back time after time to the tank, or cistern; expl. by رَدَّدَهَا على الحَوْضِ: (S, K:) [but عَلَى, meaning here to, seems to be a mistake for عَن, from]. Dhu-r-Rummeh says, حَتَّى إِذَا لَمْ يَجِدْ وَغْلًا وَنَجْنَجَهَا مَخَافَةَ الرَّمْىِ حَتَّى كُلُّهَا هِيمُ [Until,

when he finds not a place of refuge, and drives them back from the water, (accord. to the explanation in the L,) fearing to be shot at, so that all of them are thirsting]. (S.) — — نَجْنَجَ He moved about [a thing; in the S, on the authority of A'Obeyd, a man], (S, K,) and turned over and over. (TA.) — — One says, نَجْنِجْ أَمْرَكَ فَلَعَلَّكَ تَجِدُ إِلَى الخُرُوجِ سَبِيلًا [Turn the thing over and over in thy mind, and perhaps thou wilt find a way of egress, or escape]. (TA.) — — نَجْنَجَ, (inf. n. نَجْنَجَةٌ, S,) He went round about in fright, or fear. (S, K.) — — نَجْنَجَ اللُّقْمَةَ He moved the morsel to and fro in his mouth, and did not swallow it; like لَجْلَجَ. (Aboo-Turáb.) R. Q. 2 تَنَجْنَجَ He was in a state of commotion, or agitated, and confounded, perplexed, or amazed. (K.) — — تنجنج فِى رَأْيِهِ, and ↓ نَجْنَجَ فِيهِ, He was confounded, or perplexed, and agitated, in his judgment, or opinion. (TA.) — — تَنَجْنَجَ لَحْمُهُ His flesh became much and flabby. (S.) Accord. to F, this is a mistake for تَبَجْبَجَ; but Hr agrees herein with J. (TA.) نجأ 1 نَجَأَهُ, aor. نَجَأَ, (S, K,) inf. n. نَجْءٌ (so in the S: in the TA, نَجْأَةٌ: [but this I think a mistake:]); and ↓ انتجاه (Lh, K) and ↓ تَنَجَّأه; (S, K;) He affected him, or it, by an evil, or a malignant, eye. (S, K.) 5 تَنَجَّأَ and 8: see 1. نَجُوْءُ العَيْنِ, and نَجُوْءُ العين, and نَجِيْءُ العين, and ↓ نَجِئٌ, Having an evil, or a malignant, eye; (Fr, S, K;) and powerfully affecting therewith. (K.) نَجِئٌ and نَجِيْءٌ; and نَجُوْءٌ: see نَجُؤُ العَيْنِ. نَجْأَةٌ An affecting with an evil, or a malignant, eye: (Ks:) force, or eagerness, of look: (Ks, IAth, S:) lust, or desire, or a hankering after a thing. (Ks, K.) Ex. رُدُّوا نَجْأَةَ السَّائِلِ بِاللُّقْمَةِ (S) Avert the beggar's evil eye; (Ks;) or the force, or eagerness, of his look at thy food, or at thee; (S;) or his lust; or accomplish his desire, and avert his eye from thy food, in compassion for him; (TA;) do this by giving him a morsel. (S.) — — رُدَّ عَنْكَ نَجْأَةَ هٰذَا الشَّىْءِ Avert from thee the desire of this thing. (TA.) نجب 1 نَجَبَ الشَّجَرَةَ, aor. نَجِبَ and نَجُبَ, inf. n. نَجْبٌ, He took off the bark of the stem, or trunk, of the tree: (S:) or نَجَبَهُ, aor. and inf. n. as above; and ↓ نَجّبه, inf. n. تَنْجِيبٌ; and ↓ انتجبه; He took off its bark; barked it. (ISd, K.) See نَجْبٌ. — نَجُبَ, aor. نَجُبَ, inf. n. نَجَابَةٌ, He was generous, noble, or liberal, &c.: [see نَجِيبٌ]. (Msb, K.) He, or it, was excellent, or choice. (MA.) [Said of a horse and the like, He was generous, excellent, strong, light, or swift.] — نَاْجَبَ ↓ نَاجَبَهُ فَنَجَبَهُ 3 see 1. 2 نَجَّبَ see 3. نَاجَبَهُ فَنَجَبَهُ — [He vied with him, or strove to surpass him, in generosity, nobleness, or liberality; and he surpassed him therein.] (TA, art. خير.) 4 انجب He begot a generous, noble, or liberal, child; such as is termed نَجِيبٌ. (S.) [This verb, being coupled in the K with نَجُبَ, might be imagined syn. therewith; but this, accord. to the TA, is not the case.] El-Aashà says, أَنْجَبَ أَزْمَانَ وَالِدَاهُ بِهِ إِذْ نَجَلَاهُ فَنِعْمَ مَا نَجَلَا (S) He begot a generous son in the times when his parents (rejoiced) in him, when they produced him; and excellent was that which they produced. Accord. to one reading, the second word is أَيَّامَ: and أَيَّامُ وَالِدَيْهِ is also read in place of ازمان والداه; in which case, ايّام is fig. the agent of انجب. (TA.) — — انجبت is said of a woman, in the same sense. (TA.) See also انخب. — — انجب [as also انخب] He begot a cowardly child: (from نَجَبٌ, the " bark " of a tree: TA:) thus the verb bears two contr. significations: (K:) or the two significations are not necessarily contr.; for a courageous man may be not generous, or liberal; and a generous, or liberal, man may be not courageous. (MF.) 8 انتجبهُ He selected him; chose him; (S;) preferred him above others. (TA.) See also انتخب. — — See 1. — — ذَهَبَ يَنْتَجِبُ He went to collect [the kind of bark called] نَجَبٌ. (TA.) — — A poet says, يَا أَيُّهَا الزَّاعِمُ أَنِّى أَجْتَلِبْ وَأَنَّنِى غَيْرَ عِضَاهِى أَنْتَجِبْ meaning, O thou who assertest that I take the verses of other poets and appropriate them to myself, and, and as it were, take the bark of other trees than my own 'idáh, to tan therewith... (TA.) [See عِضَاهٌ.] نَجْبٌ: see نَجِيبٌ. نَجَبٌ The bark (لِحَآء) of trees: (S, K:) or the rind of the roots thereof: or of what is hard thereof. (K.) The soft peel of branches is not thus called; nor is the rind of roots called قِشْر, but نجب: n. un. نَجَبَةٌ. (TA.) نَجْبَةُ نَمْلَةٍ A bite of an ant. So in a trad., accord. to one reading: accord. to another reading, it is نَخْبَة. Both these words are given by IAth on the authority of Z. (TA.) نُجَبَةٌ and نَجَبَةٌ: see نَجِيبٌ. نَجِيبٌ A generous, noble, liberal, man; (S, K;) one distinguished by rank or quality, nobility or eminence, reputation or note or consideration; (K;) excellent; of great worth in his kind; one who is like his father in generosity and actions: (TA:) as also ↓ نَجْبٌ (K) [explained as signifying " liberal, generous "] and ↓ نُجَبَةٌ: (S, K:) or you call a man نجيب when he is generous, noble, or liberal; but when he is unequalled among his people in generosity, &c., you say ↓ هُوَ نَجَبَةُ قَوْمِهِ, in measure like حَلَمَة: (El-'Alam Es-Sakháwee:) [but MF doubts the correctness of this measure; and seems to think that the correct word is ↓ نُجَبَة:] هو ↓ نُجَبَةُ القَوْمِ is said of a man when he is the man, among them, who is distinguished by generosity, &c.: (S:) pl. نُجَبَاءُ and أَنْجَابٌ and نُجُبٌ. (K.) — — نَجِيبٌ Excellent, as an epithet applied to any animal; (IAth;) a generous, excellent, camel or horse; one of high breed; (ISd;) a strong, light, swift, camel: (TA:) you say نَاقَةٌ نَجِيبَةٌ as well as ناقة نَجِيبٌ: (K:) pl. نَجَائِبُ (S, K) and نُجُبٌ. (S.) — — نَجَائِبُ القُرْآنِ The most excellent, and the purest, parts of the Kur-án. Of such is the سُورَةُ الأَنْعَام. (TA.) In like manner, ↓ نَوَاجِبُهُ The heart thereof that has [as it were] no نَجَب [or bark] upon it: or the best, or most excellent, thereof. (K.) نَوَاجِبُ: see what next precedes. مُنْجِبٌ A man who begets generous, noble, or liberal, children; such as are termed نُجَبَاءُ. (K.) In like manner, اِمْرَأَةٌ مُنْجِبَةٌ, and ↓ مِنْجَابٌ: (S, K:) pl. of the latter مَنَاجِيبُ. (S.) — — ↓ منجاب also signifies A woman who has generous, noble, or liberal, children; such as are termed نجبآء. (TA.) مِنْجَابٌ A weak man: (S, K:) pl. مَنَاجِيبُ. (TA.) See مُنْجِبٌ, and also مِنْخَابٌ. — — مِنْجَابٌ An arrow that has neither feathers nor head; (A'Obeyd, S;) that is trimmed, shaped, or pared, but has neither feathers nor head. (As, A'Obeyd, K.) — — مِنْجَابٌ An iron with which a fire is stirred. (K.) مَنْجُوبٌ A vessel that is capacious within: (K:) a capacious vessel of the kind called قَدَحٌ: (S:) or wide, or capacious, in the bottom: i. q. مَنْجُوفٌ, which, accord. to ISd, is the correct word; but others say that the ب and ف may be interchangeable. (TA.) — — جِلْدٌ مَنْجُوبٌ A hide tanned with the bark of the trunk of the طَلْح. (S.) — — سِقَاءٌ منجوبٌ A skin tanned with the same: (S, K:) or with [the kind of bark called] نَجَبٌ: (K:) as also نَجَبِىٌّ (S, K) and مِنْجَبٌ: (Aboo-Mis-hal, K:) but the last is disapproved by ISd, because it is of the measure مِفْعَلٌ, which is not used in the sense of the measure مَفْعُولٌ. (TA.) مُنْتَجَبٌ Select; chosen; choice: (K:) an epithet applied to anything. (TA.) نجث 1 نَجَثَ, aor. نَجُثَ, inf. n. نَجْثٌ; and ↓ نَنجّث; (TA;) and ↓ انتجث and ↓ استنجث; (K;) He extracted, drew out, or caused to come forth, (K, TA,) a thing: apparently more especially used with reference to what is talked of, or news, tidings, or the like. (TA.) — — نَجَثَ عَنْهُ, aor. نَجُثَ, (and ↓ نجّث, inf. n. تَنْجِيثٌ, TA,) and ↓ تَنَجَّثَ; He searched, or sought, for, or after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it; i. e. an affair. (As.) — — نَجَثَ قَبْرًا, [aor. نَجُثَ,] inf. n. نَجْثٌ, He dug up the contents of a grave. (TA, form a trad.) — فُلَانٌ يَنْجُثُ بَنِى فُلَانٍ, (inf. n. نَجْثٌ, L,) Such a one seduces, misleads, or leads astray, (يَسْتَغْوِى, Fr, S, K, or, accord. to A'Obeyd, يَسْتَعْوِى, with the unpointed ع, i. e., summons, by a cry, to sedition, or the like, S,) and implores aid of, the sons of such a one. (Fr, S, K.) [See 10 in art. عو.] 5 تنجّث الأَخْبَارَ He searched, or sought, for, or after,

news, or tidings. (TA.) [See also 1.] 6 تَنَاجَثُوا [They revealed secrets, one to another]: تَنَاجُثٌ signifies the same as تَبَاثٌّ, (K,) and تَبَاحُثٌ. (TA.) — — تَنَاجَثُوا [They searched, investigated, scrutinized, or examined, together]: تَنَاجُثٌ signifies the same as تَبَاحُثٌ. (TA.) 8 انتجث He, or it, became inflated. (K.) — — انتجث His fatness became apparent. (K.) One says انتجثت الشَّاةُ The ewe became fat. (TA.) — — See also 1. 10 استنجث شَيْئًا He exposed himself to a thing; or ventured upon it: (S, K, TA:) he devoted himself eagerly to it, and set about it, or commenced it. (TA.) — — See also 1. نُجْثٌ and ↓ نُجُثٌ A coat of mail; syn. دِرْعٌ. (K.) — — Also, (or ↓ نُجُثٌ, S,) The pericardium; syn. غِلَافُ القَلْبِ: (S, K:) pl. أَنْجَاثٌ. (S.) — — The house (بَيْت) of a man: pl. أَنْجَاثٌ. (K.) نَجِثٌ: see نُجْثٌ. نُجُثٌ: see نُجْثٌ. نَجِيثٌ (tropical:) A hidden secret. (K.) — — See نَجَاثٌ. — — بَدَا نَجِيثُ القَوْمِ The secret of the people, which they concealed, became apparent, or revealed. (Fr, S.) — — أَتَانَا نَجِيثُ القَوْمِ The affair of the people, which they kept secret, came to our knowledge. (TA.) — — See نَجِيثَةٌ. — نَجِيثٌ What attains its utmost aim (ما بلغ), of praise, or of an encomium. (TA.) — — نَجِيثٌ A butt at which one shoots, or casts, consisting of earth collected together: (S, K:) or earth that is taken forth, and of which a butt is constructed, to shoot at, or cast at. (TA.) — — أَمْرٌ لَهُ نَجِيثٌ An affair that has an evil end, conclusion, issue, or result. (TA.) — نَجِيثٌ A certain leguminous plant. (K.) — نَجِيثٌ Slow; tardy. (K.) [See لَبِيثٌ.] نَجِيثَةٌ (and ↓ نَجِيثٌ, TA) The dust, or earth, that is taken forth, or dug out, from a well; (S;) i. q. نَبِيثَةٌ. (S, K.) — — نَجِيثَةٌ What has become apparent, or manifest, of that which is foul, or disgraceful, of news, tidings, or information. (S, K.) — نَجِيثَةٌ Endeavour; effort: (K:) as also نَكِيثَةٌ. (TA.) So in the phrase بُلِغَتْ نَجِيثَتُهُ [His utmost endeavour, or effort, was exerted, or employed]. (K.) نَجَّاثٌ and ↓ نَجِثٌ One who is in the habit of searching, or seeking, for, or after, things; of inquiring respecting them; of seeking for information respecting them; searching into, inquiring into, investigating, scrutinizing or examining, them: (K:) a man who searches after news, diligently, or with labour, or perseverance, or time after time, and elicits it; (As;) as also نَجَّاثٌ عَنِ الأَخْبَارِ. (TA.) نجح 1 نَجَحَتِ الحَاجَةُ, (S, Msb, K,) aor. نَجَحَ; and ↓ انجحت, (Msb, K,) inf. n. إِنْجَاحٌ; (Msb;) The want, or thing wanted, became attained, or accomplished. (S, Msb, K.) — — نَجَحَ, aor. نَجَحَ; (Msb;) and ↓ انجح, (S, Msb, K,) inf. n. إِنْجَاحٌ; (Msb;) He succeeded; he attained, or accomplished, his want, or wants, or the thing, or things, that he wanted. (S, Msb, K.) — — [You say,] مَا أَفْلَحَ فُلَانٌ وَلَا أَنْجَحَ ↓ Such a one did not prosper, or succeed, nor attain, or accomplish, his want, or wants. (S.) — — نَجَحَ أَمْرُهُ His affair became easy. (S, K.) 4 أَنْجَحَ See 1. — — أَنْجَحْتُ حَاجَتَهُ, (S,) and أَنْجَحْتُهَا لَهُ, (TA,) I accomplished for him his want. (S, TA.) أَنْجَحَ اللّٰهُ حَاجَتَهُ God accomplished for him his want: (K:) or, helped him to attain, or accomplish, it. (TA.) — — [So, أَنْجَحَ اللّٰهُ سَعْيَهُ God made, or may God make, his work to succeed, prosper, or have a good issue or result.] — — أنجح بِهِ He, or it, overcame him. (K.) Ex. إِذَا رُمْتَ البَاطِلَ أَنْجَحَ بِكَ (tropical:) If thou seek what is vain, it will overcome thee. (A.) 5 تنجّح الحَاجَةَ, and ↓ استنجحها, He sought, asked, or demanded, the accomplishment of the want, or thing needed, from him who had promised him; syn. تَنَجَّزَهَا. (S, K.) — — ↓ استنجح اللّٰه [He sought, or begged, of God, success, or the accomplishment of his want]. (A.) See an ex. voce عَمَلٌ. 6 تَنَاجَحَتْ أَحْلَامُهُ, (S, A, K,) تناجحت عَلَيْهِ احلامه (ISd) (tropical:) His dreams followed one another with truth: (S, K:) or the truth of his dreams was continuous: (ISd:) or he had consecutive true dreams. (A, L.) 10 إِسْتَنْجَحَ see 5. نُجْحٌ and ↓ نَجَاحٌ, (S, Msb, K,) two substs., the former from نَجَحَ and the latter from أَنْجَحَ, (Msb,) Success; or the attainment, or accomplishment, of one's wants, (S, Msb,) or, of a thing. (K.) [See an ex. voce سَرَاحٌ.] نَجَاحٌ: see نُجْحٌ. رَأْيٌ نَجِيحٌ Right counsel, advice, or opinion. (S, K.) — — سَيْرٌ نَجِيحٌ, (S, K,) and ↓ نَاجِحٌ, (K,) (tropical:) A vehement pace: (K:) a quick pace. (S.) — — مَكَانٌ نَجِيحٌ, and ↓ نَاجِحٌ, (assumed tropical:) A near place; syn. وَشِيكٌ. (L.) — — نَهْضٌ نَجِيحٌ (tropical:) An energetic rising, or raising of one's self. (L.) [You say,] نَهَضَ فِى هٰذَا الأَمْرِ نَهْضًا نَجِيحًا (tropical:) He rose quickly to employ himself in this affair. (A.) — — See مُنْجِحٌ. نَجَاحَةٌ Patience. (K.) نَفْسٌ نَجِيحَةٌ A patient mind. (K.) — — مَا نَفْسِى عَنْهُ بِنَجِيحَةٍ My mind does not patiently refrain from it. (L.) أَمْرٌ نَاجِحٌ An easy affair. (S, K.) — — See نَجِيحٌ. مُنْجِحٌ A man who attains, or accomplishes, his want, or wants; pl. مَنَاجِحُ and مَنَاجِيحُ: (S, K:) as also ↓ نَجِيحٌ. (L, K.) مَنَاجِحُ [a pl. of which the sing. is app. مَنْجَحَةٌ, meaning, acc. to analogy, A cause of success, or of the attainment, or accomplishment, of one's wants, or of a thing: see an ex. voce مَبَاجِحُ.] (A, TA, art. بجح.) نجد 1 نَجَدَهُ, aor. نَجُدَ, (S, L,) inf. n. نَجْدٌ, (L, K,) He overcame, conquered, subdued, overpowered, prevailed over, or surpassed, him. (AO, S, L, K.) — — نَجَدَ رَأْيَهُ فِى الأُمُورِ, inf. n. نَجْدٌ, He exerted his judgment in affairs. (Sh, L.) — — نَجُدَ, (S, M, &c.,) [aor. نَجُدَ,] inf. n. نَجَادَةٌ (M, L, K) and نَجْدَةٌ, (K,) or the latter is a simple subst., (M, L,) He (a man, S, L,) was, or became, courageous, (S, M, L, Msb, K,) and sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish: (M, L, K:) or, very valiant: or, quick in assenting to that which he was called or invited to do, whether it were good or evil. (M, L.) See also 10, and 4. — — نَجِدَ, aor. نَجَدَ, inf. n. نَجَدٌ; (S, L;) or نُجِدَ, like عُنِىَ, inf. n. نَجْدٌ; (K;) He became [overcome,] afflicted, distressed, or oppressed, by sorrow, grief, or anxiety. (S, L, K.) — — نَجِدَ, aor. نَجَدَ, (S, L,) and نَجُدَ, which is extr., (L,) [or properly the aor. of نَجُدَ,] inf. n. نَجَدٌ, (S, L,) He (a man, S) sweated, by reason of work, or of sorrow, grief, or anxiety: (S, L:) and ↓ أَنْجَدَ he (a man, TA) sweated. (K.) — — نُجِدَ عَرَقًا, (K,) or نَجُدَ عَرَقًا, (L,) He, (L,) or it, namely the body, (K,) flowed with sweat. (L, K.) — — نَجِدَ, aor. نَجَدَ, (TA,) inf. n. نَجَدٌ (K) He was, or became, stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous, or effective, in the performing of affairs; soft, without strength, or sturdiness, and without endurance: and weary, or fatigued. (K, TA.) — — نُجِدَ He became terrified, or frightened. (L.) — نَجَدَ, (aor. نَجُدَ, L,) inf. n. نُجُودٌ, It (a thing, or an affair,) was, or became, apparent, manifest, plain, or evident. (L, K.) — — نَجَدَ, aor. نَجُدَ, inf. n. نُجُودٌ, It (a road) was, or became, apparent, manifest, conspicous, or plain. (L.) — — أَعْطَاهُ الأَرْضَ بِمَا نَجَدَ مِنْهَا He gave him the land with what came forth from it. (L.) 2 نجّدهُ الدَّهْرُ, (inf. n. تَنْجِيدٌ, K,) Time, or habit, or fortune, tried, or proved, him, and taught him, (S, L,) and rendered him expert, or experienced, and well informed, (L,) or firm, or sound, in judgment: (K:) as also نجّذه, which is more approved. (L.) — نجّد, inf. n. تَنْجِيدٌ, He ran; syn. عَدَا. (K.) — نجّد, inf. n. تَنْجِيدٌ, He ornamented, or decorated, a house or tent (بيت) with the articles of furniture called نُجُود, pl. of نَجْدٌ: (S, * L, K: *) [and, accord. to present usage, he manufactured beds and the like, and pillows; and teased, separated, or loosened, cotton, for stuffing beds, &c., with the bow and mallet: see also نَجَّادٌ]. 3 ناجدهُ He went forth to him to fight, or combat. (A.) — — ناجدت الإِبِلَ She (a camel) vied with the other camels in abundance of milk: she yielded abundance of milk when the other camels had little. (L, K. *) — — See 4. 4 انجد, (S, L, Msb, K,) inf. n. إِنْجَادٌ; (L;) and ↓ نَجَدَ, aor. نَجُدَ; (Msb;) and ↓ ناجد, inf. n. مُنَاجَدَةٌ; (S, L;) He aided, or assisted, another: (S, L, Msb, K;) he succoured him. (L.) — — انجدهُ عَلَيْهِ He aided, or assisted, him against him. (L.) — — انجد الدَّعْوَةَ (S, L, K) He answered, or complied with, the call, prayer, or invitation. (L, K.) And انجدهُ الدَّعْوَةَ He answered, or complied with, his call, prayer, or invitation. (M, L.) — — انجد He was, or became, or drew, near to his family, or wife; expl. by قَرُبَ مِنْ أَهْلِهِ. (Lh, ISd, K.) — انجدت السَّمَآءُ The sky became clear. (K.) — — انجد (L, K) and ↓ تنجّد (K) He, or it, (a person, or thing, L, both said of such a thing as a mountain, TA,) became high, or lofty. (L, K.) — — غَارَ وَأَنْجَدَ

(assumed tropical:) He became famous in the low countries and in the high. (A.) — — انجد, (inf. n. إِنْجَادٌ, L,) He entered upon the country of Nejd: (S, L:) or he came to Nejd, or to high land or country: (L, K:) or he went thither: (L:) or he went forth to, or towards, it. (Lh, ISd, L, K.) — — أَنْجَدَ مَنْ رَأَى حَضَنَا, a proverb, He enters Nejd who sees Hadan, which is the name of a mountain; i. e., in going up from El-Ghowr, or El-Ghór. (S, L.) 5 تنجّد: see 4. — — He swore a big oath. (L.) 10 استنجدهُ He asked, or desired, of him aid, or assistance, (S, L, K, *) and succour. (L.) — — استنجد He (a man) became strong after having been weak, (S, L, K,) or sick. (TA.) — — استنجد عَلَيْهِ, (S, L,) and بِهِ, (L, TA,) He became emboldened against him, (S, L, K,) and clave to him, (L,) after having regarded him with awe, or fear. (S, L, K.) — — استنجد He became courageous after having been cowardly. (A.) See also نَجُدَ. نَجْدٌ High, or elevated, land or country: (S, L, Msb, K:) or hard, and rugged, and elevated, or high, table-land: only stony and rugged, or hard, elevated land, like a mountain, standing over against one and intercepting his view of what is behind it, but not very high, is thus called: (L:) pl. أَنْجُدٌ, (S, L, K,) a pl. of pauc., (TA,) and أَنْجَادٌ, (L, K,) [also a pl. of pauc.,] and نِجَادٌ and نُجُودٌ (S. L, K) and نُجُدٌ; (IAar, L, K;) and pl. of نُجُودٌ, أَنْجِدَةٌ; [another pl. of pauc.;] (S, K;) or this is a mistake, and it is pl. of نِجَادٌ, like as أَحْمِرَةٌ is pl. of حِمَارٌ; or it is a pl. deviating from common rule. (IB, L.) You say أُعْلُ هَاتِيكَ النِّجَادَ Ascend thou these high lands; and هَاذَاكَ النِّجَادَ this high land, making it singular. (L.) — — نَجْدٌ, (S, L, K, &c.,) and نَجُدٌ, (K,) the latter of the dial. of Hudheyl, (Akh,) of the masc. gender, [The high land, or country;] a division of the country of the Arabs; opposed to الغَوْرُ, [or the low country,] i. e., Tihámeh; all the high land from Tihámeh to the land of El-'Irák; (S, L;) above it are Tihámeh and El-Yemen, and below it El-'Irák and Esh-Shám; (K;) it begins, towards El-Hijáz, at Dhát-'Irk, (Msb, K,) and ends at Sawád of El-'Irák, and hence it is said to form no part of El-Hijáz: (Msb:) or it comprises all that is beyond the moat, or fosse, which Kisrà made to the Sawád of El-'Irák until one inclines to the Harrah (الحَرَّة), when he is in El-Hijáz; (El-Báhilee, T, L, Msb;) and it extends to the east of El-Ghowr, or El-Ghór; which is all the tract of which the torrents flow westwards: Tihámeh extends from Dhát-'Irk to the distance of two days' journey beyond Mekkeh: the tract beyond this, westward, is Ghowr, or Ghór; and beyond this, southwards, is Es-Saráh, as far as the frontiers of El-Yemen: (El-Báhilee, L:) or, as the Arabs of the desert have been heard to say, the country which one enters when, journeying upwards, he leaves behind him 'Ijliz, which is above El-Karyateyn, and which he quits when he descends from the mountain-roads of Dhát- 'Irk, where he enters Tihámeh, and when he meets with the stony tracts termed حِرَار in Nejd, where El-Hijáz commences: (As, L:) or the high country from Batn-er-Rummeh to the mountain-roads of Dhát-'Irk: (ISk, L:) or the country from El-'Odheyb to Dhát-'Irk, and to El-Yemámeh, and to El-Yemen, and to the two mountains of Teiyi, and from El-Mirbed to Wejreh: Dhât-'Irk is the beginning of Tihámeh, extending to the sea and Juddeh: El-Medeeneh is not of Tihámeh nor of Nejd, but of El-Hijáz, higher than El-Ghowr, or El-Ghór, and lower than Nejd. (IAar, L.) — — نَجْدٌ An elevated road: (S:) or an elevated and conspicuous road. (L, K.) A road in a mountain. (L.) [Hence طَلَّاعُ الأَنْجُدِ, expl. below, and in art. طلع.] — — هَدَيْنَاهُ النَّجْدَيْنِ [Kur, xc. 10] We have shown him the two ways; the way of good and that of evil: (Beyd, Jel, L:) or the two conspicuous ways: (L:) — — or We have given him the two breasts; (Beyd, L;) for نَجْدٌ also signifies a woman's breast; (L, K;) the belly beneath it being like the [country called] غَوْر. (TA.) — — أَمَا وَنَجْدَيْهَا مَا فَعَلْتَ ذٰلِكَ Now, by her two breasts, didst thou not that? A form of oath of the Arabs. (MF.) — — نَجْدٌ and ↓ نَاجِدٌ A thing, or an affair, apparent, manifest, plain, or evident. (L.) — — هُوَ طَلَّاعُ أَنْجُدٍ, and طلّاع أَنْجِدَةٍ, (S, L, K,) and طلّاع نِجَادٍ, (L, K,) and الأَنْجُدِ, (K, art. طلع,) and النِجَادِ, (L, K,) (tropical:) He is one who surmounts difficult affairs: (A:) or he is one who manages affairs thoroughly, (L, K,) and masters them: (L:) or he is a man expert in affairs, who surmounts and masters them by his knowledge and experience and excellent judgment: or, who aims at lofty things: (K, art. طلع:) or he is one who rises to eminences, or to lofty things or circumstances, or to the means of attaining such things: (S:) as also طَلَّاعُ الثَّنَايَا. (S, K, art. طلع.) See نَجِدٌ, and مُنَاجِدٌ. — نَجْدٌ, sing. of نُجُودٌ (A 'Obeyd, S, L, K) and of نِجَادٌ, (L, K,) which signify The articles of household farniture and the like (متاع) with which a house or tent (بيت) is ornamented, or decorated; (A 'Obeyd, S, L;) the carpets and beds or other things that are spread, and the pillows, used for that purpose: (L, K:) the cloths or stuffs used for this purpose, with which the walls are hung, and which are spread; (L;) the curtains which are hung upon the walls: (A:) and أَنْجَادٌ, pl. of نَجْدٌ, household furniture, consisting of such things as are spread, and pillows, and curtains. (L.) — نَجْدٌ A skilful, or an expert, guide of the way. (L, K.) — نَجْدٌ, (K,) or ↓ نُجُدٌ, (L,) A place in which are no trees. (L, K.) — نَجْدٌ A kind of tree resembling the شُبْرُم (L, K) in its colour and manner of growth and its thorns. (L.) نَجَدٌ Sweat, (S, L, K,) by reason of work, or of sorrow, grief, or anxiety, &c. (L.) — النَّجَدَاتُ A certain sect of the Khárijees, (S, L,) of those called the Harooreeyeh; (L;) the companions, (S, K,) or followers, (L,) of Nejdeh Ibn-'Ámir (S, L, K) El-Harooree (L) El-Hanafee, (S, L, K,) of the Benoo-Haneefeh; (TA;) also called ↓ النَّجْدِيَّةُ. (TA.) نَجُدٌ: see نَجِدٌ. نَجُدٌ ↓ and ↓ نَجُدٌ and ↓ نَجِيدٌ (S, M, L, K) and ↓ نَجْدٌ (M, L, K) A courageous man, (S, M, L, K,) sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish: (M, L, K:) or courageous and strong: (Msb:) or very valiant: or quick in assenting to that which he is called or invited to do, whether it be good or evil: (M, L:) pl. of نَجُدٌ, أَنْجَادٌ, like as أَيْقَاظٌ is pl. of يَقُظٌ; (S, L;) or this is pl. of نَجْدٌ and نَجِدٌ; (Sb, M, L;) and not of نَجِيدٌ: (M, L:) the pl. of this last is نُجُدٌ and نُجَدَاءُ. (S, L.) — — ↓ النَّجِيدُ The lion: (K:) so called because of his courage. (TA.) — — نَجِدٌ فِى الحَاجَةِ A man quick in accomplishing that which is wanted, or needed. (S, L.) — — نَجِدٌ and ↓ مَنْجُودٌ (L) and ↓ نَجِيدٌ (TA) and ↓ نَاجِدٌ, in which last the ا is perhaps inserted by poetic licence, (L,) Sweating, by reason of work, or of sorrow, grief, or anxiety, &c. (L, TA.) See also مَنْجُودٌ. نُجُدٌ: see نَجْدٌ. نَجْدَةٌ, a simple subst. (M, L,) Courage, (S, M, L, Msb, K,) and sharpness, or vigour and effectiveness, in those affairs which others lack power or ability to accomplish: (M, L:) or courage with steadiness, and calmness in awaiting fearlessly death, victory, or martyrdom: (EshShiháb [El-Khafájee]:) or great valour: or quickness in assenting to that which one is called or invited to do, whether it be good or evil. (M, L.) — — ذُو نَجْدَةٍ A man possessing valour. (S, L.) See مُنَاجِدٌ. — — نَجْدَةٌ Fight; combat; battle. (L, K.) — — Terror; fright. (L, K.) — — Difficulty; distress; affliction; adversity: (Lh, S, * L, Msb, * K: *) pl. نَجَدَاتٌ (Msb.) Ex. لَاقَى فُلَانٌ نَجْدَةً Such a one experienced difficulty, distress, trouble, or adversity. (Lh, S, L.) — — See also a saying of Sakhr-el-Ghei, and a citation from a trad., voce رِسْلٌ. — — نَجْدَةٌ Aid; assistance. (Msb.) — — هُوَ ابْنُ نَجْدَتِهَا (tropical:) He is ignorant thereof: contr. of هو ابن بَجْدَتِهَا. By نجدة is meant an allusion to Nejdeh El-

Harooree. (A.) See نَجْدَةٌ .نَجَدٌ, with kesr, Trial, or affliction, (بَلَآءٌ) [experienced] in wars. (Esh-Shiháb [El-Khafájee] and TA.) النَّجْدِيَّةُ: see نِجَادٌ .نَجَدٌ The suspensory cords or strings of a sword: (S, K:) or the part thereof that lies upon the shoulder. (L.) — — طَوِيلُ النِّجَادِ [lit., Having long suspensory cords or strings to his sword,] means (tropical:) a man of tall stature: for when a man is tall his نجاد must be long. (L.) نَجُودٌ, applied to a she-ass, and to a she-camel, Long-necked: (L, K:) or, so applied, (K,) or specially to a she-ass, (L,) or to a wild she-ass, (S,) that does not become pregnant: (S, L, K:) but Sh says, that this meaning is disapproved; and that the correct meaning is tall, applied to a she-ass: (L:) or tall; overpeering: (S, L:) or high and great: from نَجْدٌ [signifying " high or elevated land "]: (As, L:) pl. نُجُدٌ. (S, L, K.) — — Also, applied to a she-camel, Sharp; spirited; vigorous: (L, K:) a correct meaning thus applied: (Sh:) or strong: (R:) one that precedes, or outgoes, others: (L, K:) or strong in spirit: (L:) pl. as above. (K.) — — Also, so applied, Abounding with milk: (L, K:) and, that vies with the other camels in abundance of milk, (L, K,) and surpasses them therein, (L,) or yields abundance when they have little: (K:) [but for إِذَا غَزُرْنَ, in the copies of the K in my hands, meaning " when they yield abundance of milk," I read اذا غَرَزْنَ:] pl. as above. (K.) — — Also, so applied, That lies down upon a high, or elevated, place: (K:) or that will not lie down save upon high ground: (L:) pl. as above. (K.) — — Also, An intelligent woman; sharp, or quick, in intellect: (K:) possessing judgment; as though she exerted her judgment in affairs: a strange meaning in which the word is used in a trad.: (Sh, L:) pl. as above. (K.) — — See مُنْجُودٌ, and مُنَاجِدٌ. — نَجُودٌ One who works in shaking and spreading and stuffing and arranging [those articles of household furniture which are called] نُجُود [pl. of نَجْدٌ]. (M, L.) See also نَجَّادٌ .نَجِيدٌ: see نَجِدٌ, and مُنْجُودٌ .نَجَّادٌ One who manufactures (يُعَالِجُ) beds and the like, and pillows; and sews them: (S, L, K:) [and, accord. to present usage, who teases, separates, or loosens, cotton, for stuffing beds &c., with the bow and mallet: as also ↓ مُنَجِّدٌ:] one who ornaments, or decorates, houses, and beds and the like, and carpets. (AHeyth, L.) See also نَجُودٌ .نَاجِدٌ and ↓ مَنْجُودٌ Stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous, or effective, in the performing of affairs; soft, without strength, or sturdiness, and without endurance: and weary, or fatigued. (TA.) — — See نَاجِدَةٌ .نَجِدٌ, sing. of نَوَاجِدُ (L,) which signifies Streaks of fat (L, K) upon the shoulders of a camel: occurring in a trad.: so called because of their elevation. (L.) نَاجُودٌ Wine: (As, L, K:) or excellent wine: or the first wine that comes forth when the clay is removed from the mouth of the jar: (As, L:) of the masc. gender. (L.) — — A wine-vessel: (K:) any vessel into which wine is put, (A 'Obeyd, S, K, *) such as a بَاطِيَة, (L,) or a جَفْنَة &c.: (A 'Obeyd, S, L:) or a wine-cup, or a cup of wine; syn. كَأْسٌ: (L:) or a vessel in which wine is cleared; (A;) a clarifier, or strainer for wine; syn. رَاوُوقٌ; (Lth, L;) which last is the meaning that most assign to the word. (TA.) — — Saffron. (As, L, K.) — — Blood. (As, L, K.) مِنْجَدٌ A small mountain (K, [in the CK, for جُبَيْل is put حُبَيْل,]) overlooking a valley. (TA.) — — مِنْجَدٌ A kind of ornament, (L, K,) worn by women, (L,) adorned with gems, or jewels, (L, K,) one over another: (L:) a necklace of pearls and gold, or of cloves, a span in breadth, extending from the neck to the part beneath the breasts, and lying upon the place of the نِجَاد; (L, K;) i. e. of the نجاد of a man's sword: from نَجَّدَ البَيْتَ: (L:) pl. مَنَاجِدُ. (L, K.) مِنْجَدَةٌ A light staff or stick with which a beast of carriage is urged on. (K.) — — A stick, or wooden instrument, with which wool is teased, or separated, i. q. مِنْدَفٌ (?) (TA,) and with which the حَقِيبَة of a camel's saddle is stuffed. (K, TA.) مِنْجَادٌ A man who aids, or assists, much or well. (Lh, L.) مَنْجُودٌ Overcome; conquered; subdued; overpowered: and fatigued. (L.) — — مَنْجُودٌ and ↓ نَجِيدٌ (and ↓ نَجُودٌ applied to a female, R,) Afflicted, distressed, or oppressed, by sorrow, grief or anxiety. (S, L, K.) See also نَجِدٌ. — — مَنْجُودٌ In a state of perishing or destruction. (L, K.) — — See نَاجِدٌ .مُنَجَّدٌ, as also مُنَجَّذٌ, (S, L,) which latter is the more approved, (L,) A man tried and strengthened by experience; expert, or experienced; (S, L, K;) who has had experience in affairs, and has estimated and understood them, and become well informed. (L.) مُنَجِّدٌ: see مُنَاجِدٌ .نَجَّادٌ A fighter; a combatant. (S, L, K.) — — An aider; an assistant; (K;) [and so, app., ↓ نَجْدٌ and ↓ نَجْدَةٌ and ↓ نَجُودٌ, mentioned in the A]. نجذ 1 نَجَذَهُ, aor. نَجَذَ, (TK,) [or نَجُذَ, accord. to the rule of the K,] inf. n. نَجْذٌ, (L, K,) He bit him, or it, (L, K,) with the نَاجِذ, which is the tooth next behind the canine tooth: [but see this word:] (L:) or, with the نَوَاجِذ. — نَجَذَهُ (inf. n. نَجْذٌ, TK,) (tropical:) He importuned him in asking: نَجْذٌ sigfies also vehement speaking. (K.) 2 نجّذهُ (assumed tropical:) It (experience) strengthened him: (A:) or tried and strengthened him. (S, L.) Suheym Ibn-Wetheel says, وَنَجَّذَنِى مُدَاوَرَةُ الشُّؤُونِ [And the applying myself to the management of affairs has tried and strengthened me]. (S, L.) See 3, in art. دور. And see نَاجِذ .نِجَذ sing. of نَوَاجِذُ, which signifies The furthest of the أَضْرَاس [or molar teeth], (S, A, L, Msb, K,) of a man; (S, Msb;) which are four in number, (S, L, Msb, K,) next after the ??; (L;) also called أَضْرَاسُ الحُلُمِ, [or the teeth of puberty, and أَضْرَاسُ العَقْلِ, or the wisdom-teeth,] (S, Mgh, L, Msb,) because they grow after the attaining to puberty, and the completion of the intellectual faculties: (S, L, Msb:) or all the اضراس [or molar-teeth]: or the teeth next behind the canine teeth: (L, Msb, K:) altogether four in number: (L, Msb:) or the canine teeth: (L, Msb, K:) which last, accord. to Th, (L, Msb,) or the last but one, accord. to IAth, (L,) is the signification meant in the trad. (respecting Mohammad, L.) ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ [He laughed so that his نواجذ appeared]; (L, Msb;) because Mohammad's utmost laugh was slight; or this is a hyperbolical expression, not meant to be literally understood; for the signification of نواجذ most commonly obtaining is the first of those given above: (L:) the phrase also signifies he laughed violently, or immoderately: (S, L:) the term نواجذ is also sometimes used in relation to the horse, (S, L,) or a solid-hoofed animal, as well as man; (Bári', Msb;) and they are [termed] the أَنْيَاب in a soft-footed animal such as the camel; and the سَوَالِغ in a cloven-hoofed animal. (S, L.) See also سِنٌّ. — — عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ (tropical:) They held her fast. as one holds fast in biting with all his grinders. (L, from a trad.) — — أَبْدَى نَاجِذَهُ (assumed tropical:) He was immoderate in his laughter: and, in his anger. (A.) — — عَضّ عَلَى نَاجِذِهِ (assumed tropical:) He attained to the age of puberty; or of manly vigour; or of firmness, or soundness, of judgment: (A, L, K: *) and he bacame patient, and firm, vigorous, or hardy, in the management of affairs. (L.) — — بَلَغَ فِى العِلْمِ وَغَيْرِهِ بِنَاجِذِهِ (assumed tropical:) He made his knowledge, &c., sound, or firm. (A.) — — بَدَتْ نَوَاجِذُهُ His نواجذ appeared by reason of anger or of laughter. (L.) مُنَجَّذٌ (assumed tropical:) A man (S, L) tried and strengthened by experience; expert, or experienced: (T, S, L, K:) or (so in the L; in the K, and) who has experienced probations, trials, or calamities, (Lh, L, K,) and thus become a vigorous manager of affairs. (TA.) See also مَنَاجِذُ .مُنَجَّدٌ [Moles]: used as pl. of جُلْذٌ, (L, K,) and of خُلْدٌ. (L, K, &c., art. خلد.) نجر نَجَرَ, (S, A, Msb,) aor. نَجُرَ, (S, Msb,) inf. n. نَجْرٌ, (S, A, Msb, K,) He worked wood as a carpenter; cut or hewed it; formed or fashioned it by cutting; cut it out; hewed it out; shaped it out; syn. نَحَتَ; (Lth, S, A, K;) or, as some say, قَطَعَ. (TA.) — نَجَرَتْ, (TA,) [aor. as above, accord. to the rule of the K,] inf. n. نَجْرٌ, (K,) She (a woman) made, or prepared, the kind of food called نَجِيرَة, (K, * TA,) for her children, and her pastors. (TA.) نَجْرٌ (assumed tropical:) The shape, or form, of a man [or beast]; his appearance, or external state or

condition: (TA:) (assumed tropical:) species; distinctive quality or property; syn. لَوْنٌ; as also ↓ نِجَارٌ and ↓ نُجَارٌ: (S, TA:) (tropical:) nature; natural or native disposition or temper or other quality or property; (A, TA;) of a man [&c.]; as also ↓ نِجَارٌ or ↓ نُجَارٌ: (A [in my copy of the A written erroneously نَجَارٌ:]) his place of growth; as also نجار: (A:) origin; syn. أَصْلٌ; as also ↓ نِجَارٌ and نُجَارٌ: (S, * K:) grounds of pretension to respect; rank or quality, nobility, honourableness, or estimableness; syn. ↓ حَسَبٌ; (S, * TA;) as also ↓ نِجَارٌ (S, * Msb, TA) and ↓ نُجَارٌ: (S, TA:) generosity of mind or spirit (A.) It is said in the prov., ↓ كُلُّ نِجَارِ إِبِلٍ نِجَارُهَا وَنَارُ إِبْلِ العَالَمِينَ نَارُهَا Every species of camels is their species: (S:) or every origin &c.: (K:) [and every mark of the camels of the various peoples of the world is their mark: (the latter hemistich is omitted in the S, K, but inserted in the TA:)] the camels here mentioned by the poet were stolen from among a variety of camels, and comprised every species [with every mark]. (TA.) The proverb is applied to him who confounds things; (S;) and means, he has in him every sort of disposition, and has no opinion in which he is settled. (A 'Obeyd, S, K.) [See Freytag's Arab. Prov., ii. 317. See also نَارٌ.] نَجْرَانٌ The piece of wood in which is the foot of a door: (K:) or the piece of wood upon which the foot of a door turns: (S:) or the foot of a door, upon which it turns: (A:) or the دَرْوَنْد [a Persian word signifying a bolt, and a hook,] of a door. (IAar, TA.) [Chald. נַגְרָא vectis, pessulus: (Golius:) which suggests that the original signification may be that assigned by IAar: but the first and second and third are alone agreeable with the following verse.] AO, cites this ex.: صَبَبْتُ المَآءَ فِى النَّجْرَانِ حَتَّى تَرَكْتُ البَابَ لَيْسَ لَهُ صَرِيرُ [I poured water into, or upon, the نجران, so that I made the door to have no creaking]. (S.) نُجَارٌ and نِجَارٌ: see نَجْرٌ, throughout. نُجَارَةٌ [Cuttings, chips, parings, shavings, or the like, of wood;] what is cut, or hewn, (K, TA,) from wood, (TA,) when it is worked by the carpenter. (TA.) نِجَارَةٌ The art of carpentry. (Msb, K.) نَجِيرَةٌ Milk mixed with flour: or with clarified butter: (K:) or, accord. to Abu-l-Ghamr ElKilábee, fresh milk to which clarified butter is added. (S.) See حَرِيرَةٌ. نَجَّارٌ A carpenter. (S, A, Msb, K.) أَنْجَرٌ The anchor of a ship, (A, K,) composed of pieces of wood, (K, TA,) which are put with their heads in contrary directions, and the middles of which are bound together in one place, after which, (TA,) molten lead is poured between them, so that they become like a rock; (K, TA;) the heads of the pieces of wood project, and to these are tied ropes; then it is lowered in the water, (TA,) and when it becomes fast, the ship becomes fast: (K, TA:) it is a Persian word, (TA,) arabicized, from لَنْگَرْ: (K, TA:) [or from the Greek ἄγ� degreesυρα:] accord. to the T, a word of the dial. of El-'Irák. (TA.) You say هُوَ أَثْقَلُ مِنْ أَنْجَرٍ He is heavier than an anchor. (A.) إِنْجَارٌ: see إِجَّارٌ. مَنْجُورٌ Wood worked, cut, hewed, formed, or fashioned by the carpenter. (A.) نجز 1 نَجِزَ, aor. نَجَزَ, (S, K,) inf. n. نَجَزٌ; (S;) and نَجَزَ, aor. نَجُزَ, (K,) inf. n. نَجْزٌ; (TK;) It (a thing, S, TA,) came to an end; came to nought; perished, passed away: (S, K, TA:) in these senses, the former is the more chaste, and has been so generally used that the latter has been said to be not allowable; but both have been heard. (TA.) It (a speech or discourse) finished, (K, TA,) and became complete. (TA.) He (a man) died: (S:) occurring in a verse of En-Nábighah Edh-Dhubyánee: as related by J, نَجِزَ; but as related by A 'Obeyd, نَجَزَ. (TA.) — نَجَزَ الوَعْدُ, (A, Mgh, Msb, K,) aor. نَجُزَ, (Msb, K,) inf. n. نَجْزٌ; (Msb;) and نَجِزَ, aor. نَجَزَ, (K;) inf. n. نَجَزٌ; (TK;) The promise came to pass, and was accomplished: (A, Mgh:) or the promise was prompt, or quick, in taking effect: (Msb:) or the thing promised (TK) came, arrived, or became present: (K, TA:) in this sense, the former is the more chaste; but both have been heard. (TA.) — نَجَزَ is also trans.: see 4, in four places. 2 نَجَّزَ see 4. 3 ناجزهُ, (Mgh,) or ناجزهُ القِتَالَ, (A,) inf. n. مُنَاجَزَةٌ, (S, A, Mgh, K,) He fought him: (K:) or he went, or came, out, or forth, in the field, to fight him, (S, Mgh, Msb,) and fought him: (S, Mgh:) or he (a horseman) went, or came, out, or forth, into the field, to fight him, (another horseman,) and they strove together until each of them slew the other, or until one of them was slain: (TA:) and ↓ تَنَاجُزٌ signifies the same as مُنَاجَزَةٌ: (K:) you say, تَنَاجَزَ القَوْمُ, meaning, The people contended together in the mutual shedding of blood; as though they hastened in doing so. (TA.) [Hence the saying,] إِنْ رُمْتَ المُحَاجَزَةَ فَقَبْلَ المُنَاجَزَةِ [If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (A:) or المُحَاجَزَةُ قَبْلَ المُنَاجَزَةِ (S, K) [the reciprocal prevention of fighting, and] the making of peace, [should be] before the striving together, (المُعَالَجَة, as in the CK,) or hastening, (المُعَاَجَلة, as in some copies of the K and in the TA, and, accord. to the latter, المُسَارَعَة,) in fighting: (K, TA:) a proverb: (S, TA:) relating to the prudence of him who hastens to flee from him whom he has not power to withstand: (K:) or applied to him who seeks peace after fighting. (A 'Obeyd, K.) — — Also, He contended with him in an altercation; disputed with him; litigated with him. (TA.) 4 انجز حَاجَتَهُ, (K,) inf. n. إِنْجَازٌ; (TA;) and ↓ نَجَزَهَا, (ISk, S, K,) aor. نَجُزَ, inf. n. نَجْزٌ (ISk, S) and نَجَازٌ, or this is a subst. in the sense of إِنْجَازٌ, like عَطَآءٌ in that of إِعْطَآءٌ; (Har, p. 326;) He accomplished his want: (ISk, S, K:) and ↓ نَجَّزْتُهُ حَاجَتَهُ I accomplished for him his want. (A.) — — انجز الوَعْدَ, (A, Mgh, CK,) and ↓ نَجَزَهُ, (S,) He fulfilled, or performed, the promise: (S, * A, * Mgh, CK:) or he made the promise to be prompt, or quick, in taking effect. (Msb.) You say also, انجز عَلَىَّ المَوْعِدَ He fulfilled to me the promise; (K, accord. to the TA;) as also ↓ نَجَزَ بِهِ: (TA:) and ↓ نَجَزْتُهُ بِهِ I made it to be prompt, or quick in taking effect to him. (Msb.) [Hence the saying,] أَنْجَزَ حُرٌّ مَا وَعَدَ (S, K) An ingenuous man fulfils what he promises: a proverb: (TA:) alluding to the fulfilment of a promise: and sometimes, to the asking, or demanding, the fulfilment thereof: El-Hárith the son of 'Amr said to Sakhr the son of Nahshal, " Shall I guide thee to booty and one fifth of it be for me? " and he answered, "Yes: " so he guided him to some people from El-Yemen, and Sakhr made a sudden attack upon them, and engaged with them in conflict, and overcame, and obtained booty; and when he turned back, El-Hárith said to him the above words, and Sakhr fulfilled his promise to him. (K.) — — انجز عَلَى القَتِيلِ He hastened and completed, or made certain, the slaughter of the slain man; i. q. أَجْهَزَ عَلَيْهِ. (Abu-l-Mikdám Es-Sulamee and K.) 5 تَنَجَّزَ see 10, in five places. 6 تَنَاْجَزَ see 3. 10 استنجز حَاجَتَهُ, and ↓ تنجّزها, He sought, or asked, or demanded, the accomplishment of his want, from him who had promised him; (Msb;) syn. إِسْتَنْجَحَهَا. (S, K.) And استنجز الوَعْدَ, and ↓ تنجّزها, (Mgh,) or العِدَةَ, (K,) He sought, or asked, or demanded, the fulfilment of the promise: (Mgh, K:) and ↓ تنجّزهُ العِدَةَ he asked of him the fulfilment of the promise. (TA.) Hence, ↓ تَنَجُّزُ البَرَاآتِ The demanding and receiving of immunities. (Mgh.) You say also, إِسْتَنْجَزْتُ مِنْهُ كِتَابًا, and تَنَجَّزْتُهُ, [app. meaning, I sought, or asked, or demanded, of him the finishing, or completion, of a writing, or letter, or book.] (A.) نَجْزٌ and ↓ نُجْزٌ are syn. You say, أَنْتَ عَلَى نَجْزِ حَاجَتِكَ, and ↓ نُجْزِ حَاجَتِكَ, Thou art on the point of accomplishing thy want. (S, K.) نُجْزٌ: see نَجْزٌ. نَجِيزٌ: see نَاجِزٌ, in three places. نَجِيزَةٌ A recompense. You say, لَأُنْجِزَنَّ نَجِيزَتَكَ I will assuredly pay thy recompense. (TA.) نَاجِزٌ Coming

to an end; coming to nought; perishing; passing away. (TA.) — — [Complete: accomplished.] — — A promise that has been fulfilled; as also ↓ نَجِيزٌ: (TA:) or that has come to pass, and is accomplished. (A, Mgh.) — — Present; ready; (S, Msb, K, TA;) as also ↓ نَجِيزٌ: (K:) and ↓ both, promptly, or quickly, done, or given. (TA.) You say, بِعْتُهُ نَاجِزًا بِنَاجِزٍ (S, A, Mgh, Msb) [I sold it, or I sold to him,] present, or ready, [merchandise,] for present, or ready, [money,] (TA,) like يَدًا بِيَدٍ, (S, A, Mgh, Msb,) i. e., تَعْجِيلًا بِتَعْجِيلٍ. (S.) And لَا يُبَاعُ غَائِبٌ بِنَاجِزٍ, meaning, A debt to be paid at a future time shall not be sold for ready money. (Mgh.) And نَاجِزٌ بِنَاجِزٍ is a proverb, [meaning Ready merchandise with ready money,] like يَدٌ بِيَدٍ, and عَاجِلٌ بِعَاجِلٍ. (TA.) It is said in a trad., بِيعُوا حَاضِرًا بِنَاجِزٍ [Sell ye present merchandise for ready money]. (S.) And a poet ('Abeed Ibn-El-Abras, TA, art. كلأ,) says, وَإِذَا تُبَاشِرُكَ الهُمُو مُ فَإِنَّهَا كَالٍ وَنَاجِزْ (S, TA, ubi supra;) [And when griefs attend thee, know that] they are, some, debts to be payed at future periods, and some, payments in ready money. (TA, ubi supra.) The saying [of 'Abd-Allah Ibn-'Ámir El-Kurashee, owner of a horse named Esh-Shamoos, (TA, art. شمس,)] جَرْىَ الشَّمُوسِ نَاجِزًا بِنَاجِزٍ [app. meaning, Quickly as the running of EshShamoos; ready with ready, or prompt with prompt;] is explained by IAar, as meaning, Thou hast given an evil recompense and I have recompensed thee in like manner: or, as he says in one place, this is said when one does a thing and thou dost the like thereof; he not being able to go beyond thee in word or in deed. (TA.) [Respecting this saying, Freytag says, in his Arab. Prov., i. 305, (where, for نَاجِزًا we find نَاجِزٌ,) that it applies to him who is equal to the execution of the things which he undertakes, as well good as bad: and that جَرَى is to be supplied before جَرْىَ.] نجس 1 نَجِسَ, aor. نَجَسَ; (S, Msb, K;) and نَجَسَ, aor. نَجُسَ; (Msb;) and نَجُسَ, aor. نَجُسَ, (K,) accord. to some, but the books of good repute are silent respecting this last; (Msb;) inf. n. نَجَسٌ, (S, Msb, TA,) of the first; (Msb;) and نَجَاسَةٌ, (TA,) or this last is a simple subst. [as the verb نَجُسَ to which by rule it should belong is not of good authority]; (Msb;) It was, or became, unclean, dirty, filthy, or impure; (Msb;) [i. e.,] contr. of طَهَرَ, or طَهُرَ: (Msb, K: *) نَجَاسَة is of two kinds; one kind is perceived by sense; and one kind is perceived by the mind; of which latter kind is that which is attributed, in the Kur, ix. 28, to those who assert God to have associates: (Er-Rághib, B:) but in this latter sense, it is said by Z, to be tropical. (TA.) [See also نَجَاسَةٌ below.] You also say, (of a garment, A, Msb,) ↓ تنجّس, meaning, It was, or became, rendered unclean, dirty, filthy, or impure. (A, Msb, K.) — نَجْسٌ, [app. an inf. n. of which the verb is نَجَسَ,] The making a child's عُوذَة [or amulet, of any of the kinds described below, voce تَنْجِيسٌ]. (TA.) 2 نجّسهُ, (S, A, Msb, K,) inf. n. تَنْجِيسٌ, (TA,) He rendered him, or it, unclean, dirty, filthy, or impure; (A, Msb, K;) and ↓ انجسهُ signifies the same. (S, A, K.) El-Hasan said of a man who married a woman with whom he had committed fornication, فَهُوَ أَحَقُّ بِهَا ↓ هُوَ أَنْجَسَهَا [He defiled her, therefore he is most worthy of her]. (A, TA. *) — — نَجَّسَتْهُ الذُّنُوبُ (tropical:) [Sins, or crimes, defiled him]. (A, TA.) — نجّس لَهُ, and نجّسهُ, He charmed him; or fortified him by a charm or an amulet [of any of the kinds described below, voce تَنْجِيسٌ, q. v.]; syn. عَوَّذَهُ. (TA.) 4 أَنْجَسَ see 2, in two places. 5 تنجّس: see نَجِسَ. — He did a deed whereby to become free from uncleanness, dirt, filth, or impurity; (K;) like as you say تَأَثَّمَ and تَحَرَّجَ and تَحَنَّثَ, meaning, he did a deed whereby to become free from crime, sin, &c. (TA.) نَجْسٌ: see نَجِسٌ. نِجْسٌ: see نَجِسٌ. نَجَسٌ: see نَجِسٌ. نَجُسٌ: see نَجِسٌ. نَجِسٌ and ↓ نَجَسٌ (S, A, O, Msb, K) and ↓ نَجُسٌ and ↓ نَجْسٌ and ↓ نِجْسٌ (A, O, K) Unclean, dirty, filthy, or impure: (A, Msb, K:) the last of these is only used when the word is preceded or followed by رِجْسٌ: (ISd:) or only when it is preceded by رِجْسٌ: (Fr, S, * and Har in the Durrat-el-Ghowwás:) but this remark correctly applies only to the greater number of instances: (M, F:) the second of the above five forms is an inf. n. used as an epithet; (A, Msb;) and is [therefore] used as sing. and dual. and pl. and masc. and fem., without variation: (TA:) [and the first and last are also used as pls., as will be seen below; but when so used, I suppose قَوْمٌ or some other coll. gen. n. to be understood:] the pl. [of every one of the other forms] is أَنْجَاسٌ (A, Msb, TA) and [of the fourth and fifth, and perhaps of the first and third also, though I do not remember similar instances,] نِجَسَةٌ. (TA.) [See also نَجَاسَةٌ, below.] نَجِسٌ and ↓ نَجْسٌ [&c.], applied to a man, signify Unclean, &c., [both properly and tropically]. (TA.) [The two following examples are said in the A to be tropical.] النَّاسُ أَجْنَاسٌ وَأَكْثَرُهُمْ أَنْجَاسٌ (tropical:) [Men are of several kinds, and most of them are unclean.] (A, TA.) And إِنَّمَا الْمُشْرِكُونَ نَجَسٌ (tropical:) [Verily the associaters of others with God are but unclean], said in the Kur, [ix. 28,] (S, A, TA,) or نَجِسٌ, or ↓ نِجْسٌ, accord. to certain readers. (TA.) — Also, all the above forms, A man having an incurable disease. (TA.) — — See also نَاجِسٌ. نُجُسٌ: see مُنَجِّسٌ. نِجَاسٌ: see تَنْجِيسٌ. نَجِيسٌ: see نَاجِسٌ. نَجَاسَةٌ: see 1: Uncleanness, dirtiness, filthiness, or impurity. (Msb.) — — In the conventional language of the law, A particular uncleanness, of such a kind as renders prayer invalid; as urine, and blood, and wine. (Msb.) دَاءٌ نَاجِسٌ and ↓ نَجِيسٌ (S, A, K) and ↓ نَجِسٌ (TA) An incurable disease: (S, K, TA:) or a disease that baffles the مُنَجِّسُون. (A.) See مُنَجِّسٌ. أَنْجَسُ [More, and most, unclean, dirty, filthy, or impure]. You say, لَا تَرَى أَنْجَسَ مِنَ الكَافِرِ (tropical:) [Thou wilt not see any one more unclean than the unbeliever]. (A, TA.) تَنْجِيسٌ The name of a thing, either something unclean, or bones of the dead, or a menstruous rag, which used to be hung upon him for whom there was a fear of the jinn's, or genii's, being attached to him: (K:) or the hanging of some such thing upon such a person, as a child or any other; for they used to say that the jinn would not approach those things: (TA:) or a thing which the Arabs used to do, as an amulet, to drive away thereby the [evil] eye: (S:) ↓ مُنَجِّسَةٌ also is the name of a kind of amulet: (IAar:) and ↓ نِجَاسٌ is syn. with تَعْوِيذٌ; [by which may be meant either that it signifies an amulet, or that it is a quasi-inf. n. of 2; for it is said that] it is app. a subst. from نَجَّسَ لَهُ, or نَجَّسَهُ, as signifying عَوَّذَهُ. (IAar.) See also 2. مُنَجِّسٌ One who hangs, upon him for whom there is fear, unclean things, such as bones of the dead, and the like, to drive away the jinn, or genii; because these beings shun such things; (S, * A, TA;) one who fortifies by charms or amulets [of the kinds above mentioned]; syn, مُعَوِّذٌ: (K:) pl. مُنَجِّسُونَ: (A:) and ↓ نُجُسٌ [a pl. of which the sing. is not mentioned] is syn. with مُعَوِّذُونَ. (IAar.) — Also, A little piece of skin that is put upon the notch [which is the place] of the bow-string. (TA.) مُنَجِّسَةٌ: see تَنْجِيسٌ. نجش 1 نَجَشَ, aor. نَجُشَ, (S, Msb,) inf. n. نَجْشٌ, (S, Msb, K,) He concealed himself. (Msb.) — [And hence, He pursued game, or objects of the chase: (see نَاجِشٌ:) or] he roused game, or objects of the chase, (S, Mgh, K,) and scared them from place to place. (TA.) You say also, نَجَشُوا عَلَيْهِ الصَّيْدَ, meaning, They scared the chase, or game, towards him, and drove and collected it to him. (TA.) — — He searched after a thing, and roused it. (Sh, A'Obeyd, K.) This, accord. to Sh, is the primary signification: [but accord. to Fei, the primary signification is the first given above:] and hence the saying in a trad., لَا تَطْلُعُ الشَّمْسُ حَتَّى تَنْجُسَهَا ثَلْثُمِائَةٍ وَسِتُّونَ مَلَكًا The sun does not rise until three hundred and sixty angels rouse it. (TA.) — — He drew forth, educed, or elicited. (K.) — — He collected together (S, K) camels [&c.] after a state of dispersion. (S.) — — He drove vehemently. (TA.) — نَجَشَ, aor. نَجُشَ, (Msb, TA,) inf. n. نَجْشٌ (S, A, Mgh, Msb, K) and نَجَشٌ, [which is the form generally used by the professors of practical law,] (ISh, Mgh, Sgh, TA,) or this is a simple subst., (Msb,) He

demanded the sale of an article of merchandise for more than its price, (A, Mgh, Msb,) not meaning to purchase it, (Mgh, Msb,) in order that another might see him and fall into the snare thus laid for him: and in like manner it is used with respect to marriage, [i. e., with respect to dowers,] and other things: (A, Mgh, Msb:) and the doing thus is forbidden: (Mgh:) it is from نَجَشَ signifying " he roused " game: (Mgh:) or from the same verb signifying " he concealed himself; " because he who does so conceals his intention: (Msb:) or he augmented the price of an article of merchandise, not desiring to purchase it, but in order that another might hear him and augment in the same manner: (A'Obeyd, L:) or he outbade in a sale, in order that another might fall into a snare, he himself not wanting the thing: (S:) or he augmented the price of an article of merchandise, or praised it, in order that another might see that, and be deceived by him: (Ibráheem El-Harbee:) or he praised an article of merchandise belonging to another in order that he might sell it, or dispraised it in order that it might not be easy for him to sell it: (ISh:) or he concurred with a man desiring to sell a thing, by praising him: (Abu-l-Khattáb, K:) or he bargained with a man desiring to sell a thing, offering him a large price, in order that another might see him and fall into a snare: or he scared people from one thing to another: (K:) also, he praised a thing; or praised it exceedingly, or for that which was not in it, or excessively and falsely; syn. مَدَحَ شَيْئًا and أَطْرَاهُ: and he invented, or forged, a lie. (TA.) It is said in a trad., (S,) ↓ لَا تَنَاجَشُوا, (S, Mgh, Msb,) i. e., Ye shall not practise نَجْش, or نَجَش: (Mgh, Msb:) or ↓ تَنَاجُشٌ signifies the bidding one against another, successively increasing their offers, in a sale, or other case; (K;) for it sometimes signifies the doing so in the case of a dowry, in order that the doing so may be heard, and the amount may consequently be augmented: (TA:) and Sh mentions, with respect to ↓ تَنَاجُشٌ, on the authority of Aboo-Sa'eed, another thing, which is allowable, namely, [that it signifies the conspiring to promote the marriage of] the woman who has been married and divorced time after time; and [the sale of] the article of merchandise that has been bought time after time and then sold. (TA.) 6 تَنَاْجَشَ see 1, last part. نَجَشٌ, said to be a subst. from نَجَشَ: see 1. نَجُوشٌ: see نَاجِشٌ. نَجِيشٌ: see نَاجِشٌ. نَجَاشِىٌّ and نِجَاشِىٌّ: see نَاجِشٌ. — النَّجَاشِى, (S, Mgh, K,) the form preferred by El-Fárábee, (Mgh,) and النَّجَاشِىُّ, (Mgh, Msb, K,) which is the more common, (Msb,) but the former is the more chaste, (Sgh, K,) and [النِّجَاشِى and النِّجَاشِىُّ] with kesr to the ن, which is said to be the more chaste, (K,) and is preferred by Th, (TA,) but teshdeed of the ج is a mistake, (Mgh, MF,) The name of the King of the Abyssinians; (IDrd, S;) like as one says كِسْرَى and قَيْصَرٌ; and Abyssinian word: (IDrd:) or a certain King of the Abyssinians, whose name was أَصْحَمَةُ; (Mgh, Msb, K;) [as is commonly said; but authors differ respecting his name;] and IKt says, that النجاشى is in Coptic اصحمة, meaning " a gift: " (TA:) or originally the proper name of an individual, and afterwards a common title. (MF.) نَجَّاشٌ: see نَاجِشٌ, in four places. نَجَّاشِىٌّ: see نَاجِشٌ, in two places. نَاجِشٌ A pursuer, or capturer, or insnarer, of game, or objects of the chase; (Msb;) as also ↓ نَجِيشٌ and ↓ نَجَّاشٌ; (Ibn-'Abbád, K;) because he conceals himself: (Msb:) or [نَاجِشٌ and] ↓ نَجَّاشٌ and ↓ نَجُوشٌ signify one who rouses the game, or objects of the chase; (Az, TA;) and so ↓ مِنْجَشٌ and ↓ مِنْجَاشٌ: (L:) or نَاجِشٌ and ↓ نَجَاشِىٌّ (Akh, K) [and ↓ نِجَاشِىٌّ accord. to some copies of the K] and ↓ مِنْجَاشٌ (Az, K) one who rouses them in order that they may pass by the pursuer, or capturer, or insnarer, thereof: (Akh, Az, K:) or نَاجِشٌ signifies one who scares them towards him, and drives and collects them to him: (S, A, TA:) and ↓ نَجَّاشٌ one who drives vehemently; (TA;) or one who urges camels; (A;) or who collects them after a state of dispersion: (S:) and ↓ نَجَّاشِىٌّ [with teshdeed to the ج as well as to the ى,] one who drives, or urges, travelling-camels and other beasts of carriage, in the market-place, to elicit their qualities of pace: (AA, TA:) and this last also signifies [absolutely] one who draws forth, or elicits, a thing. (A'Obeyd, TA.) — Also, One who practises نَجْش, or نَجَش, in an affair of buying and selling: (Msb, TA: *) [see 1:] and ↓ نَجَّاشٌ one who does so much, or often. (Msb.) مِنْجَشٌ: see نَاجِشٌ; the latter, in two places. مِنْجَاشٌ: see نَاجِشٌ; the latter, in two places. قَوْلٌ مَنْجُوشٌ A saying drawn forth, or elicited: (TA:) and a forged saying, in which is falsehood. (IAar, TA.) نجص إِنْجَاصٌ: see art. أجص. نجع &c. See Supplement نح 1 نَحَّ, aor. ◌ُ3نَح, inf. n. نَحِيحٌ, He (a man) reiterated a sound, or made it to reciprocate, (رَدَّدَهُ,) in his inside: (S, L:) or his voice was reiterated, or made to reciprocate, (تَرَدَّدَ,) in his inside; as also ↓ نَحْنَحَ and ↓ تَنَحْنَحَ: (K:) [each of these verbs, of which the last seems to be the most common, signifies, as is implied in the L &c., and accord. to present usage, he made a reiterated humming in his throat, like a slight coughing, or, as some say, more violent than coughing; as is often done by a niggard when he is asked for a thing:] التَّنَحْنُحُ is well known, (S,) and النَّحْنَحَةُ is like it; (Lth, S;) it is [the making a sound, or sounds, in the throat,] slighter than coughing; and is the pretence of the niggard: (Lth:) or it is more violent than coughing; as also النَّحِيحُ. (L.) See also جِرَّةٌ. — — [Hence, from the sound employed,] نَحَّ, aor. ◌ُ3نَح, He incited, or urged on, a camel. (K.) R. Q. 1 See نَحَّ. — — نَحْنَحَهُ He repulsed him (namely an asker, or a beggar, L) in a foul, or an abominable, manner. (L, K.) R. Q. 2 see نَحَّ. نَحَاحَةٌ Niggardliness; avarice. (K.) — — Also, contr., Liberality; bounty; munificence; generosity. (K.) شَحِيحٌ نَحِيحٌ [Very niggardly, or avaricious]: the latter word is an imitative sequent: (S, K:) or it is a corroborative syn. of the former: (MF:) as though meaning one who when asked for something, disliking to give it, has recourse to a pretence, and makes a reiterated breathing [or humming in his throat] as a feint to hide his unwillingness. (L.) [See also نَحَانِحَةٌ.] نَحْنَحٌ: see نَحَانِحَةٌ. نَحَانِحَةٌ Niggardly, or avaricious, men: base, ungenerous, mean, or sordid, men, who make a reiterated humming in the throat (يَتَنَحْنَحُونَ) when they are asked for something: (A:) pl. of ↓ نَحْنَحٌ: or a pl. having no sing. (TA.) نحب 1 نَحَبَ, aor. نَحُبَ, inf. n. نَحْبٌ; [See also نَحِيحٌ.] (S, A, K;) and ↓ نحب, inf. n. تَنْحِيبٌ; (A;) He vowed; made a vow; (S, K;) put himself under an obligation to do a thing. (A.) — — نَحَبَ, aor. نَحَبَ, inf. n. نَحْبٌ, He laid a bet, or wager; betted, or wagered. (K.) [The explanation of the inf. n. by مُرَاهَنَةٌ, in the K, seems to imply that it is the same as 3; but this appears to be doubtful.] — نَحَبَ, aor. نَحِبَ, (S, Msb,) or نَحَبَ, (K,) inf. n. نَحِيبٌ, (S, K,) or this is a subst., (Msb,) and نَحْبٌ; (K;) and ↓ انتحب; (S, K;) (tropical:) He raised his voice with weeping, or wailing; wept, or wailed, loud; (S;) wept, or wailed, most violently; (M, K;) wept, or wailed, with prolonged voice. (TA.) — — نَحَبَ, aor. نَحِبَ, (S, K,) inf. n. نُحَابٌ (S) and نَحْبٌ (K) He (a camel, S) had a cough, or coughed. (S K.) — نَحَبَ, [aor. نَحَبَ,] inf. n. نَحْبٌ, He went, travelled, or journeyed, at a quick pace: (AA, S, K:) or with a light pace: (K:) with much exertion and perseverance. (TA.) [The inf. n. only is mentioned, and said, in the S, to be syn. with نَعْبٌ.] 2 نَحَّبَ see 1. — نحّبوا, inf. n. تَنْحِيبٌ, (tropical:) They strove, or exerted themselves, in their work; worked with energy: (AA, S, K:) or they went on, travelled, or journeyed, (with energy, TA,) until they came near to the water:

(K:) they made a hard journey by night, in order to arrive at the water on the morrow. (S.) — — نَحَّبْنَا سَيْرَنَا We pursued our journey laboriously, or with energy. (TA.) — — نحّب السَّفَرُ فُلَانًا (assumed tropical:) The journey harassed such a one, (K,) being long. (TA.) — — نحّب عَلَى أَمْرٍ, and فِى أَمْرٍ, (tropical:) He applied himself to a thing, or set about it, and adhered to it. (TA.) 3 ناحبهُ, (inf. n. مُنَاحَبَةٌ, TA,) He laid a bet, or wager, with him, (K,) عَلَى أَمْرٍ respecting a thing. (TA.) — — نَاحَبْتُهُ إِلَى فَلَانٍ I cited him, or invited him, to submit our case to such a one as judge; I cited him before such a one as judge. (S, K.) — — ناحبته I contended with him, or disputed with him, for glory, or honour, or superiority in glorious or honourable qualities and the like, (K,) before a judge, or umpire. (TA.) — — Talhah said to Ibn-'Abbás, هَلْ لَكَ فِى أَنْ أُنَاحِبَكَ وَتَرْفَعَ النَّبِىَّ (S) [or تَرْفَعُ النبى: for I find it stated in the margin of a copy of the S, that J left the final letter of ترفع without a vowel point, either fet-hah or dammeh:] Wilt thou that I contend with thee, or dispute with thee, for glory, or honour, and that thou enumerate thine excellencies and the honour which thou derivest from thine ancestors &c., I doing the like, and that thou put the Prophet out of the question, not mentioning thy relationship to him, since this excellence is conceded to thee? (AM.) 6 تناحبوا They appointed together a time, لِلْقِتَالِ for fighting; and sometimes for other purposes. (K.) 8 إِنْتَحَبَ see 1. — — He sighed vehemently; (K;) wept and sighed vehemently. (TA.) نَحْبٌ A vow. (S, K.) — — قَضَى نَحْبَهُ He died: or he was slain in an expedition undertaken for the sake of God's religion: originally meaning he accomplished his vow: see Kur, xxxiii. 23: (Msb:) as though he had constrained himself [by a vow] to fight until he died: (TA:) or it signifies he ended his term, or period of life; ended his days: (Fr, Zj:) [or he finished his time: (as implied in the S): or he yielded his soul: or he accomplished his want:] from significations given below. (TA.) — — نَحْبٌ A great bet, or wager: syn. خَطَرٌ عَظِيمٌ. (K.) So in the following verse of Jereer: بِطِخْفَةَ جَالَدْنَا المُلُوكَ وَخَيْلُنَا عَشِيَّةَ بِسْطَامٍ جَرَيْنَ عَلَى نَحْبِ [In Tikhfeh we contended with the sword with the kings; and our horses, in the evening of Bistám, ran for a great bet]. (TA.) — — نَحْبٌ A proof; a demonstration; an evidence: syn. بُرْهَانٌ. (K.) — — A necessity; want; needful thing; an object of want or need: syn. حَاجَةٌ. (K.) See قَضَى نَحْبَهُ. — — (tropical:) Death. (K.) See قَضَى نَحْبَهُ, above. — — A term; fixed period; the period of life. (K.) See قَضَى نَحْبَهُ, above. — — The soul: syn. نَفْسٌ. (AO, K.) — — Mind; purpose; aspiration; desire; ambition: syn. هِمَّةٌ. (K.) — خِمْسٌ نَحْبٌ A laborious journey: syn. دَائِبٌ. (S.) — — سَيْرٌ نَحْبٌ, (TA,) and سير مُنَحِّبٌ ↓ (K) (tropical:) A quick pace, or journey. (K, TA.) — — The same epithets are likewise applied, in the same sense, to a man. (TA.) — — نَحْبٌ A quick (or light, K,) pace, or mode of going, travelling, or journeying, (AA, S, K,) with much exertion and perseverance. (TA.) — — سَارَ فُلَانٌ عَلَى نَحْبٍ Such a one went on, travelled, or journeyed, with energy; [lit., for a great bet, or wager;] as though he had laid a [great] bet, and therefore strove, or exerted himself. (S.) — — نَحْبٌ Length. (AA, K.) — — يوم نحب [so in the TA: perhaps, يَوْمُ نَحْبٍ, but more probably يَوْمٌ نَحْبٌ] A long day. (Er-Riyáshee.) — — نَحْبٌ A space of time: a time. (S, K.) See قَضَى نَحْبَهُ, above. — — Sleep: syn. نَوْمٌ. (L, K: in some copies of the K, يَوْمٌ TA.) — — Fatness. (K.) — — I. q. شِدَّةٌ [Vehemence; violence; &c.: or distress; difficulty; adversity; &c.]. (K.) — — A game of hazard: syn. قِمَارٌ. (K.) — A great camel. (K.) Perhaps a mistake for نَجْبٌ. (TA.) نُحْبَةٌ (tropical:) i. q. قُرْعَةٌ [A lot used in sortilege: or lots collectively: or sortilege itself;] (K;) from نَاحَبَهُ "he cited him before a judge;" "he contended with him for glory;" and "he laid a bet, or wager, with him;" because it is, as it were, a judge, or that which decides, in a case of sortilege. (TA.) — لَوْ عَلِمَ النَّاسُ مَا فِى الصَفِّ الأَوَّلِ لَاقْتَتَلُوا عَلَيْهِ وَمَا تَقَدَّمُوا إِلَّا بِنُحْبَةٍ [If men knew what advantage is attained by being in the first row of the congregation in the mosque, they would fight for it, and not advance but by lot]. (TA, from a trad.) نُحَابٌ A cough that attacks camels: as also قُحَابٌ and نُحَازٌ. (Az from AZ.) See 1. نَاحِبَةٌ (tropical:) A weeping, or wailing, woman: pl. نَوَاحِبُ. (TA.) سَارَ سَيْرًا مُنَحِّبًا He proceeded, or journeyed, in a direct course, not desiring [to pursue] any other: as though he had made a vow to do so. ElKumeyt says, تَخَذْنَ بِنَا عَرْضَ الفَلَاةِ وَطُولَهَا كَمَا صَارَ عَنْ يُمْنَى يَدَيْهِ المُنَحِّبُ By المنحب is meant the man. ISd says, Th cites this verse, and says in explanation of it, This was a man who swore, saying, If I do not overcome, I will cut off my hand. He seems to consider it as implying the signification of vowing. So in the L. But it requires consideration. (TA.) — — سِرْنَا إِلَيْهَا ثَلَاثَ لَيَالٍ مُنَحِّبَاتٍ We proceeded, or journeyed, thither during three nights of laborious travelling. (TA.) نحت 1 نَحَتَ, aor. نَحِتَ, (S, L, K,) contr. to analogy, (TA,) and نَحَتَ, (L, K,) which is the form preferred by IJ, because of the guttural letter, but this is disputed by MF, (TA,) and نَحُتَ, (K,) which is the form of weakest authority, (TA,) inf. n. نَحْتٌ, (S,) He cut, or hewed; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped: syn. بَرَى: (S, K:) he worked wood and the like as a carpenter; syn. نَجَرَ: he pared, peeled, barked, or deprived of its outer covering by paring, abrasure, or wearing away the exterior: he sawed. (L.) [See also لَحَتَ.] Accord. to some, the operation termed نحت is only performed upon something hard and strong, as stone and wood and the like. (MF.) [انتحت ↓ seems to signify He cut, &c., for himself:] you say, إِنْتَحِتْ مِنَ الخَشَبِ مَا يَكْفِيكَ لِلْوَقُودِ [Cut, or hew, for thyself, of the wood, what will suffice thee for fuel]: (A.) — — نَحَتَ بَيْتًا فِى الجَبَلِ, aor. نَحِتَ and نَحَتَ, inf. n. نَحْتٌ, He cut out, or hewed out, a house in the mountain. In the Kur, xv. 82, El-Hasan [El-Basree] reads يَنْحَتُونَ. (Msb.) [Accord. to the K, his reading is يَنْحَاتُونَ, (in the CK, تَنْحَاتُونَ,) but this I find nowhere else, and I believe it to be a mistake.] — — نُحِتَ عَلَى الكَرَمِ (tropical:) [He was fashioned after the model of generosity; made by nature generous]. (A.) — — نَحَتَ Inivit puellam: (K:) as also لَحَتَ; but the latter is the better known. (TA.) — — نَحَتَ, inf. n. نَحْتٌ, (tropical:) He beat, struck, or smote, him with a staff, or stick: (TA:) [as also لَحَتَ.] — — نَحَتَ He threw him down prostrate. (K.) — — نَحَتَ بِلِسَانِهِ (tropical:) He blamed; reprehended; reviled a man. (L.) [See also لَحَتَ.] — — نَحَتَ (tropical:) It (a journey, or travel,) emaciated a camel: (K:) it made a man less; made him thin, or slender. (TA.) — — نَحَتَ, (TA,) [aor. نَحِتَ and نَحَتَ?] inf. n. نَحِيتٌ and نَحِيتَةٌ, He sighed aloud: the inf. ns. syn. with نَئِيتٌ and زَحِيرٌ. (K.) 8 إِنْتَحَتَ see 1. — — انتحت It (wood or the like) was [cut, or hewn; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped;] worked by a carpenter: [pared, peeled, barked, or deprived of its outer covering: sawn]. (L.) — — انتحت مَنَاسِمُهُ (tropical:) His (a camel's) مناسم [i. e. toes or feet] were worn, abraded, wasted, lessened, or attenuated. (L.) نَحْتٌ and نَحَاتٌ ↓ (K) and نَحِيتَةٌ ↓ (S, K) (tropical:) Nature; natural, or native, disposition, temper, or other property; (S, K;) a particular cast, or fashion, of constitution, after which a man is [as it were] cut out [by the Creator]: (TA:) and the first, the source, or origin, from which one is [as it were] cut out: [see also مَنْحَتٌ ↓]. (Lh.) — — الكَرَمُ مِنْ نَحْتِهِ Generosity is [a part] of his nature; or, [derived] from his source. or origin. (Lh.) — — هُوَ عَجِيبُ النَّحْتِ He is of a wonderful nature. (TA.) — — هُوَ كَرِيمُ النَّحِيتَةِ ↓ He is generous in nature, or disposition. (AZ.) — بَرْدٌ نَحْتٌ Unmixed [i. e. sever] cold: (K:) but this is said to be a corruption of بَحْتٌ. (TA.) [See also لَحْتٌ.] نَحِيتٌ A comb: syn. مُشْطٌ or مَشْطٌ. (So in different copies of the K.) — حَافِرٌ نَحِيتٌ A hoof of which the edges have gone [or become abraded, been worn away]; (S, K;) [and so حافر مَنْحُوتٌ ↓, occurring in the K in art. حك, where, in its place in the S, we find حافر نَحِيتٌ.] — — نَحِيتٌ (tropical:) An emaciated camel: (K:) a camel whose feet are

worn, abraded, or wasted. (L.) — — ↓ نَحِيتَةٌ A [portion of the] trunk of a tree, which is hewn out, and hollowed, in the form of a jar such as is called حُبّ, for bees: pl. نُحُتٌ. (L.) — — نَحِيتٌ Anything bad; what is bad of anything. (L.) — نَحِيتٌ One who introduces himself among a people, and lives with them, not being of their race. (S, K.) نُحَاتٌ: see نَحْتٌ. نُحَاتَةٌ Cuttings, chips, parings, and the like, (S, K,) of wood [&c.]. (TA.) نَحِيتَةٌ: see نَحْتٌ and نَحِيتٌ. مَنْحَتٌ (tropical:) The source, or origin, of a man, [from which he is, as it were, cut out]: pl. مَنَاحِتُ. (TA.) See also نَحْتٌ. — — هُوَ مِنْ مَنْحَتِ صِدْقٍ He is of an excellent source, or origin. (A.) — — هُمْ كِرَامُ المَنَاحِتِ They are of generous sources, or origins. (A.) مِنْحَتٌ (S, K) and ↓ مِنْحَاتٌ (Msb, TA) An implement with which one performs the operation of cutting, hewing, and the like; (S, K, L;) an adz, or addice. (Msb.) مِنْحَاتٌ: see مِنْحَتٌ. فَرَسٌ مُنَحَّتُ الحَوَافِرِ [A horse having the hoofs much worn.] (IDrd, K, art. حك.) مَنْحُوتٌ: see نَحِيتٌ. — A word compounded of two [or more] words; such as بَسْمَلَ, حَمْدَلَ, حَسْبَلَ, حَوْقَلَ, &c. (Msb, TA, art. بسمل.) نحث نَحِيثٌ dial. form of نَحِيفٌ: (Kr:) ISd thinks the ث to be a substitute for ف. (TA.) نحر 1 نَحَرَ, (A, Msb, K,) aor. نَحَرَ, (Msb, K,) inf. n. نَحْرٌ (S, Msb, K) and مَنْحَرٌ (Msb) and تَنْحَارٌ [an intensive form], (K,) He stabbed, or stuck, a camel, (A, K,) (A, TA,) or a beast, (Msb,) [but generally the former,] in his نَحْر, (A,) or in his مَنْحَر, (TA,) where the windpipe (حُلْقُوم) commences in the uppermost part of the breast; (K, TA;) [i. e., in the لَبَّة; for] نَحْرٌ in the لَبَّة is like ذَبْحٌ in the throat. (S.) [Hence,] يَوْمُ النَّحْرِ [The day of the stabbing of the camels &c.]; (K;) and عِيدُ النَّحْرِ [the festival of the stabbing of the camels &c.]; (Msb;) the tenth of [the month] Dhu-l-Hijjeh; (K;) because then the camels and cows and bulls brought as offerings to Mekkeh, for sacrifice, are stabbed. (TA.) — — He slew. (TA.) — — نَحَرَهُ, aor. and inf. ns. as above, He hit, or hurt, his نَحْر. (K.) You say نَحَرْتُ الرَّجُلَ I hit, or hurt, the نَحْر of the man. (S.) — [Hence,] نَحَرَ الأُمُورَ عِلْمًا (tropical:) [He mastered affairs, or the affairs, by knowledge, or science]: (A): he knew affairs soundly, or thoroughly. (Har, 2nd ed. of Paris, p. 95, Com.) And يَنْحَرُ العِلْمَ نَحْرًا (tropical:) [He masters knowledge, or science, indeed]. (A, K.) Jereer was asked respecting the Islámee poets, and answered, نَبْعَةُ الشُّعَرَآءِ لِلْفَرَزْدَقِ [meaning, "The bow," or "the arrow, of the poets belongs to El-Farezdak;" applying the term نبعة in this manner because bows and arrows were made of the tree called نَبْع]: so it was said, "Then what hast thou left for thyself?" and he answered, أَنَا نَحَرْتُ الشِّعْرَ نَحْرًا (tropical:) [I have mastered poetry indeed]. (A.) You say also, نَحَرْتُ الشَّىْءَ عِلْمًا (assumed tropical:) I knew the thing thoroughly, or superlatively well; as also قَتَلْتُهُ عِلْمًا. (Bd in iv. 156.) — [Hence also,] نَحَرَ الصَّلَاةَ (tropical:) He performed, or recited, the prayer in the first part of its time. (TA.) — — نَحَرَهُمُ اللّٰهُ, occurring in a trad., may mean either (assumed tropical:) May God hasten to do them good, or may God slay them. (IAth.) — [Hence also,] نَحَرْتُ الرَّجُلَ, (S, A,) inf. n. نَحْرٌ, (A,) (tropical:) I became opposite to the man; syn. صِرْتُ فِى نَحْرِهِ; (S;) I faced, or fronted, him; syn. قَابَلْتُهُ. (A, TA.) And نَحَرَ الدَّارُ الدَّارَ, [or نَحَرَت,] (K,) aor. نَحَرَ, (TA,) (tropical:) The house faced, or fronted, the house; (K, TA;) as also ↓ نَاحَرَت. (TA.) And دِيَارُهُمْ تَنْحَرُ الطَّرِيقَ (tropical:) Their houses face, or front, the road. (A.) [See also 6.] And Abu-lGheyth says, that the last night of the month, with its day, is called النَّحِيرَةُ for this reason, لِأَنَّهَا تَنْحَرُ الشَّهْرَ الَّذِى بَعْدَهَا, i. e., Because it becomes opposite to the month that is after it: or because it reaches the first part of the month that is after it. (S.) 3 نَاْحَرَ see 1, near the end. 6 تَنَاحَرُوا فِى القِتَالِ (S, TA) They stabbed one another in the نَحْر, or slew one another, in fight. Here the verb is used in its proper sense. (TA.) — — [Hence,] تَنَاحَرَ القَوْمُ عَلَى الأَمْرِ, (A, K,) and ↓ انتحروا عَلَيْهِ, (S, A, K,) (tropical:) The people were mutually niggardly, or tenacious, or avaricious, of the thing, (S, A, K,) so that they almost slew one another. (K, * TA.) — الدَّارَانِ تَتَنَاحَرَانِ (tropical:) The two houses face, or front, each other. (K.) [The like is also said in the A.] Fr. says, I have heard some of the Arabs say مَنَازِلُهُمْ تَنَاحَرُ, [for تَتَنَاحَرُ,] (tropical:) Their places of abode face, or front, one another; this is opposite to this. (TA.) 8 انتحر He (a man, S) stabbed himself in the نَحْر, (S,) or slew himself. (K.) It is said in a proverb, سُرِقَ السَّارِقُ فَانْتَحَرَ [The robber was robbed, and in consequence slew himself]: (S:) or سَرَقَ السَّارِقُ فَانْتَحَرَ [app. meaning, (tropical:) The robber robbed, and so occasioned his own slaughter: for it is said that the verb is here used tropically]. (TA; and so in a copy of the S, and of the A.) [The former reading, which I prefer, is given in Freytag's Arab. Prov, q. v., vol. i. p. 618.] — — (tropical:) It (a cloud) burst with much water. (A.) — See also 6. النَّحْرُ, (S, Msb,) or نَحْرُ الصَّدْرِ, (A, K,) The uppermost part of the breast, or chest; (A, K;) as also ↓ المُنْحُورُ: (Sb, IB, K:) or the place of the collar or necklace: (A, K:) or that part of the breast or chest which is the place of the collar or necklace; (S, Msb;) so accord. to A'Obeyd: (TA, art. ترب:) which is also called ↓ المَنْحَرُ: (S:) or the breast or bosom or chest itself: (TA:) or النُّحُورُ, the pl., is also applied to the breasts or chests: (Msb:) and النَّحْرُ, (A,) or ↓ المَنْحَرُ, (S, A, Msb, K, TA,) also signifies the part in which a camel is stabbed, or stuck; (A, TA; where the windpipe (حُلْقُوم) commences, in the uppermost part of the breast: (TA:) or the place where the هَدْى [or animal brought as an offering to Mekkeh or to the Kaabeh or to the Haram, such as a camel, cow, bull, sheep, or goat, to be sacrificed,] &c., is stabbed, or stuck: (S, K:) or the place, in the throat, where a beast is stabbed, or stuck: (Msb:) نَحْرٌ is masc., (Lh, K,) only: (Lh:) [or sometimes fem.: see an ex., voce تَرِبَ:] its pl. is نُحُورٌ, (A, Msb, K,) only: (TA:) and the pl. of ↓ مَنْحَرٌ is مَنَاحِرُ. (A.) — نَحْرٌ also signifies (tropical:) The first, the first part, or the commencement, of the day; (S, K;) and of the month, (K,) as also ↓ نَاحِرٌ; (TA;) and of the ظَهِيرَة, which is when the sun has reached its highest point, [especially in summer,] as though it had reached the نَحْر, as also ↓ نَاحِرَةٌ: (TA:) pl. نُحُورٌ. (K.) You say جَآءَ فِى نَحْرِ النَّهَارِ, &c., (tropical:) He came in the first part of the day, &c. (TA.) See also نَحِيرَةٌ. — Also, قَعَدَ فُلَانٌ فِى نَحْرِ فُلَانٍ (tropical:) Such a one sat in front of such a one; facing him; opposite to him. (A.) And صَارَ فِى نَحْرِهِ] (tropical:) He, or it, became in front of, or opposite to, him, or it]. (S.) And هٰذَا بِنَحْرِ هٰذَا (tropical:) This is in front of, facing, or opposite to, this. (Fr, TA.) نِحْرٌ: see نِحْرِيرٌ. لَقِيتُهُ صَحْرَةً بَحْرَةً نَحْرَةً, with tenween, (assumed tropical:) I met him in open view. (Sgh, K.) See بَحْرَة and صَحْرَة. نِحْرِيرٌ (S, A, K) and ↓ نِحْرٌ (K) (tropical:) Soundly, or thoroughly, learned; (S;) or skilled or skilful, intelligent, experienced, (A, K, TA,) or, as some say, (TA,) sound in what he does, skilful and intelligent, knowing and skilful in everything: because he masters (يَنْحَرُ) knowledge or science: (A, K, TA:) pl. of the former, نَحَارِيرُ. (A.) نَحِيرٌ A camel [or other beast] stabbed, or stuck, (K. TA,) in the مَنْحَر, (TA,) where the windpipe (حُلْقُوم) commences, in the uppermost part of the breast; (K, TA;) and ↓ مَنْحُورٌ signifies [the same: and] slaughtered: (TA:) the former is masc. and fem., and the fem. is also نَحِيرَةٌ: (TA:) pl. of نحير, (K,) and of نحيرة, (TA,) نَحْرَى and نُحَرَآءُ and نَحَائِرُ. (K, TA.) — — (tropical:) A son devoted to be sacrificed: of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (Mgh.) — ↓ النَّحِيرَةُ (tropical:) The first day of the month; [as also, app., ↓ نَحْرُ الشَّهْرِ, and ↓ نَاحِرَتُهُ, and ↓ نَحِيرَتُهُ:] or the last thereof; (K;) as also ↓ النَّاحِرُ: (TA:) or the last night thereof; (S, K;) as

also ↓ النَّجِيرُ: (K:) or the last night thereof with its day [i. e. the day immediately following]; as also ↓ النَّاحِرَةُ; because it becomes opposite to that which is next after it, or because it reaches to the first part thereof [or of the following month]: (Abu-l-Gheyth, S:) pl. نَوَاحِرُ (S, K) and نَاحِرَاتٌ, (K,) both extr. [as pls. of نَحِيرَةٌ, but reg. as pls. of نَاحِرَةٌ], (TA,) [and app. نَحَائِرُ, being agreeable with rule as pl. of نَحِيرَةٌ: or] نَحَائِرُ الشَّهْرِ signifies i. q. نُحُورُهُ: see نَحْرٌ. (TA.) You say also جَآءَ فِى نَحْرِ الشَّهْرِ, and نَاحِرَتِهِ, and نَحِيرَتِهِ, (tropical:) [app. signifying He came on the first day of the month.] And مَا أَرَاهُ إِلَّا فِى نُحُورِ الشُّهُورِ, and نَوَاحِرِهَا, and نَحَائِرِهَا, (tropical:) [app., I see him not save on the first days of the months.] (A.) نَحِيرَةٌ: see نَحْرٌ. نَاحِرَةٌ: see نَاحِرٌ and مِنْحَارٌ. نَحَّارٌ: see نَحِيرٌ. and نَحِيرٌ. — نَوَاحِرُ الأَرْضِ, [pl. of نَاحِرَةٌ,] (tropical:) The parts facing, in front of, or opposite to, the earth or land. (TA.) المَنْحَرُ: see النَّحْرُ, in two places. مِنْحَارٌ an intensive epithet applied to a man, [A great slaughterer of camels; as also ↓ نَحَّارٌ:] and signifying (assumed tropical:) Liberal; bountiful; munificent; or generous. (S, TA.) You say إِنَّهُ لَمِنْحَارٌ بَوَائِكِهَا Verily he is a [great] slaughterer of the fat camels: (S, K:) and هُمْ نَحَّارُونَ لِلْجُزُرِ [They are great slaughterers of camels]. (A.) مَنْحُورٌ: see نَحِيرٌ. — (tropical:) Faced, or fronted. (TA.) المُنْخُورُ: see النَّحْرُ. نحز See Supplement نحس 1 نَحِسَ, aor. نَحَسَ; (S, A, K;) and نَحُسَ, aor. نَحُسَ; (K;) and نَحِسَ, like [its contr.] سَعِدَ; (Bd, xvii. 30;) inf. n. [of the first] نَحَسٌ and [of the second نُحُوسَةٌ; (TA;) He, or it, was, or became, unprosperous, unfortunate, inauspicious, or unlucky: (S, A, K:) said of a man, (A, Bd,) and of a star, (TA,) or other thing. (S, TA.) 4 أَنْحَسَتِ النَّارُ The fire had much نُحَاس, i. e., smoke. (IKtt.) 6 تَنَاْحَسَ see 8. 8 انتحس He became overthrown, or subverted; as also ↓ تناحس. And the former is also said of a man's جَدّ [or good fortune]. (A, TA.) نَحْسٌ Unprosperousness, unfortunateness, inauspiciousness, or unluckiness; contr. of سَعْدٌ; (S, A, K;) of stars, and of other things: pl. [of pauc.] أَنْحُسٌ and [of mult.] نُحُوسٌ; (TA;) and مَنَاحِسُ is an irreg. pl. of the same, (TA,) syn. with مَشَائِمُ, (IDrd, K, TA,) which is in like manner an irreg. pl. of شُؤْمٌ. (TA.) [In Har, p. 375, a doubt is expressed respecting مَنَاحِسُ, as to its being a pl. of نَحْسٌ; but only from ignorance of their being any authority for its being so: it may, however, be pl. of مَنْحَسَةٌ, and not of نَحْسٌ.] In the Kur, [liv. 19,] some read, فى يَوْمِ نَحْسٍ [In a day of unprosperousness]: others read نحس as an epithet. (S.) See نَحِسٌ. — — Also, Difficulty, distress, trouble, or fatigue; harm, injury, or evil state or condition; syn. جَهْدٌ and ضُرٌّ: pl. أَنْحُسٌ. (TA.) نَحِسٌ (S, A, K) and ↓ نَحْسٌ (S, A) and ↓ نَحِيسٌ (TA) and ↓ نَحُوسٌ and ↓ مَنْحُوسٌ (A, TA) Unprosperous, unfortunate, inauspicious, or unlucky. (S, A, K.) You say, رَجُلٌ نَحِسٌ and نَحْسٌ (A) and مَنْحُوسٌ (A, TA) [An unprosperous man]: pl. of the last, مَنَاحِيسُ. (TA.) And يَوْمٌ نَحْسٌ (S, A, TA) [and نَحِسٌ] and نَحُوسٌ (A, TA) and نَحِيسٌ and مَنْحُوسٌ (TA) [An unprosperous day]: and in the pl., أَيَّامٌ نَحْسٌ, [which seems to indicate that نَحْسٌ is originally an inf. n.,] (TA,) and نَحْسَةٌ, and نَحْسَاتٌ, which is pl. of نَحْسَةٌ, (Az, TA,) and نَحِسَةٌ, (K,) and [its pl.] نَحِسَاتٌ, (S, TA,) and نَحِيسَةٌ, (K.) [and app. ↓ نَاحِسَةٌ,] and [its pl.] نَوَاحِسُ. (TA.) In the Kur, [liv. 19,] some read, ↓ فِى يَوْمِ نَحِسٍ [In an unprosperous day], as well as فِى يَوْمِ نَحْسٍ: (S, TA:) and AA reads [in the Kur, xli. 15,] فِى أَيَّامٍ نَحْسَاتٍ: and نَحِسَاتٍ is another reading. (TA.) You also say, ↓ عَامٌ نَاحِسٌ and ↓ نَحِيسٌ, meaning, (tropical:) A year of dearth or drought or sterility: (IDrd, K:) so they assert. (IDrd.) And ↓ النَّحْسَانِ is an appellation of The two planets Saturn and Mars: (Ibn-'Abbád, K:) like as [the contr.] السَّعْدَانِ is applied to Venus and Mercury. (Ibn-'Abbád.) نَحَاسٌ: see نُحَاسٌ: — and نِحَاسٌ. نُحَاسٌ (S, K, &c.) and ↓ نِحَاسٌ (Fr, K) and ↓ نَحَاسٌ, (K,) the last, (TA,) or all, (K,) on the authority of Abu-l-'Abbás El-Kawáshee, (K,) a word of well-known meaning; (S;) Copper: and brass; syn. قِطْرٌ: (K:) or صُفْرٌ: (Ibn-Buzurj:) or a species of صُفْر intensely red: (TA:) a chaste Arabic word. (TA.) — Also, Fire: (IF, K:) and the sparks that fall from brass (صُفْر), or from iron, when it is beaten (AO, K) with the hammer: (TA:) or نُحَاسٌ signifies smoke: so in the Kur, lv. 35: (Fr, Az, Bd, and others; accord. to Az, all the interpreters of the Kur.; and it is wonderful that the author of the K has omitted this signification: TA:) but some say that it is ↓ نِحَاسٌ signifies the smoke of صُفْر; and نُحَاسٌ signifies صُفْر itself: (Ibn-Buzurj:) or the latter signifies smoke in which is no flame: (S, Jel:) or smoke that rises high, and of which the heat is weak, and which is free from flame: (AHn:) or molten صُفْر: (Bd:) and some read نُحُسٌ, which is the pl. (Bd.) — See also نِحَاسٌ. نِحَاسٌ (S, A, K) and ↓ نُحَاسٌ (S, K) and ↓ نَحَاسٌ (K, but excluded by the TA) Nature; natural, or native, disposition or temper or other quality or property: (S, A, K, TA:) and origin: (S, A, TA:) or that to which the origin of a thing reaches. (IAar, K.) You say, فُلَانٌ كَرِيمُ النِّحَاسِ, (S, A,) and ↓ النُّحَاسِ, (S,) Such a one is generous of nature, &c., and origin. (S, A.) — See also نُحَاسٌ, in two places. نَحُوسٌ: see نَحِسٌ, throughout. نَحِيسٌ: see نَحِسٌ, throughout. [نَحَّاسٌ A worker of copper or brass: a coppersmith.] نَاحِسٌ: see نَحِسٌ, in two places. مَنحَسٌ A place of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl. مَنَاحِسُ. (Har, p. 374.) مَنْحَسَةٌ [A cause of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl., accord. to rule, مَنَاحِسُ.] (A, TA, art. نعس.) مَنْحَوسٌ: see نَحِسٌ, in three places. مَنَاحِسُ: see نَحْسٌ, مَنْحَسٌ, and مَنْحَسَةٌ. نحص &c. See Supplement نخ 1 نَخَّ, [aor., accord. to analogy, ○3نَخ,] inf. n. نَخٌّ; (S, K;) and ↓ نَخْنَخَ; (IAar, K;) He went, or journeyed, vehemently. (IAar, S, K.) — — نَخَّ, aor. ○3نَخُ, (L,) inf. n. نَخٌّ, (S, L,) He drove, and urged, and chid, camels: (L:) he drove vehemently. (Th, S.) — — نَخَّ بِالإِبِلِ, (Lth,) [aor. ○3نَخ,] inf. n. نَخٌّ; (Lth, K;) and ↓ نَخْنَخَ بِهَا; (AM;) and نَخْنَخَهَا; (Lth;) He chid the camels by the cry of إِخٌّ إِخٌّ (or إِخْ إِخْ, as in the CK and a MS. copy of the K: in the L written once اخ اخ, and twice اخ اخ:) in order that they might lie down upon their breasts, with folded legs: (Lth, AM, L, K:) you say نَخَّ بِهَا نَخًّا شَدِيدًا, and نَخَّةً شَدِيدَةً, he did so vehemently. (Lth.) — — Also, ↓ نخنخ, (inf. n. نَخْنَخَةٌ, Lth,) He made a camel to lie down upon its breast, with folded legs- (IAar, Lth, S, K.) — — نَخَّ الإِبِلَ, and نَخَّ بِهَا, [aor. ○3نَخ,] inf. n. نَخٌّ, He made the camels to lie down near by the collector of the alms required by the law, called صَدَقَة, that he might take them in payment of those alms. (L.) R. Q. 1 see 1. R. Q. 2 تَنَخْنَخَ It (a camel) lay down upon its breast, with its legs folded. (Lth, S, K.) — — Also, تنخنخت She, (a camel,) lying upon her breast, with her legs folded, raised her breast from the ground. (L.) نَخٌّ, [originally an inf. n., then used in the sense of a pass. part. n.,] Camels that are made to lie down near by the collector of the alms required by the law, called صَدَقَة, that he may take them in payment of those alms. (S, K.) نُخٌّ and ↓ نُخَاخَةٌ (in the CK نَخَاخَةٌ) i. q. مُخٌّ [Marrow, &c.]. (K.) — — هٰذَا مِنْ نُخِّ قَلْبِى, and ↓ نخاخةِ قَلْبِى, i. q. من مُخِّ قلبى, and مُخَّتِهِ, q. v. (TA.) نَخَّةٌ or ↓ نُخَّةٌ or ↓ نِخَّةٌ, as occurring in the following words of a trad., لَيْسَ فِى النخةِ صَدَقَةٌ, [No alms are required by the law in the case of ....,] is variously explained. (TA.) It is said that نَخَّةٌ signifies Slaves, (AO, Az, S, K,) men and women: (AO, Az:) also, a [single] male slave: (ISh:) also, working bulls or cows; (S, K;) and so نُخَّةٌ: (K:) Th says that this is the correct meaning, because it is from نَخٌّ, signifying the “ act of driving vehemently; ” and Ks says that this is its meaning, but that it is only نُخَّةٌ, with damm: (S:) also, asses, حُمُرٌ, [in the CK, خَمْرٌ,] (IAar, L, K,) collectively; (L;) and so نُخَّةٌ (L, K) and نِخَّةٌ: (K:) also, [animals] reared in houses or tents: (K:) also, whatever are employed in labour, of camels, and bulls or cows, and asses, and slaves; as also نُخَّةٌ: (Aboo-Sa'eed:) also, pastors; and so نُخَّةٌ: also, drivers, leaders, or attendants, of camels: (K:) also, the taking of a deenár for himself by the collector of the alms required

by the law, called صَدَقَة, (S, K,) after he has finished receiving those alms: (S:) also, the deenár itself so taken is thus called. (K.) In all these senses the word نخّة is explained in the above trad. (TA.) نُخَّةٌ and نُخَّةٌ: see نَخَّةٌ throughout. نُخَاخَةٌ: see نُخٌّ. نخب 1 نَخَبَ, (S, K,) aor. نَخَبَ, (S,) or نَخُبَ, (K,) inf. n. نَخْب; (S, K;) and ↓ انتخب; (S;) He drew, or took, out, or forth: (S, K:) syn. of the latter verb انتزع, (S,) in a trans. sense. (TA.) — — نَخَبَ الصَّيْدَ He (a hawk) tore out the heart of the game. (TA.) — — نَخَبَ, aor. نَخَبَ and نَخُبَ, (K,) inf. n. نَخْبٌ, (S, K,) Inivit feminam: (S, K:) so accord. to some, in an absolute sense: (ISd:) or inivit feminam peculiari quodam modo. (ISd, K.) — — نَخَبَ, aor. نَخُبَ, inf. n. نَخْبٌ, It (an ant, or a louse, TA) bit. (K.) — نُخِبَ He was cowardly, and his intellect quitted him; syn. هُبِتَ. (S, art. هبت.) — — كَلَّمْتُهُ فَنُخِبَ عَنِّى I spoke to him, and he was unable to reply to me: syn. كَلَّ عَنْ جَوَابِى. (TA.) 4 انخب (as also انجب, TA) He begot a cowardly son: (K:) from مَنْخُوبٌ. (TA.) — — انخب He begot a brave, or courageous, son: (K:) from نُخَبَةٌ. (TA.) Thus the verb bears two contr. significations. (K.) See also انجب. 5 تَنَخَّبَ see 8. 8 إِنْتَخَبَ See 1. — — انتخبهُ [and ↓ تنخّبهُ, as is shown by a verse cited in art. سقب, conj. 4,] He chose, selected, or preferred, him, or it. (S, K.) Ex. انتخب مِنَ الْقَوْمِ مِائَةَ رَجُلٍ He chose, or selected, from the people a hundred men. (TA, from a trad.) 10 استنخبت Congressum viri concupivit femina. (El-Umawee, S, K.) نَخْبٌ, (K,) or ↓ نَخْبَةٌ, (L, confirmed by the citation of two examples in verse,) and ↓ مَنْخَبَةٌ (K) and ↓ يَنْخُوبَةٌ (L) The podex: syn. إِسْتٌ. (L, K.) — — نَخْبٌ Foramen vulvæ feræ: syn. خرق الثفر. (TA.) — — نَخْبَةٌ Foramen pudendi: syn. خرق الجلد. (Nh.) — نَخْبٌ Cowardice; weakness of heart. (TA.) See نَخِبٌ. — نَخْبٌ A large draught; i. q. Pers. دُوسْتْكَانِى [dóst-kánee]. (K.) نَخَبٌ: see نَخِبٌ. نَخِبٌ (S, K) and ↓ نَخْبٌ and ↓ نَخْبَةٌ (so accord. to the TA: in the CK نُخْبَةٌ:) and ↓ نُخْبَةٌ (in the CK ↓ نُخَبَةٌ) and ↓ نِخَبٌّ and ↓ نِخِبٌّ (K) and ↓ نَخِيبٌ and ↓ مَنْخُوبٌ and ↓ مُنْتَخَبٌ (S, K) and ↓ يَنْخُوبٌ, (K,) to which the CK adds ↓ نَخَبٌ, A cowardly man; a coward; as though his heart were drawn out; (S;) i. e., having no heart. (TA.) ↓ قَلْبٌ نَخِيبٌ [A cowardly heart]: نخيب signifies a coward, who has no heart: or, accord. to some, one who acts corruptly. (TA.) Pl. (of ↓ نخيب, TA,) نُخُبٌ: (K:) of ↓ منخوب, مَنْخُوبُونَ, and sometimes, in poetry, accord. to IAth, مَنَاخِبُ: and Aboo-Bekr mentions نخبات as a pl. of نخبة. (TA.) نَخْبَةٌ: see نَخْبٌ and نَخِبٌ. — نَخْبَةُ نَمْلَةٍ, and نَجْبَةٌ نملة, q. v., A bite of an ant. Both these modes of writing the word are mentioned by IAth on the authority of Z. نُخْبَةٌ: see نَخِبٌ and نُخَبَةٌ. نُخَبَةٌ (As, S, K) and ↓ نُخْبَةٌ (AM, K), the former the more approved word, (TA,) Chosen; choice; select; preferred; excellent; best: or what is chosen, &c.: (K:) i. q. نُجَبَةٌ, q. v.: (S:) pl. of the former نُخَبٌ. (S.) Ex. جَاءَ فِى نُخَبِ أَصْحَابِهِ He came with the best of his companions. (S.) نخبةُ المَتَاعِ The choice part of the goods, or utensils, &c.; what was drawn, or taken, out from them. (TA.) — — A company, or troop, chosen, or selected, and drawn out, from the men. Ex., from a trad., خَرَجْنَا فِى النُّخَبَةِ We went forth with the chosen band. (TA.) — — See نَخِبٌ. نِخَبٌّ and نِخِبٌّ and نَخِيبٌ: see نَخِبٌ. نِخَابٌ The skin of the heart. (TA.) مَنْخَبَةٌ: see نَخْبٌ. مِنْخَابٌ syn. with مِنْجَابٌ; (TA;) A weak man, in whom is no good: (K:) pl. مَنَاخِيبُ, and sometimes, in poetry, مَنَاخِبُ. (TA.) مَنْخُوبٌ Lean; meagre; emaciated. (K.) — — See نَخِبٌ. مُنْتَخَبٌ: see نَخِبٌ. يَنْخُوبٌ: see نَخِبٌ. يَنْخُوبَةٌ: see نَخْبٌ. نخت 1 نَخَتَ, inf. n. نَخْتٌ, He pecked, or picked up, and pulled off, or tore off, and snatched away, with his beak; syn. نَقَرَ and نَتَخَ, (K,) formed by transposition. (TA.) — — نَخَتَ, [aor. نَخُتَ,] inf. n. نَخْتٌ, He took a date, or two dates, from a bag or other receptacle for travelling-provisions &c. (K.) — — نَخَتَ, [aor. نَخُتَ,] inf. n. نَخْتٌ, He plucked out; syn. نَتَفَ. (IAth, L.) — See 2. 2 نِخَت لِفُلَانٍ, as also سخّت لَهُ, He went to the utmost length (استقصى) in speaking to such a one. So in the Nawádir. (Az, L.) [Accord. to the K, ↓ نَخَتَ, inf. n. نَخْتٌ.] نَخْتَةُ نَمْلَةٍ A bite of an ant. So in a trad., accord. to one reading: accord. to another reading, it is نَجْبَةٌ [q. v.]. (L.) نخج 1 نَخَجَ الدَّلْوَ, (S, K,) and نَخَجَ بِهَا, (TA,) aor. نَخَجَ, inf. n. نَخْجٌ, (K,) He agitated, or moved about, the bucket; (S, K;) a dial. form of مَخَجَ; (S;) or, accord. to Yaakoob, its ن is substituted for م: he moved about the bucket in the well in order that it might fill. (TA.) — — نَخَجَ, (S, K,) aor. نَخَجَ (K) and نَخُجَ, (L,) inf. n. نَخْجٌ, (K,) Inivit feminam. (S, K.) نَخِيجَةٌ, (ISk, S, K,) or, accord. to some, نَجِيجٌ, without ة, (TA,) or, as some say, نَجِيخَةٌ, and (says J) I know not which is right, (S,) Thin butter which comes forth from the skin when it is carried on a camel, after the first butter has been taken forth. (S, K.) نخر 1 نَخَرَ, (S, A, Msb, K,) aor. نَخُرَ (S, Msb, K) and نَخِرَ, (S, K,) inf. n. نَخِيرٌ, (S, A, Msb, K,) and نَخْرٌ, (CK, but omitted in MS. copies of the K,) said of a horse, (As, TA,) and of an ass, (A, TA,) and of a man, (TA,) [He snorted; and he snored;] he made a sound, or noise, with the nose; (S;) he made a sound, or noise, from his nose; he prolonged the breath from the خَيَاشِيم [or air-passages of the nose]; (Msb;) he made a sound, or noise, from his خياشيم, as though it were a musical note issuing convulsively; (TA;) he uttered a prolonged sound, or noise, from his خياشيم: (A, K:) the sound which horses make, termed نَخِيرٌ, is from the nostrils; that termed شَخِيرٌ, from the mouth; and that termed كَرِيرٌ, from the chest. (As, in TA, art. شخر.) You also say of a woman نَخَرَتْ, aor. نَخُرَ and نَخِرَ, (L,) or نَخَرَ, (so in the TA,) meaning, She made the same noise, [i. e., she snorted,] in the act of concubitus, as though she were possessed. (L, TA.) — نَخِرَ, (S, Msb, K,) aor. نَخَرَ, (Msb, K,) inf. n. نَخَرٌ, (Msb,) It (a thing, S, or a bone, Msb, TA, and wood, TA) became old and wasted and crumbling; (S, Msb, K;) it became old and wasted and soft, crumbling when touched. (TA.) نَخِرٌ (S, Msb, K) and ↓ نَاخِرٌ (Msb, K) A bone, (S, Msb,) and wood, (TA,) old and wasted and crumbling; (S, Msb, K;) old and wasted and soft, crumbling when touched: (TA:) fem. of each with ة: (K:) or the former signifies a bone old and wasted: (K:) and the latter, a hollow bone, having a hole passing through it, (K, TA,) whence comes, when the wind blows, a sound like that which is termed نَخِيرٌ; [see نَخَرَ;] (TA;) a bone into which the wind enters and whence it then issues with the sound so termed; (S;) a bone, and wood, in which the wind makes the sound so termed. (A.) Of the two readings, in the Kur, [lxxix. 11,] عِظَامًا نَخِرَةً and عِظَامًا نَاخِرَةً, Fr prefers the former, as agreeable in form with the words ending the other verses; and he says that نَاخِرَةٌ and نَخِرَةٌ are the same in meaning, like طَامِعٌ and طَمِعٌ. (TA.) نُخْرَةٌ (tropical:) A vehement blowing of the wind. (S, A, K.) — Also, (S, A, K,) and ↓ نُخَرَةٌ, (S,) The fore part of the nose, (S, K,) i. e., the head thereof, [or the flexible part,] of a man, (TA,) and of a horse, and of an ass, and of a pig, (S,) and of a sheep or goat, and of a she-camel: (TA:) or the hole thereof; (K;) i. q. ↓ مَنْخِرٌ: (A:) or the part between the two nostrils: or the end, or tip, of the nose: (K:) or, as some say, the nose itself: (A, TA:) whence the saying, (TA,) هشم نُخْرَتَهُ He broke his nose. (S, TA.) نُخَرَةٌ: see نُخْرَةٌ. نَاخِرٌ Making the sound termed نَخِيرٌ: see 1. (TA.) — — مَا بِهَا نَاخِرٌ, (S, K,) i. e., بِالدَّارِ, (A,) (tropical:) There is not any one in it, (El-Báhilee, Yaakoob, S, K,) i. e., in the house. (A.) — See also نَخِرٌ. مُنْخُرٌ, مَنْخَرٌ and مِنْخِرٌ: see مَنْخِرٌ, [the most common form,] originally, The place of the sound termed نَخِيرٌ. See 1. (Msb.) — — And hence, (Msb,) The hold of the nose; the nostril; (S, Msb, K;) as also ↓ مِنْخِرٌ, (T, S, Msb, K,) with kesr to the م to agree with the vowel of the خ, like as they

say مِنْتِنٌ [for مُنْتِنٌ], (S, Msb,) both of which words are extr., as مِفْعِلٌ is not one of the [regular] measures, (S,) and it is said that there is no word of this measure beside these two, (Msb,) or ↓ مِنْخِرٌ is for ↓ مِنْخِيرٌ, and in like manner مِنْتِنٌ is for مِنْتِينٌ, which is the original form, (T, TA,) and ↓ مَنْخَرٌ and ↓ مُنْخُرٌ (K) and ↓ مُنْخُورٌ, (S, Msb, K,) like عُصْفُورٌ (Msb) and مُلْمُولٌ, (K, [in the CK, erroneously, مَلْمُول]) which last is [said to be] of the dial. of Teiyi, (Msb,) and said to occur in a verse of Gheylán, but IB says that the right reading is مَنْحُور, with ح, syn. with نَحْرٌ: (Sgh, in art. نحر; and L, in the present art.) pl. مَنَاخِرُ and مَنَاخِيرُ; (Msb;) [the latter irreg., unless pl. of مِنْخِيرٌ or مُنْخُورٌ.] مِنْخَارٌ A man who makes the sound termed نَخِيرٌ [see نَخَرَ] in the act of concubitus: (TA:) and a woman who does so in that act, as though she were possessed. (K.) مُنْخُورٌ: see مَنْخِرٌ. مِنْخِيرٌ: see مَنْخِرٌ. نخرب Q. 1 نَخْرَبَ It (a canker-worm) pierced holes in, or eroded, a tree. (K.) IJ derives this verb from خَرَابٌ, (TA,) q. v. نُخْرُوبٌ; (S, K;) mentioned in the K without description of its measure because there is no Arabic word of the measure فُعْلُولٌ; but some prefer it being written نَخْرُوبٌ, [as it is in the CK,] asserting its ن to be augmentative, so that its measure is نَفْعُولٌ, as IAar holds, asserting it to be derived from خَرَابٌ; (TA;) A fissure, or cleft, in a stone. (S, K.) — — Also, [so in the TA: in the CK and a MS. copy, or,] A hole, perforation, or bore, in anything. (K.) Pl. نَخَارِيبُ. (S.) — — Also, the pl., The holes, or cells, prepared with wax for the bees to deposit their honey therein: (K:) holes like the cells of wasps. (L.) نَخْرَبُوتٌ [i. q. تَخْرَبُوتٌ] An excellent, nimble, or agile, she-camel. Some say that its ن is augmentative, and its radical letters are خرب; but its derivation from خَرَابٌ is not apparent; therefore its ن should be considered as radical. (AHei.) شَجَرَةٌ مُنَخْرِبَةٌ, and مُنَخْرَبَةٌ, A tree that is old and pierced with holes. (K.) نخس 1 نَخَسَهُ, aor. نَخُسَ, (S, A, Msb, K,) and نَخَسَ, (Lh, S, A, Mgh, K,) and نَخِسَ, (Lh, TA,) inf. n. نَخْسٌ, (S, Mgh, Msb,) He goaded, or pricked, him, namely, a beast, (A, Mgh, Msb, K,) with a stick (S, Mgh, Msb, K,) or the like, (A, Mgh, Msb, K, in the hinder part, or the side, (A, K,) so that he became excited. (Msb.) — — نَخَسَ بِهِ He goaded his beast. (Mgh.) — — نَخَسُوا بِهِ, (A, L, TA,) or نَخَسُوهُ, (K,) They goaded his (a man's) beast, and drove him (the man) away; (A, L, TA;) they drove him away, goading his camel with him. (K.) — — And نَخَسَ بِالرَّجُلِ (assumed tropical:) He excited, or roused, the man, and disquieted, or disturbed, him. (L, TA.) — — You say also, بِهِ ↓ أَنْخَسَ, meaning, أَبْعَدَهُ (tropical:) [He put him, or sent him, away, or far away]. (A, TA.) [Or perhaps the right reading is إِنْخَسْ بِهِ, meaning, أَبْعِدْهُ [Put thou him, or send thou him, away, or far away: as seems to be indicated by what immediately follows in those two works and here.] And تَكَلَّمَ فَنَخَسُوا بِهِ (tropical:) [app. meaning He spoke, and they put him away]. (A, TA.) 4 أَنْخَسَ see 1. نِخَاسَةٌ and نَخَاسَةٌ The trade of selling beasts: and the trade of selling slaves. (K.) نَخَّاسٌ A goader of beasts. (Msb.) — And hence, (S, * A, * Msb,) A seller of beasts; (K;) one who acts as a broker for the sale of beasts (Mgh, Msb) and the like: (Msb:) and a seller of slaves: (K;) sometimes used in the latter sense: (TA:) a genuine Arabic word. (IDrd.) نخش &c. See Supplement ند 1 نَدَّ, aor. ◌3نَدِ, inf. n. نَدٌّ (S, M, A, &c.,) and نِدَادٌ and نُدُودٌ (S, M, L, K) and نَدِيدٌ; (M, L, Msb, K;) and ↓ تَنادّ; (M, L;) He (a camel) took fright, or shied, and fled, or ran away at random, or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness. (S, M, A, L, Msb, K.) See also 6, below. — — Also نَدَّ, contr., It (a people) assembled. ('Ináyeh, MF.)— — نَدَّ It (a word) deviated from the constant course of speech; like شَذَّ; as some say; as mentioned by El-Fárisee: but it is not of good authority, nor agreeable with the usage of Sb. (M, L.) 2 ◌3نَدَّ see 4. — ندّد, inf. n. تَنْدِيدٌ, He raised his voice. (L.) — — ندّد He raised his voice in saying of another that which he (the latter) disliked. (Lth, in L, art. شيد.) See 4 in art. شيد. — — ندّد بِهِ, (inf. n. تَنْدِيدٌ, L.) He declared, or exposed, his vices, or faults; (M, L, K;) in verse or prose; (M, L;) he rendered him notorious, or infamous. (AZ, S, L.) — — He made him to hear what was bad, evil, abominable, or foul: (AZ, T, M, L, K.) he reviled him. (AZ, T, L.) 3 نادّهُ He opposed him, oppugned him. (L, K.) 4 اندّ and ↓ ندّد He dispersed camels. (M, L, K.) 6 تنادّوا They dispersed themselves, and betook themselves away. (K.) [See also 1.] Hence, يَوْمُ التَّنَادِّ, (S, M, L, K,) [The day of men's dispersing themselves, and betaking themselves in different directions], applied to the day of resurrection: (M, L:) so in the Kur, [xl. 34,] accord. to the reading of some; (S, M, L, K;) namely El-'Abbás and others: (K:) Az says, accord. to the reading of Ed-Dahhák only: (L:) others read التَّنَادِ; which may also be from ندّ; one of the dáls being changed into ى, and being then elided: (T, L:) or this may be from النِّدَآءُ: (M:) or يوم التنادّ may mean the day of men's assembling themselves together, from نَدَّ signifying " it (a people) assembled. " ('Ináyeh MF.) نَدٌّ (and ↓ نِدٌّ, M, L,) A certain kind of perfume, (S, M, L, K,) well known, (K,) with which one fumigates: (Lth, M, L:) a certain wood with which one fumigates: (Msb:) or, as some say, i. q. غَالِيَةٌ: or, as Z says, in the Rabeea el-Abrár, a compound of aloes-wood aromatized with musk and ambergris and نان: (TA:) or (accord. to Aboo-'Amr Ibn-El-'Alà, T, L) ambergris, عَنْبَرٌ: (T, L:) or عَبِيرٌ [i. e., either saffron, or a certain mixture of perfumes: so in the copy of the T used by the author of the TT, if correctly transcribed by him:] it is not Arabic: (S:) or is thought by IDrd to be not genuine Arabic: (M, L,) many of the lexicologists, however, hold it to be genuine Arabic; and it occurs in verses of old poets; (MF;) but this does not prove that it is not an arabicized word. (TA.) — نَدٌّ A high hill; (K;) a hill rising high into the sky: (S, L:) of the dial. of El-Yemen: (L:) a great hill (أَكَمَة) of clay or loam. (K.) نِدٌّ and ↓ نَدِيدٌ and ↓ نَدِيدَةٌ A like (S, L, K) of a person or thing: (L:) or a like of a thing by participation of substance; a more special term than مِثْلٌ, which signifies " a like by participation of anything: " (the kádee Zekereeyà, MF:) or a thing which does, or may, supply, the place of another thing: (TA:) or a like that is contrary, or opposed, to another thing; (Msb;) that opposes it (يُنَحادُّهُ, i. e., يُخَالِفُهُ,) in its circumstances; (L;) syn. with ضِدٌّ and شِبْهٌ: (Akh:) and hence the first is applied to an idol; a thing taken as an object of worship instead of the true God: (L:) pl. of the first, أَنْدَادٌ; (L, Msb, K;) and of the second, نُدَدَآءُ; and of the third, نَدَائِدُ. (K.) You say, هُوَ نِدُّ فُلَانٍ, and نَدِيدُهُ, and نَدِيدَتُهُ, He is the like of such a one: (L:) and هِىَ نِدُّ فُلَانَةَ, (ISh, L, K,) She is the like of such a female; (ISh, L;) but not نِدُّ فُلَانٍ. (ISh, L, K.) You also say هُوَ نِدِّى, and نَدِيدِى, meaning He is my opponent with respect to the course that I would pursue, contending with me for a different course. (AHeyth, T, L.) — See نَدٌّ. نَدُودٌ A she-camel wont to take fright, or shy, and run away, at random; &c.: see 1. (M, L.) نَدِيدٌ and نَدِيدَةٌ: see نِدٌّ. نَادٌّ, act. part. n. of نَدَّ, A camel taking fright, or shying, and running away, at random; &c.: pl. نِدَادٌ: (Msb, TA:) and quasi pl. n. نَدَدٌ; (L;) signifying camels in a state of dispersion. (L, K.) — لَيْسَ لَهُ نَادٌّ He has not any means of subsistence: (K:) app. meaning live stock; from نَدَّ, said of a camel. (TA.) — — [See also شَادٌّ, and اَشَذَّهُ.] طَيْرٌ أَنَادِيدُ, and يَنَادِيدُ, Birds in a state of dispersion: (M, L:) [like أَبَادِيدُ and يَبَادِيدُ or تَبَادِيدُ: see an ex. in art. بد]. — — ذَهَبُوا أَنَادِيدَ, and يَنَادِيدُ, (L, and some copies of the K,) or تَنَادِيدُ, (as in other copies of the K,) They (a people, L) became dispersed in every direction. (L, K.) مُنَدَّ A voice raised high in calling. (L.) ندا 1 نَدَأَ, aor. نَدَاَ, He hated a thing: or it is a mistake for نَذَأَ. (As, S, K.) — نَدَأَ, (S, K,) aor. نَدَاَ, inf. n. نَدْءٌ (TA) He cast flesh-meat into the fire: (K:) or he buried it, (S, K,) or a cake of bread, (S,) in hot ashes, (S, K, TA,) that it might become thoroughly cooked, or baked. (S.) — نَدَأَ, (K,) inf.

n. نَدْءٌ, (TA,) He frightened. (K.) — نَدَأَ He cast a person upon the ground. (K.) — نَدَأَ عَلَيْهِمْ He came forth upon them. (K.) — نَدَأَ المَلَّةَ He made, or prepared, the kind of fire called ملّة. (K.) Q. Q. 1 نَوْدَأَ, inf. n. نَوْدَأَةٌ, He ran, with a slack pace: syn. عَدَا. (K.) نَدْأَةٌ: see نُدْأَةٌ. نُدْأَةٌ and ↓ نَدْأَةٌ Abundance of wealth, or of camels, or sheep &c.: (S, K:) like نُدْهَةٌ and نَدْهَةٌ: (S:) by some explained as consisting of twenty sheep or goats. (MF.) — Also, both words, The rainbow: (S, K:) also called ↓ نَدِئٌ. (K.) — — Also, both words, A redness in the clouds towards the setting or rising of the sun: (K:) or a redness by the side of the sun at its rising or setting: (TA:) or, by the side of the place of its rising or setting: (T:) also called ↓ نَدِئٌ. (K.) — — Also, both words, A halo, or circle, round the sun or moon. (K.) — — Also, the former word, نُدْأَةٌ, (tropical:) A streak in flesh-meat, differing in colour from the rest: (K:) such a streak in the flesh of a slaughtered camel: (T:) and, in the dual, two streaks inside the two thighs, having over them a thin, white, sinewy substance, resembling a spider's web, divided, one from the other, by a single muscle, and thus appearing like two muscles: asserted by more than one to be tropical. (TA.) — — What is above the navel, in a horse. (K.) — A woollen thing, (TA,) also called دُرْجَة, which is stuffed into the tuel of a she-camel, [and into her vulva, as explained voce دُرْجَة,] and which is afterwards taken out when she has taken a liking for another camel's colt, (K,) or for the stuffed skin of a camel's colt prepared for her. (IAar.) [See دُرْجَة for a more full explanation.] — One of several parts or portions of scattered herbage: (like نُفْأَةٌ: (TA:) also called ↓ نُدَأَةٌ: pl. نُدَأٌ. (K.) نُدَأَةٌ: see preceding sentence. نَدِئٌ, a subst., like طَبِيخٌ, [or rather an epithet in which the quality of a substantive predominates,] Flesh-meat, or bread, cooked, or baked, by being buried in hot ashes. (IAth, S.) لَحْمٌ نَدِئٌ Flesh-meat cooked, or baked, &c. (TA.) — — [See also نُدْأَةٌ, in two places.] ندب 1 نَدَبَهُ لِلْأَمْرِ, (S,) or إِلَى الأَمْرِ, aor. نَدُبَ, (Msb, K,) inf. n. نَدْبٌ; (Msb, TA;) and ↓ انتدبه للامر; this latter verb being used transitively as well as intransitively; (Msb;) He, or it, called, summoned, or invited, him to the thing; (S, Msb, K;) and instigated, incited, or urged, him to it: (K.) i. e., to war, succour, &c. (TA.) — — [You say,] مَا نَدَبَنِى إِلَى مَا فَعَلْتُ إِلَّا النُّصْحُ لَكَ (tropical:) Nothing incited me to do what I have done but sincerity towards thee. (TA.) — — نَدَبَهُ إِلَى أَمْرٍ, [and لِأَمْرٍ; and ↓ ندّبهُ; (see مَنْدُوبٌ;)] He sent him to do a thing. (K.) — — نَدَبَ المَيِّتَ, (aor. نَدُبَ, inf. n. نَدْبٌ, S,) (tropical:) He wailed for, wept for, or deplored the loss of, the dead man, and enumerated his good qualities and actions. (S, K.) نَدَبْتِ الميّب (tropical:) She (a wailing woman) called upon the dead man, praising him, and saying وَافُلَانَاهُ and وَاهَنَاهُ, Alas for such a one! and Alas for thee! (M) or she, as it were, called upon the dead man, enumerating his good qualities and actions, as though he heard her. (Msb.) It is said that the action is peculiarly that of women; and that the verb is derived from نَدَبَهُ, "he called him" to do a thing; or from نَدَبٌ, "a scar," because the wailer mentions the memorials of him who has gone; or perhaps from نَدْبٌ, "lightness, or activity." (MF.) — نَدِبَ, aor. نَدَبَ, (inf. n. نَدَبٌ, TA;) and ↓ اندب; It (a wound) had a hardened scar, such as is termed نَدَبَة. (K.) — — نَدِبَ, aor. نَدَبَ, inf. n. نَدَبٌ [so accord. to the TA, agreeably with analogy; but in the CK and a MS. copy, نَدْبٌ; whence, and from the form of the latter of the two inf. ns. here following, it seems not improbable that the verb may be also written نَدَبَ;] and نُدُوبَةٌ and نُدُوبٌ, It (the back) had upon it scars, such as are termed نُدُوب. (K.) — نَدُبَ, aor. نَدُبَ, inf. n. نَدَابَةٌ, TA,) He was light, or active, (and quick, TA,) in the accomplishment of affairs, or wants: he was clever, ingenious, or acute in mind; excellent. (K.) 2 ندّب He took, got, or won, a bet, wager, or stake. (L.) — — See 1. 4 اندبهُ It (a wound) made, or left, a scar upon him. (K.) — — He made a scar upon his skin. (TA.) — — See نَدَبَ. — — اندب بِظَهْرِهِ, and فى ظهره, He, or it, left scars (نُدُوب) upon his back. (TA.) — — أَنْدَبَتْهُ الحَاجَةُ إِنْدَابًا شَدِيدًا (tropical:) The thing, or want, made a severe impression upon him. (TA.) — — اندب نَفْسَهُ, and بِنَفْسِهِ, He exposed himself to peril. (K.) — See 1. 8 انتدب لَهُ He answered, or complied with, or obeyed, his call, summons, or invitation, (S,) and hastened to him, when called to war, succour, &c. (TA.) — — انتدب اللّٰهُ لِمَنْ خَرَجَ فِى سَبِيلِهِ (occurring in a trad., TA,) God answereth his prayer for forgiveness [who goeth forth to fight for the sake of his religion]: or is surety, or guarantee, for him: or hasteneth to grant him a good recompense: or graciously maketh his completion of that [recompense] to him necessary and sure. (K.) — — انتدبوا إِلَيْهِ They hastened to him, either at his call, or summons, or of their own accord. (TA.) — — خُذْ مَا انتدب Take thou what is easily attainable; what offers itself without difficulty: (AA, K:) as also ما انتدم. (TA.) — — See 1 — انتدب لَهُ He opposed him in his speech. (K.) — إِيَّاكُمْ وَرِضَاعَ السَّوْءِ فَإِنَّهُ لَا بُدَّ مِنْ أَنْ يَنْتَدِبَ Beware of giving your children to a bad nurse; for it [that is the evil consequence, or the bad qualities that will be acquired,] will inevitably appear some day. Said by 'Omar. (TA.) نَدْبٌ A man who is light, or active, (and quick, TA,) in the accomplishment of an affair, or a want; (S, K;) as also ↓ مِنْدَبِى (K) and ↓ مِنْدِبَى: (TA:) a man who, when he is sent to accomplish a great, or an important, affair, finds it light to him: (A:) clever, ingenious, or acute in mind; excellent: pl. نُدُوبٌ and نُدَبَاءُ: (K:) the former agreeable with analogy; the latter formed from the imaginary sing. نَدِيبٌ; like سُمَحَاءُ, pl. of سَمْحٌ. (TA.) — — نَدْبٌ, as applied to a horse, Sharp-spirited; (Lth, S;) contr. of بَلِيدٌ (Lth) excellent. (TA.) — — نَدْبٌ Lightness, or activity. (MF.) — — أَرَاكَ نَدْبًا فِى الحَوَائِجِ [I see thee to be clever in accomplishing affairs, or wants. (A.) — See نَدَبٌ. نَدْبٌ, (S, K,) and, by poetical licence, ↓ نَدْبٌ, (MF,) The scar, (S,) or scars, (K,) of a wound, (S, K,) not rising above the surrounding skin: (S:) accord. to the K, pl. نَدَبَةٌ [which is written in several MS. copies of the K نَدْبَةٌ; and so in the CK; but this, accord. to the TA, is incorrect;] but it is a coll. gen. n., of which the n. un. is نَدَبَةٌ, like as شَجَرَةٌ is that of شَجَرٌ: (MF:) pl. أَنْدَابٌ and نُدُوبٌ: (K:) the former of نَدَبٌ agreeably with analogy: the latter dev. with respect to analogy; or pl. of نَدْبٌ. (MF.) — — نَدَبٌ is also applied, in a trad., to the (tropical:) Marks made by Moses' smiting the stone [from which, thereupon, water flowed forth]; these marks being thus likened to the scars of wounds. (TA.) — — نَدَبٌ is also employed to signify (tropical:) Scars upon men's reputation. A poet says, قَوْمٌ سَأَتْرُكُ فِى أَعْرَاضِهِمْ نَدَبَا A people upon whose reputation I will leave scars, the effects of my satires. (TA.) — نَدَبٌ The direction in which one shoots an arrow or arrows: syn. رِشْقٌ. (So in the S and the CK and several MS. copies of the K: in other copies, رَشْقٌ The act of shooting an arrow or arrows. Both these readings are correct accord. to the TA. See below.) إِرْتَمَى نَدَبًا أَوْ نَدَبَيْنِ He shot an arrow or arrows in one direction or in two directions: syn. وَجْهًا أَوْ وَجْهَيْنِ. (TA.) — — نَدَبُنَا يَوْمَ كَذَا (said by those who are to contend at a shooting-match, TA,) The day of our commencing shooting shall be such a day. (K.) This confirms the assertion in the TA, that نَدَبٌ is syn. with رَشْقٌ, as well as with رِشْقٌ. In the Turk. K, in the place of يَوْمَ ابْتِدَائِنَا, we find يوم انْتِدَابِنَا; and Freytag adopts the latter reading; but I find no other authority for it.] — — نَدَبٌ A bet, wager, stake, or thing wagered; what is staked at a shooting match, or a race, and taken by the

winner: (S, * K, * L:) pl. أَنْدَابٌ. (Msb.) So in the following phrases. — — بَيْنَهُمْ نَدَبٌ [Between them is a bet, or wager]. — — أَقَامَ فُلَانٌ عَلَى نَدَبٍ [Such a one stood to a bet, wager, or stake]. (TA.) — — 'Orweh says, أَيَهْلِكُ مُعْتَمٌّ وَزَيْدٌ وَلَمْ أُقِمْ عَلَى نَدَبٍ يَوْمًا وَلِى نَفْسُ مُخْطِرِ [Shall Moatemm and Zeyd perish, and I not stand to a stake, some day, when I have the soul of one who makes his life a stake to his adversary and sallies forth against him?] These two were his ancestors. (S.) Or, accord. to Az, who reads أَتَهْلِكُ, they were two tribes. (TA.) نَدِبٌ: see نَدِيبٌ. نَدْبَةٌ [a fem. epithet] Any camel's foot, or hoof, [meaning any camel, or hoofed beast,] that does not remain in one state. (K.) نُدْبَةٌ, a subst., A call; a summons; an invitation to do a thing. (Msb.) — — نُدْبَةٌ: a subst., (tropical:) The act of wailing for, weeping for, lamenting, or deploring the loss of, one who is dead, as described in the explanations of نَدَبَ الميّت, and بَدَبْته. (S, K, M, Msb.) — — [هَاءُ النَّدْبَةِ The ه of lamentation]. — عَرَبِىٌّ نُدْبَةٌ An Arabian of chaste speech; (K;) eloquent. (TA.) نَدِيبٌ, (K,) or ↓ نَدِبٌ, (L,) A back having upon it scars, such as are termed نُدُوب: (L, K:) the former epithet is also applied in the same sense to a wound: and, so applied, is also explained by the word مَنْدُوبٌ: (TA:) [app. meaning that will be wailed for, or deplored; i. e., fatal]. نَادِبَةٌ (tropical:) A wailing woman; or one wailing for, weeping for, or deploring the loss of, one who is dead, as described in the explanations of نَدَبَ الميّت, and نَدَبْتُهُ: (M, Msb:) pl. نَوَادِبُ. (Msb.) النَّدَّابَتَانِ a name given to Two bad marks in horses. (TA.) مَنْدَبٌ A place to which one is called, summoned, or invited. Hence بَابُ المَنْدَبِ [The Strait Báb el-Mendeb, or The Strait of the Place of Summons:] so called because a certain king summoned a number of men to break through the mountain there, which originally opposed a barrier to the sea, in order to drown his enemy; and this they did, thus overwhelming with the waters many cities and towns with their inhabitants, and forming the sea which intervenes between El-Yemen and Abyssinia, and which extends to 'Eydháb and Kuseyr [&c.]. (Yaakoot.) This king was Alexander the Greek! (TA.) [It is probable that the appearance of the Strait gave rise to this story, and thus to its name: but it is also probable that the name may signify The Strait of the Place of Wailing for the Dead; as many perish who go forth from it.] مَنْدَبَى and مِنْدِبَى: see نَدْبٌ. مُنَدَّبٌ: see مَنْدُوبٌ. مَنْدُوبٌ One sent to do a thing; a messenger; an envoy; an ambassador. (TA.) — — فُلَانٌ مَنْدُوبٌ لِأَمْرٍ عَظِيمٍ, and لَهُ ↓ مُنَدَّبٌ, Such a one is sent to do a great thing; or to perform an important affair. (A.) — — ↓ مُنَدَّبَةٌ an appellation, given by the people of Mekkeh to their Envoys, or ambassadors, to the palace of the Khaleefeh. (TA.) — — مَنْدُوبٌ Desired; sought; sought after; as the name of a certain horse it is thus explained: from نَدَبٌ, as signifying " a pledge that is given on the occasion of a race. " (L.) — — مَنْدُوبٌ: see نَدَبَ الميّت: A thing bewailed, [or complained of as painful,] with the exclamation of يَا or وَا. O! or Alas! (KT.) [The name of the thing thus bewailed, or complained of, has always an ا of prolongation and ه annexed to it, or the ا only.] — — مَنْدُوبٌ, originally مَنْدُوبٌ إِلَيْهِ, A thing to the performance of which one is called, summoned, or invited: (Msb:) [hence,] approved: (K:) a signification verified by the doctors of practical law: (TA:) a thing the doing of which is more excellent than the leaving it undone, in the eye of the prescriber of the law, but which it is allowable to leave undone. (KT.) [Freytag, in quoting the original words, omits فِعْلُهُ before راجحًا.] ندح 1 نَدَحَهُ, aor. نَدَحَ, (A, K,) inf. n. نَدْحٌ; and ↓ ندّحهُ, (A,) inf. n. تَنْدِيحٌ; (TA;) He made it (a place, A) spacious, roomy, wide, or ample. (A, K.) — — Hence the saying of Umm-Selemeh to 'Aïsheh, (when she desired to go forth to El-Basrah, TA,) قَدْ جَمَعَ القُرْآنُ ذَيْلَكِ فَلَا تَنْدَحِيهِ, i. e., [The Kur-án hath drawn together, or contracted, thy skirt; therefore] do not widen it, (S, L, K,) or do not spread it abroad, (L,) by thy going forth to El-Basrah: (S, L, K:) the pronoun ه refers to the word ذيل: the speaker alluded to the words of the Kur-án, [xxxiii. 33,] وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ. (L.) Accord. to one relation, the last words are لا تَبْدَحِيهِ, i. e., do not open it. (S.) — — نَدَحَتِ النَّعَامَةُ أُنْدُوحَةً The ostrich excavated and made wide a hollow place for her eggs. (A.) — — أَتْرَبَ فَنَدَحَ He became possessed of wealth like the dust, and enlarged his mode of life, and scattered his property. A proverb. (MF, from Meyd.) 2 نَدَّحَ see 1. 3 نادحهُ He vied with him, or contended with him for superiority, in multitude, or abundance. (R.) 5 تندحت الغَنَمُ مِن مَّرَابِضِهَا, (S, K,) or فِى مَرَابِضِهَا, (A, L, &c.,) and ↓ انندحت, (TA,) The sheep, or goats, became dispersed from, (S, K,) or in, (A, L, &c.,) their nightly restingplaces, and became distended by repletion. (S, A, L, K.) 8 إِنْتَدَحَ see 5. 9 إِنْدَحَّ بَطْنُهُ, inf. n. إِنْدِحَاحٌ, His belly became distended by reason of repletion. (S.) This, says IB, is its proper art., not art. دح. (TA, art. دح, in which J also mentions it.) F says, that J is in error in mentioning this verb, as also in mentioning إِنْدَاحَ بَطْنُهُ, inf. n. إِنْدِيَاحٌ, in the present art.; the proper place of the former being in art. دح; and that of the latter, in art. دوح: but MF says, that J has merely mentioned them here because of the resemblance of their radical letters and significations to the radical letters and significations belonging to this art. (TA.) نَدْحٌ and ↓ نُدْحٌ (K) and ↓ مَنْدُوحَةٌ and ↓ مُنْتَدَحٌ (S) Spaciousness; roominess; width; ampleness (L, K.) — Also, ↓ نُدْحٌ (S, K) and نَدْحٌ and ↓ نَدْحَةٌ and ↓ نُدْحَةٌ and ↓ مَنْدُوحَةٌ and ↓ مُنْتَدَحٌ (K) A spacious, roomy, wide, or ample, tract of land; (S, K;) as also أَرْضٌ مَنْدُوحَةٌ: (L:) and ↓ مُنْتَدَحٌ a spacious, roomy, wide, or ample, place: (S:) pl. (of the first and second words, TA) أَنْدَاحٌ; (S, K;) and pl. of مندوحة, مَنَادِيحُ, and by poetic licence مَنَادِحُ; (TA;) which is allowable also in other cases than those of poetical licence: (MF;) and it (منادح) also signifies deserts; or waterless deserts. (S.) — — Also ↓ وَادٍ نَادِحٌ A wide valley. (L.) — — ↓ لَكَ فِى هٰذِهِ الدَّارِ مُنْتَدَحٌ Thou hast ample space, or room, in this house. (A.) — — ↓ لِى عَنْ هٰذَا الأَمْرِ مَنْدُوحَةٌ, and ↓ مُنْتَدَحٌ, I have ample scope, freedom, or liberty, to avoid this thing, or affair: (S, L:) or I have that which renders me in no need of this thing, or affair. (L.) — — إِنَّ فِى المَعَارِيضِ لَمَنْدُوحَةً ↓ عَنِ الكَذِبِ, [a trad.,] Verily, in oblique, indirect, ambiguous, or equivocal, modes of speech, is ample scope, freedom, or liberty, to avoid lying: (S, L:) or, that which renders one in no need of lying: (L:) one should not say مُنْدُوحَة, (TA,) nor مَمْدُوحَة. (S.) — — نَدْحٌ and ↓ نُدْحٌ also signify Multitude; copiousness; abundance. (L, K.) — — Also, The face of a mountain, or part which faces the spectator, above its foot, or base; (K;) its side, or extremity, which inclines to width: (TA:) pl. أَنْدَاحٌ. (K.) نَدْحٌ A heavy thing; syn. ثِقْلٌ. (K.) — — Also, A thing that one sees from afar. (K.) نُدْحٌ, نَدْحَةٌ, نُدْحَةٌ: see نَدْحٌ. نَادِحٌ, مَنْدُوحَةٌ, مُنْتَدَحٌ: see نَدْحٌ. أُنْدُوحَةٌ A wide hollow place excavated by an ostrich for her eggs. (A.) ندر 1 نَدَرَ, (T, S, M, &c.,) aor. نَدُرَ, (S, M, Msb,) inf. n. نَدْرٌ, (S,) or نُدُورٌ, (M, Msb, K,) [which latter is the more common, if not the only right, form,] It fell, (T, M, Msb, K,) or went, or came, out, or forth, from another thing, or from other things, (Msb,) or from amid a thing, (T,) or from the inside of a thing, (T, M, K,) or from among things, so as to be apparent, or standing out to view; (M, K;) it fell, and became apart, fell off, fell out, or went, or came, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, to which it pertained, or from other things: (S, TA:) or, [in some cases,] simply, it fell, or dropped. (TA.) — — نَدَرَ مِنْ قَوْمِهِ He went forth [and became separated] from his people. (Msb.) And نَدَرَ مِنْ بَيْتِهِ He went forth from his house or tent. (A.) I heard one say to his wife, أُنْدُرِى [Go thou forth and be separate: app. meaning, be thou divorced]. (Z, in the A, immediately following what here immediately precedes.) — — نَدَرَ العَظْمُ, (A,) or نَدَرَ مِنْ مَوْضِعِهِ, (Msb,) The bone became dislocated or displaced. (A, Msb.) It is said of a man, in a trad., عَضَّ يَدَ آخَرَ فَنَدَرَ ثَنِيَّتَهُ [or,

accord. to another relation, نَدَرَتْ, meaning, He bit the arm, or hand, of another, and his central incisor dropped out]. (TA.) — — نَدَرَ طَائِرٌ عَنْ شَجَرَةٍ A bird dropped and alighted from a tree. (TA.) — — نَدَرَ نَادِرٌ مِنَ الجَبَلِ A prominence projected, or jutted out, from the mountain. (A.) — — أَصَابَ المَطَرُ الحَشِيشَ فَنَدَرَ الرُّطْبُ The rain fell upon the dry herbage and the fresh herbage came forth. (A.) And نَدَرَ النَّبَاتُ The plant put forth its leaves (M, K) from its uppermost branches. (M.) And نَدَرَتِ الشَّجَرَةُ The tree produced its خُوصَة [q. v.]; (M, K;) which is the case when the camels are able to pasture upon them: (M:) or became green. (Sgh, K.) — — نَدَرَ فِى عِلْمٍ, or فَضْلٍ, (IKtt,) and فى فَضْلِهِ, (Msb,) (tropical:) He outwent others [or became extraordinary] (IKtt, Msb) in knowledge or science, or in excellence, (IKtt,) and in his excellence. (Msb.) — — نَدُرَ الكَلَامُ, (tropical:) inf. n. نَدَرَاةٌ, (Msb, TA,) (tropical:) The speech, or language, was extraordinary or strange, [with respect to usage or analogy or both]: (TA:) it was the contr. of chaste: (Mz, 13th نوع:) [but this explanation requires restriction; for what is extraordinary with respect to usage is the contr. of chaste; but many a word that is extraordinary with respect to analogy is more chaste than a cognate word agreeable with analogy: hence the above phrase is also explained as signifying] the speech, or language, was chaste and good. (Msb.) 4 اندرهُ, trans. of نَدَرَ, He made it to fall, or to go, or come, out, or forth, from another thing, or from other things; [&c.: see 1:] (Msb:) he made it to fall. (S, K.) You say, ضَرَبَ يَدَهُ بَالسَّيْفِ فَأَنْدَرَهَا [He struck his arm, or hand, with the sword, and made it to fall.] (S.) And أَنْدَرَ مِنَ الحِسَابِ كَذَا (assumed tropical:) [He made such a thing to fall out, he threw it out, from the reckoning]. (S.) And أَنْدَرَ البِكَارَةَ فِى الدِّيَةِ (tropical:) He threw out, or rejected, the young camels in the mulct for homicide. (A.) [See also 6.] And أَنْدَرَ عَنْهُ مِنْ مَالِهِ كَذَا (tropical:) He took forth (أَخْرَجَ) from him, of his property, such a thing. (M, K, TA.) And أَنْدَرْتُ يَدَ فُلَانٍ عَنْ مَالِى (tropical:) I caused [the hand of] such a one to cease from freely disposing of my property. (A.) — — اندر He said, or did, something extraordinary, or strange. (IKtt.) 6 تنادروا [They mutually threw out, or rejected, a thing from a reckoning]. A poet (namely Aboo-Kebeer El-Hudhálee, TA) says, وَإِذَا الكُمَاةُ تَنَادَرُوا طَعْنَ الكُلَى نَدْرَ البِكَارَةِ فِى الجَزَآءِ المُضْعَفِ [When the courageous men covered with arms mutually throw out from the reckoning the piercing of the kidneys, as the young camels fall out from the reckoning in the doubled compensation]: he says, that their blood is suffered to be shed unrevenged, like as the young camels are thrown out from the account in the mulct for homicide: (S, TA:) meaning, that the pierced kidneys are thrown out from the reckoning, like as the young camel is thrown out, and not reckoned, in the mulct for homicide that is doubled time after time. (IB, TA.) — — فُلَانٌ يَتَنَادَرُ عَلَيْنَا (A, TA) (tropical:) Such a one comes to us [rarely, or] sometimes. (TA.) 10 استندرت الإِبِلُ The camels sought after the leaves that had come forth upon the uppermost branches of the plants, to eat them, and applied themselves diligently to them: (M:) [or you say,] استندرت النَّبَاتَ they sought after the plants, to eat them, and applied themselves diligently to them. (TA.) And المَالُ يَسْتَنْدِرُ الرُّطْبَ [The camels] seek after the fresh herbage leisurely, and by degrees, or repeatedly. (A.) [The original signification of استندر seems to be He desired to find a thing or things in a separate or scattered state; or to single out.] — — استندروا أَثَرَهُ (tropical:) They tracked his footsteps. (A.) نَدْرَةٌ and ↓ نُدْرَةٌ, with fet-h and damm, are substs. from نَدَرَ, [signifiying The state of being apart from, or out of, the generality, or main body; &c.: — — and hence, (tropical:) Extraordinariness; rareness.] (Msb.) You say, لَا يَكُونُ ذٰلِكَ إِلَّا فِى النَّدْرَةِ, or فى النُّدْرَةِ ↓, and لَا يَقَعُ ذٰلِكَ إِلَّا فِى النُّدْرَةِ, (Msb,) and إِلَّا نَادِرًا ↓, (A,) (tropical:) That will not be, (Msb,) and that will not happen, (A,) save [extraordinarily; or rarely; or once] in, or during, the space of [several] days; syn. فِيمَا بَيْنَ الأَيَّامِ. (Msb.) And إِنَّمَا يَكُونُ ذٰلِكَ فِى النَّدْرَةِ بَعْدَ النَّدْرَةِ (tropical:) That is, or will be, only once in whiles. (TA.) And لَقِيَهُ نَدْرَةً, (M, K,) and فِى النَّدْرَةِ, (S, M, K,) and فى النُّدْرَةِ ↓, (S, TA,) and فى النُّدَيْرَةِ ↓, (TA,) and نَدَرَى ↓ (M, K) and فى نَدَرَى, (S, K,) and النَّدَرَى, (M, K,) and فى النَّدَرَى, (S, M, K,) (tropical:) He met him [once] in, or during, the space of [several] days; syn. بَيْنَ الأَيَّامِ, (M, K,) or فِيمَا بَيْنَ الأَيَّامِ. (S.) — — Also نَدْرَةٌ A piece of gold, (K,) and of silver, (TA,) found in the mine. (K.) See also شَذْرٌ. نُدْرَةٌ: see نَدْرَةٌ. نَدَرَى: see نَدْرَةٌ. — — نَقَدَهُ مَائَةً نَدَرَى He produced [or payed] to him a hundred out of his property. (M, K.) نُدَيْرَةٌ: see نَدْرَةٌ. نَادِرٌ [act. part. n. of نَدَرَ; Falling, or going, or coming, out, or forth, from another thing; &c.: see 1]. — — A wild ass going, or coming, forth from the mountain. (TA.) — — A prominence, or projecting part, of a mountain. (A, * Msb.) — — [What remains here and there upon the ground, of rain, i. e., of rain-water: n. un. with ة: pl. of the latter, نَوَادِرُ.] You say, شَرِبَتِ الإِبِلُ مِنْ نَادِرِ المَطَرِ and نَوَادِرِهِ, [The camels drank of what remained here and there upon the ground, of the water of the rain.] (A.) — — (tropical:) Extraordinary; strange; rare; unusual; applied to speech or language [and to a word and any other thing: fem. and n. un. with ة: pl. of the latter as above: see نَدَرَ, and نَدُرَ]: (A:) or very extraordinary, strange, rare, or unusual, applied to speech or language; and in like manner نَادِرَةٌ [as an epithet in which the quality of a subst. predominates] applied to a word: pl. of the latter as above: (Mz, 13th نوع:) [see مُطَّرِدٌ:] or نَوَادِرُ الكَلَامِ signifies what deviate from the generality of words or speech or language. (S, * M, K.) You say also, فُلَانٌ نَادِرَةُ الزَّمَانِ, meaning, (tropical:) Such a one is the unequalled of the age. (K, * TA.) [And نَادِرَةٌ, used in this manner as a subst., signifies (tropical:) Any extraordinary, strange, rare, or unusual, thing, or saying: pl. as above.] See مُضْحِكَاتٌ. — — لَا يَكُونُ ذٰلِكَ إِلَّا نَادِرًا: see نَدْرَةٌ. أَنْدَرٌ i. q. بَيْدَرٌ [A place in which wheat or grain is trodden out]; (S, M, K;) in the dial. of the people of Syria: (S, M:) or, (M, K,) accord. to Kr, (M,) reaped wheat collected together; or wheat collected together in the place where it is trodden out: (M, K:) pl. أَنَادِرُ. (S, K.) ندس &c. See Supplement 1 نذر نَذَرَ عَلَى نَفْسِهِ, (Yoo, Akh, T, S, M, A, * K,) aor. نَذِرَ and نَذُرَ, (M, K,) inf. n. نَذْرٌ (Yoo, Akh, S, M, K,) and نُذُورٌ, (M, K,) [He made a vow; imposed upon himself a vow; أَنْ يَفْعَلَ كَذَا that he would do such a thing; either absolutely, or conditionally, as will be explained below;] he made [a future action] binding, or obligatory, on himself; (T, M, A, K;) as also ↓ انتذر. (K.) And نَذْرًا ↓ انتذر signifies the same as نَذَرَ [He vowed a vow]. (Sgh.) You say also نَذَرْتُ مَالِى, aor. نَذُرَ [and نَذِرَ as implied in the K] inf. n. نَذْرٌ, [I vowed my property; made a vow to give it.] (Yoo, Akh, S, K. *) And نَذَرْتُ لِلّٰهِ كَذَا, (S, Msb, K,) aor. نَذُرَ and نَذِرَ, (S, Msb,) inf. n. نَذْرٌ, (Msb,) I made it binding, or obligatory, on myself, [i. e., I vowed,] of my own free will, to do or to give such a thing to God; namely, some religious service, or an alms, &c.: (TA:) or نَذْرٌ signifies the promising conditionally; as when one says, “Such a thing shall be obligatory on me if God restore to health my sick [son or other]: ” this is termed نَذْرٌ: but the saying “ I impose upon myself the giving a deenár as alms,” is not so termed. (K.) The doing this is repeatedly forbidden in traditions: but what is meant thereby is, one's doing so in the belief that he may attain by it something which God has not decreed to betide him, or that he may divert from himself something decreed to befall him: yet if he

do so, fulfilment is obligatory on him. (IAth.) You say also, نَذَرَ الوَلَدَ, (M, K,) and نَذَرَتْهُ, (M,) He (the father, M, K) and she (the mother, M) appointed the child [by a vow] to be a minister or servant to the church, (M, K,) or to a place appropriated to religious services or exercises, or acts of devotion: (TA:) so in the Kur, iii. 31. (M.) — نَذِرَ بِالشَّىْءِ, aor. نَذَرَ, (M, IKtt, Msb, K,) inf. n. نَذَرٌ (M, IKtt) and نَذَارَةٌ and نِذَارَةٌ, (IKtt,) or, as some assert, it has no inf. n., like عَسَى &c., the Arabs being content to use in its stead أَنْ followed by the verb, as is said in the 'Ináyeh, on the Kur, chap. xiv., (MF,) He knew of the thing: (Msb:) or he knew of the thing and was cautious of it or on his guard against it or in fear of it. (M, K.) You say also نَذِرَ القَوْمُ بالعَدُوِّ (S, A) The people knew of the enemy: (S:) or knew of the enemy and prepared themselves for them: (A:) or knew of the enemy and were cautious of them or on their guard against them or in fear of them. (TA.) And it is said in a trad., إِنْذَرِ القَوْمَ Have thou knowledge of the people and be cautious of them or on thy guard against them or in fear of them. (TA.) 4 أَنْذَرْتُهُ بِالأَمْرِ, (M, K,) and انذرته الشَّىْءَ, (Msb,) inf. n. إِنْذَارٌ (T, S, M, Msb, K) and نُذْرٌ (M, K) the latter accord. to Kr, but correctly it is a simple subst., (M,) and نُذُرٌ, (T, K,) or this is pl. of نَذِيرٌ, (T,) and نَذْرٌ, (K,) accord. to Lh and Kr, (TA,) [but this is properly a simple subst.,] and نَذِيرٌ, (M, K,) accord. to Zj, (M,) or Ez-Zejjájee, (TA,) but this should rather be regarded as a simple subst., (T, M,) I informed him, or advised him, of the thing: (M, K, TA:) this is the primary signification: (TA:) and [I warned him of the thing;] I cautioned him, or put him on his guard, against the thing, and put him in fear, (M, * K,) in my communication or announcement: (K:) in this sense the verb is used in the Kur, xl. 18: (M, TA:) or I announced to him the thing, (S, * Msb,) generally in a case of putting in fear the person addressed, or frightening him, (Msb,) or never otherwise than in such a case: (S:) and thus the verb is used in the Kur, ubi supra., وَأَنْذِرْهُم يَوْمَ آلازِفَةِ [And warn them and put them in fear of the day of the approaching event, the day of resurrection] meaning, put them in fear of its punishment: (Msb:) and أَنْذَرْتُهُ بِكَذَا I informed him, or advised him, of such a thing. (Msb.) انذرهُ also signifies He (a spy) informed him, or advised him, of the state of the enemy: in the copies of the K, نَذَرَهُ; but this is a mistake. (TA.) And you say, أَنْذَرْتُ القَوْمَ مَسِيرَ العَدُوِّ إِلَيْهِمْ I informed the people of the march of the enemy towards them, to put them on their guard. (T.) And أَنْذَرْتُ القَوْمَ بِالعَدُوِّ, and أَنْذَرْتُهُمُ العَدُوَّ, signify the same. (A.) It is said in a proverb, قَدْ أَعْذَرَ مَنْ أَنْذَرَ, meaning, He hath become excused, and averted from himself the blame of men, who hath warned thee that he will punish thee for a future evil deed proceeding from thee, if thou then do the evil deed and he punish thee. (T.) See also أَعْذَرَ, in two places: and see عُذْرٌ. 6 تناذر القَوْمُ The people warned, or cautioned, one another, or put one another in fear, (M, K,) of a terrifying evil. (TA.) You say تناذر القَوْمُ كَذَا The people warned one another, (S,) and put one another in fear, of such a thing. (S, A.) A poet says, (S,) namely, En-Nábighah, (T, TA,) describing a serpent, (T,) and his being threatened by En-Noamán so that he passed the night as though he had been stung, turning over and over upon his bed, (TA,) تَنَاذَرَهَا الرَّاقُونَ مِنْ سُوْءِ سَمِّهَا تُطَلِّقُهُ طَوْرًا وَطَوْرًا تُرَاجِعُ [Of which the charmers have warned one another, and put one another in fear, on account of the evil nature of its poison, which it discharges one time and one time draws back]. (T, S, TA.) 8 إِنْتَذَرَ see نَذِرَ, in two places. 10 استنذر إِلَيْهِ He offered warning to him (A, TA, art. عذر.) See استعذر. نَذْرٌ A vow, which a man makes to be binding, or obligatory, on himself; (T, M, * K, * TA;) [either absolutely, or conditionally: (see نَذَرَ:)] pl. نُذُورٌ: (S, M, K: *) and in the following verse of Ibn-Ahmar, some say that نُذُر is pl. of نَذْرٌ, like as رُهُنٌ is pl. of رَهْنٌ; but others say that it is pl. of نَذِيرٌ in the sense of مَنْذُورٌ: كَمْ دُونَ لَيْلَى مِنْ تَنُوفِيَّةٍ لَمَّاعَةٍ تُنْذَرُ فِيهَا النُّذُرْ [How many a waterless desert glistening with the mirage, in which vows, or things vowed, are vowed, lie in the way to Leylà!]. (S.) — — Also, (tropical:) The mulct for an intentional wound; used in this sense by Esh-Sháfi'ee, (T, TA,) and of the dial. of El-Hijáz; (TA;) i. q. أَرْشٌ, (T, A, K, TA,) which is of the dial. of the people of El-'Irák: (T, TA:) pl. نُذُورٌ: (T, A, K:) said by Aboo-Nahshal to be only for wounds, small and great. (T, K. *) You say, لِى قِبَلَ فُلَانٍ نَذْرٌ, (T, TS, L,) or عِنْدَ فُلَانٍ, (K,) (tropical:) A mulct for a wound is owed to me. (T, K, &c.) And أَعْطَيْتُهُ نَذْرَ جُرْحِهِ (tropical:) I gave him the mulct for his wound. (A.) Aboo-Sa'eed Ed-Dareer says that it is thus called لِأَنَّهُ نُذِرَ فِيهِ, i. e., because it is made binding, or obligatory, for it; [namely, for the wound;] from the phrase نَذَرْتُ علَى نَفْسِى. (T, TA.) — — [A votive offering]. — See also نُذْرٌ. نُذْرٌ (M) and ↓ نُذُرٌ (T, S, K) [and ↓ نَذْرٌ (see 4)] and ↓ نَذِيرٌ (S, M) and ↓ نَذِيرَةٌ (M) and ↓ نِذَارَةٌ (Esh-Sháfi'ee, K) and ↓ نُذْرَى (K) are substs. in the sense of إِنْذَارٌ [meaning An informing, or advising, of a thing: and a warning, or cautioning, and putting one on his guard, against a thing, and putting one in fear of a thing; &c.: (see 4:)] (T, S, M, K:) or a putting one in fear in announcing a thing. (TA.) عُذْرًا أَوْ نُذْرًا and عُذُرًا أَوْ نُذُرًا, accord. to different readings, in the Kur, lxxvii. 6, put in the accus. case as causal complements, signify لِلْإِعْذَارِ وَالْإِنْذَارِ [For excusing and warning]. (Zj, T.) [See also art. عذر.] And in like manner, ↓ نُذُرِ, in the Kur, liv. 16, &c., signifies إِنْذَارِى. (S, K.) And so ↓ نَذِيرِ, in the Kur, lxvii. 17. (T, M.) Hence also the saying of the Arabs, عُذْرَاكَ لَا نُذْرَاكَ, meaning, أَعْذِرْ وَلَا تُنْذِرْ [i. e. Do thou that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn and put in fear]. (TA.) نُذُرٌ: see نُذْرٌ. نُذْرَى: see نُذْرٌ. نَذِيرٌ i. q. ↓ مُنْذِرٌ, (T, S, M, A, Msb, K,) as also ↓ نَذِيرَةٌ; (M;) i. e. [One who gives information, or advice, of a thing, or things: and one who warns;] one who cautions; (M, TA;) and who puts in fear: (TA:) one who gives notice to a people of an enemy, or other thing, that has come upon them; (TA;) a spy who gives notice, to a people, of an enemy, to put them on their guard; (A;) and in like manner ↓ نَذِيرَةٌ, a spy who informs an army of the state of the enemy: (T, K:) نَذِيرٌ is of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ: (M, L:) or its verb was نَذَرَ, but this has become obsolete: (T:) its pl. is نُذُرٌ; (M, Msb, K;) occurring in the Kur, liv. 23, [&c.]. (TA.) — — [Hence,] ابو مُنْذِرٍ The cock (Har. p. 644). — — [And also,] النَّذِيرُ The apostle: (M, K:) so in the Kur, xxxv. 34, accord. to Th: (M:) the prophet Mohammad: (T, K:) so, accord. to most of the expositors, in that verse of the Kur. (T.) — — Hoariness, or whiteness of the hair: (T, M, K:) so, accord. to some, in the verse of the Kur, last referred to: (T, M:) but the explanation immediately preceding is more probable. (T.) — — The sound of a bow: (AHn, M, K:) because it warns, or frightens, (يُنْذِرُ,) that which is shot at. (AHn, M.) — I. q. مَنْذُورٌ [i. e. Vowed]: pl. نُذُرٌ. (S.) See نَذْرٌ. — See also نُذْرٌ. نِذَارَةٌ: see نُذْرٌ. نَذِيرَةٌ [A votive gift;] that which he gives who makes a vow. (M, K.) — — A child appointed by the father (M, K) and mother (M) [by a vow] to be a minister, or servant to the church, (M, K,) or to a place appropriated to religious services, or exercises, or acts of devotion: (T:) pl. نَذَائِرُ. (T.) — See also نَذِيرٌ, in two places. — And see نُذْرٌ. نَاذِرٌ: see مُنْذِرٌ. مَنْذُورٌ: see نَذِيرٌ. مُنَذِّرٌ: see نَذِيرٌ. فُلَانٌ مُنَذِّرٌ إِلَىَّ بِعَيْنِهِ, and ↓ نَاذِرٌ, Such a one is looking at me hard or intently, and making his eye prominent. (T, in TA, art. زنر.) مُتَنَاذَرٌ [A thing of which people warn or caution one another, or of which they put one another in fear]: applied to a disease [&c.]. (TA, art. خبر voce خَيْبَرَى.) — — [Hence,] المُتَنَاذَرُ (assumed tropical:) The lion. (Sgh, K.) نذل 1 نَذُلَ, inf. n. نَذَالَةٌ, He was, or became, low, base, vile, ignoble, mean, sordid, or contemptible, (S, K,) in all his circumstances. (K.) نَذْلٌ A man vile, or mean, and despised in all his circumstances. (K.) نرب Q. Q. 1 الرِّيحُ تُنَيْرِبُ التُّرَابَ فَوْقَهُ, or عَلَى الأَرْضِ, (TA,) inf. n. نَيْرَبَةٌ, (TA,) The wind lays the dust upon it, or upon the ground, in cross, wavy

lines: syn. تَنْسِجُهُ. (K.) Hence نَيْرَبَ الكَلَام. (TA.) — — It has been asserted that ن and ر do not come together in any [pure] Arabic word; and F has said the same in art. نرش; [or rather he has there said that ر does not occur in an Arabic word with ن before it; (meaning a radical ن;)] yet he has here mentioned this word as though it were pure Arabic. So says MF. To this it may be replied, that ى is inserted to separate the ن and ر, as remarked in the L. (TA.) — — نَيْرَبَ He forged [speech, or language]: syn. نَسَجَ. (K.) You say هُوَ يُنَيْرِبُ القَوْلَ. (TA.) — — نَيْرَبَ He mixed, or confounded, speech, [introducing what was false with that which was true]. (K.) — — نَيْرَبَ He uttered a malicious and mischievous misrepresentation, a calumny, or slander. (K.) نَيْرَبٌ (S, K) and ↓ نَيْرَبَةٌ (as in several copies of the K, [and I am inclined to think that this is the correct reading, as it may certainly be correctly used in the sense here given, being properly an inf. n., agreeably with analogy,] or ↓ مَنْرَبَةٌ (as in others, which is said in the TA to be the correct word, and to be given on the authority of AA, [but it exhibits an incongruity of letters: see 1:]) Mischief; malicious and mischievous misrepresentation, calumny, or slander. (S, K.) — — نَيْرَبٌ, fem. with ة; and ذُو نَيْرَبٍ; A mischievous man; (K;) one who utters malicious and mischievous misrepresentations, calumnies, or slanders. (TA.) — — نَيْرَبٌ A strong man. (K.) نَيْرَبَى A calamity; a misfortune. (K.) نَيْرَبَةٌ and مَنْرَبَةٌ: see نَيْرَبٌ. نرج 1 نَرَجَ He thrashed wheat, or corn, with a نَوْرَج. (TA.) نَوْرَجٌ (L, K) and ↓ نَيْرَجٌ and ↓ نُورَجٌ, the last of the dial. of El-Yemen, and a word of which there is not the like in Arabic, (L,) A thrashinginstrument, or that with which heaps of wheat, or corn, are thrashed, whether of wood or of iron; (L, K;) or, of iron and wood; (Sifr es-Sa'ádeh;) [a kind of drag, used, in Egypt and Arabia and some other countries of Western Asia, for the purpose of separating the grain of wheat and barley &c. and cutting the straw, which serves as fodder; it is a machine in the form of a chair fixed upon a sledge, which moves upon small iron wheels, or thin circular plates, generally eleven, fixed to three thick axle-trees, four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree: this machine is drawn, in a circle, by a pair of cows or bulls, their driver being seated upon it, over the corn: pl. [of the first and last words] نَوَارِجُ. (TA.) — — Also, the first and second, A ploughshare. (K.) نُورَجٌ and نَيْرَجٌ: see نَوْرَجٌ نَارَنْجٌ A well-known fruit; [the orange; citrus aurantium; of which there are two species common in the gardens of the East, one sweet, and the other bitter:] and arabicized word, from [the Persian] نَارَنْكْ [also called نَارِنْج]. (K.) نرجس نَرْجِسٌ and نِرْجِسٌ [The Narcissus]: see art. رجس. The former is mentioned by ISd in art. رجس: the latter, in the present art. (TA.) نرد نَرْدٌ [The game of tricktrack, backgammon, or tables: and, app., a pair of tables and other apparatus with which that game is played:] a certain thing with which one plays; (M, L;) well known: (M, L, K:) a Persian word, (M, L,) arabicized: (M, L:) also called نَرْدَشِيرٌ, (M, L, K,) because invented (as some say, TA) by Ardasheer the son of Bábak, (K,) a Persian king. (TA.) It is said in a trad., that he who plays at this game is as though he plunged his hand into the flesh and blood of the pig. (L.) نرز نَوْرُوزٌ: see what follows. نَيْرُوزٌ, an arabicized word, (S, A, Msb,) from نَوْرُوزْ, (A, K,) which in Persian; meaning " new day; " (TA;) and ↓ نَوْرُوزٌ; but the former, which is of the measure فَيْعُولٌ, is the better in repute, because فَوْعُولٌ is not the measure of an Arabic word; (Msb;) The first day of the year; New-year's-day: (A, Msb, K:) with the Persians, when the sun enters Aries: and with the Copts, the first of [the month] Toot [the ancient Thoth, or the tenth of September, N. S., excepting when immediately following their leap-year, which is when our next ensuing year is a leap-year]. (Msb, TA.) The word نيروز is said to have been first used in the time of the 'Abbásee Khaleefehs; but it is related to have been used in the time of 'Alee. (TA.) نز 1 نَزَّتِ الأَرْضُ, (A, Msb, K,) aor. نَزِ3 َ, inf. n. نَزٌّ; (Msb;) and ↓ انزّت, (S, A, Msb,) The ground, or land, had water exuding, or oozing, from it: (S, K:) or had much flowing moisture: (Msb:) or became [abundant in] مَنَابِع [or places welling forth water], as in the TS and the K, or مَنَاقِع [or places of stagnant water] by reason of the نَزّ. (TA.) — — [نَزَّتْ بِهِ البِطْنَةُ: see نِطْنَة.] — نَزَّ, aor. نَزِ3 َ, inf. n. نَزِيزٌ, He (an antelope, S,) ran: (S, K:) or he (an ostrich, and an antelope,) leaped, jumped, sprang, or bounded. (A.) — — He (an antelope, S,) uttered a cry, or cries. (Ibn-El-Jarráh, Ks, S, K.) 4 أَنْزَ3َ see 1, first signification. نَزٌّ and ↓ نِزٌّ Water that exudes, or oozes, from the ground: (S, K:) or flowing moisture: (Msb:) the latter is the better word; and is [said to be] Persian, arabicized: (TA:) the former is an inf. n. used as a subst. (Msb.) — — [The pl. is نُزُوزٌ, occurring in the TA in art. عذو.] — — [The former is also used as an epithet: fem. with ة. You say,] أَرْضٌ نَزَّةٌ Ground, or land, having water exuding, or oozing, from it; syn. ذَاتُ نَزٍّ; as also ↓ نَازَّةٌ. (Lh, TA.) — [Hence, perhaps,] نَزٌّ also signifies (assumed tropical:) liberal, bountiful, or munificent. (Sgh, K.) — Also, نَزٌّ Much, or many. (K.) — A man (A'Obeyd, S) light, or active, (A'Obeyd, S, K,) or light in spirit, (TA,) sharp in mind, (A'Obeyd, S, K,) clever, or ingenious, (A'Obeyd, K,) and intel-ligent. (A'Obeyd, TA.) — — Light, inconstant, fickle, or unsteady: (K:) an epithet of dispraise. (TA.) — — A man (TA) much, or often, in motion; as also ↓ مِنَزٌّ: (K:) a man, (A,) and an ostrich, (S, K, TA,) that does not remain still in one place: (S, A, K:) or that is quick, or swift, and does not remain still in one place: (TA:) or an ostrich, and an antelope, that leaps, jumps, springs, or bounds: (A:) and a light, or an active, camel; (TA;) and so نَزَّةٌ, applied to a she-camel. (S, TA.) — — Light dust. (TA.) — — ↓ نِزٌّ شَرٌّ, and ↓ نَزِيزُهُ, i. q. لِزُّهُ and لَزِيزُهُ. (TA, art. لز.) نِزٌّ: see نَزٌّ. نَزِيزٌ: see نَزٌّ, last sentence. نَازٌّ: fem. with ة: see نَزٌّ. مِنَزٌّ A child's cradle: (A, K:) because of its frequent motion. (TA.) — — See also نَزٌّ. نزا 1 نَزَأَ بَيْنَهُمْ, (S, K,) aor. نَزَأَ, inf. n. نَزْءٌ and نُزُوْءٌ, (S,) He excited discord between them: (AZ, S, K:) like نَزَغَ. (TA.) — — نَزَأَهُ عَلَى صَاحِبِهِ He incited, or urged, him against his companion. (K, * TA.) — — مَا نَزَأَكَ عَلَى هٰذَا What incited, urged, or induced, thee to this? (Ks, S.) — — نَزَأَ عَلَيْهِ, (S, K,) inf. n. نَزْءٌ, (S,) He made an attack, or assault, upon him; syn. حَمَلَ. (Ks, S. K.) — — نَزَأَهُ عَنْ قَوْلِهِ He turned him back from what he had said. (K, * TA.) — — نُزِئَ بِهِ, like عُنِيَ, [i. e., pass. in form, but neut. in signification,] He was addicted, or devoted, to it; desirous of it. (TA.) — — إِنَّكَ لَا تَدْرِى عَلَامَ يُنْزَأُ هَرِمُكَ, (S, K,) thus thou sayest, addressing thyself, when a man has been pursuing a good or an evil way, and turned from it to another way, or accord. to some copies of the S, بِمَ instead of عَلَامَ, [which is for عَلَى مَا;] (TA;) Verily thou knowest not to what thing thy mind will become addicted, or devoted: (ISk, S, K:) i. e., to what thy state will come. (K.) In one copy of the K, هَرَمُكَ thine old age, is put instead of هَرِمُكَ. (TA.) نَزِىْء An inciter, instigator, or exciter. (TA.) رَجُلٌ نَزَّآءٌ [A man much addicted, or devoted, to a thing; very desirous of it]. (TA.) [See نَزِئَ.] مَنْزُوْءٌ بِهِ Addicted, or devoted, to it; desirous of it. (S, K.) نزب 1 نَزَبَ, aor. نَزِبَ, inf. n. نَزِيبٌ (S, K) and نَزْبٌ and نُزَابٌ (K) He (an antelope) uttered a cry, or sound, (S, K,) at rutting-time. (S.) Used with reference to the buck and the doe; (K;) or the buck only. (S, K.) 6 تنازبوا i. q. تنابزوا. (K.) Accord. to IHsh and others, this verb has not been heard [from

the Arabs of the classical ages], but only the subst. نَزَبٌ, which is therefore decided to be a transp. form of نَبَزٌ. (TA.) نَزَبٌ A surname; a nickname; a name of reproach; an opprobrious appellation: syn. لَقَبٌ: (K:) i. q. نَبَزٌ. (TA.) See 6. نَيْزَبٌ A buck-antelope; and a bull. (K.) [By the latter is probably meant the kind of antelope called بَقَرُ الوَحْشِ.] نزح 1 نَزَحَ, aor. نَزَحَ and نَزِحَ, inf. n. نَزْحٌ and نُزُوحٌ; (K;) and ↓ انتزح; (TA;) He, or it, (a thing, TA,) became distant, or remote. (K.) — — نَزَحَتِ الدَّارُ, inf. n. نُزُوحٌ, The house, or dwelling, became distant, or remote. (S.) — — نُزِحَ بِفُلَانٍ, (S, K,) a verb like عُنِىَ, [pass. in form, but neut. in signification,] (K,) Such a one became far removed from his dwelling-place. (S, K.) — نَزَحَ البِئْرَ, (S, Msb, K,) aor. نَزَحَ (Msb) and نَزِحَ, (TA,) inf. n. نَزْحٌ (S, Msb) and نُزُوحٌ; (Msb;) and ↓ أَنْزَحَهَا; (K;) He drew forth all the water of the well; exhausted it entirely: (S, Msb, K:) or he drew from it until little water remained in it; nearly exhausted it. (K.) — — نَزَحَتِ البِئْرُ, (A, Msb, K,) aor. نَزَحَ, (TA,) inf. n. نَزْحٌ (K) and نُزُوحٌ, (TA,) The well became entirely exhausted: (A, Msb, K:) or, became nearly exhausted. (K.) See 4. — — قَدْ نَزَحْتَنِى (assumed tropical:) Thou hast exhausted me of what I had, or possessed. (L, from a trad.) 4 أَنْزَحَ القَوْمُ, (L, and so in some copies of the K, [agreeable with analogy,]) or ↓ نَزَحَ, (so in other copies of the K,) The people had the water of their wells entirely, or nearly, exhausted. (L, K.) See 1. 8 إِنْتَزَحَ see 1. شَرُّكَ سَرْحٌ وَخَيْرُكَ نَزْحٌ (tropical:) [Thy wickedness ranges abroad unrestrained, and] thy goodness is little. (A.) نَزَحٌ: see نَازِحٌ. — — Also, Turbid water. (K.) نُزُحٌ and نَزُوحٌ and نَزِيحٌ: see نَازِحٌ. نَازِحٌ and ↓ نُزُحٌ and ↓ نَزُوحٌ and ↓ نَزِيحٌ A thing, (K,) or dwelling, (TA,) distant, or remote. (K.) بَلَدٌ نَازِحٌ A distant, or remote, town, or country: (S:) and دَارٌ نَازِحَةٌ a distant, or remote, house, or dwelling. (Msb.) — — ↓ قَوْمٌ مَنَازِيحُ A distant, or remote, people. (S, K.) And إِبِلٌ منازيح Camels from distant regions. (A.) ISd says, that it is pl. of ↓ مِنْزَاحٌ, meaning That comes to the water from a distant place. (L.) — نَازِحٌ and ↓ نُزُحٌ and ↓ نَزُوحٌ A well entirely exhausted: or nearly exhausted: (K:) or ↓ بِئْرٌ نَزُوحٌ signifies a well containing little water: pl. نُزُحٌ: (S:) and بِئْرٌ ↓ نَزَحٌ, نَزْحٌ being of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, a well containing no water; and it is allowable to say مَنْزُوحَةٌ: (Msb:) or a well of which the water has been exhausted: (so in some copies of the S, and the like in the Nh:) or a well of which most of the water has been drawn forth. (So in other copies of the S, and in the K.) See an ex., voce مُدَارَةٌ, art. دور. مِنْزَحَةٌ A bucket (K) with which water is drawn; (TA;) and the like thereof. (K.) مِنْزَاحٌ and مَنَازِيحُ: see نَازِحٌ. انت بِمُنْتَزَحٍ مِنْ كَذَا (tropical:) Thou art far removed from such a thing; (S, K *;) and, by poetic licence, بِمُنْتَزَاحٍ, with أَلِف إِشْبَاع. (S.) Ex. أَنْتَ مِنَ الدَّمِّ بِمُنْتَزَحٍ (tropical:) Thou art far removed from blame. (A.) نزر 1 نَزُرَ, aor. نَزُرَ, inf. n. نَزَارَةٌ (S, A, Msb, K) and نُزُورٌ (Msb, K) and نُزُورَةٌ, (K,) or نُزْرَةٌ, as in the M and L, and perhaps one of these last two forms is a mistake for the other, (TA,) It was, or became, little, or small, in quantity or number; (S, A, Msb, K;) paltry, mean, contemptible, or inconsiderable. (S, TA.) See also 5. — — Also, inf. n. نَزَارَةٌ, He (a man) was, or became, possessed of little good, or little wealth. (AZ.) — — نَزَرَتْ, inf. n. نَزْرٌ, She (a camel) had little milk. (TA.) — نَزَرَهُ, aor. نَزُرَ, (TA,) inf. n. نَزْرٌ, (K,) He despised, and deemed little, him, or it. (K. * TA.) See also 2. — — He smote him with the [evil] eye. (Fr, in TA, art. شزر.) — نَزَرَهُ, (As, A,) aor. نَزُرَ, (As,) inf. n. نَزْرٌ, (As, K,) He drew forth, or got out, what he had, by little and little: (As:) he importuned him, or pressed him, in asking (A, K) a matter of science or a gift. (A.) You say also, فُلَانٌ لَا يُعْطِى حَتَّى يُنْزَرَ, (A, K,) or ↓ يُنَزَّرَ, (so in two copies of the S,) Such a one will not give until he is importuned, or pressed, (A, K,) and despised. (S, K, TA.) 2 نزّرهُ, inf. n. تَنْزِيرٌ; (K;) or ↓ نَزَرَهُ, aor. نَزُرَ inf. n. نَزْرٌ; (Msb;) He made it little, or small, in quantity; (Msb, K;) namely, a gift; as also ↓ أَنْزَرَهُ. (K.) — — Also نزّرهُ He gave him a little, small, paltry, mean, contemptible, or inconsiderable, gift. (TA.) [It seems to be implied in the TA, that ↓ أَنْزَرَهُ also has this signification.] — See also 1, last signification. 4 انزرهُ: see 2, in two places. — — Also, He (God) caused him to be possessed of little good, or little wealth. (AZ.) 5 تنزّر i. q. تَقَلَّلَ, (K,) i. e., It became diminished, or rendered little or small in quantity. (TK.) See also نَزُرَ. — — He asserted himself to be related to the tribe of Nizár: (K:) or he made himself like that tribe: or he introduced himself among them, (S, K,) not being one of them. (TA.) نَزْرٌ, applied to anything, (TA,) little, or small, in quantity or number; (S, A, Msb;) paltry, mean, contemptible, or inconsiderable: (S, TA:) as also ↓ نَزِيرٌ (Msb, K) and ↓ نَزُورٌ (Msb) and ↓ مَنْزُورٌ: (K:) or the last signifies little, or small, in quantity, applied to a gift, (S, TA,) and to food; (TA;) or a gift made little, or small, in quantity: (Msb:) and نَزْرٌ and ↓ مَنْزُورٌ a gift obtained by importunity or pressing: and ↓ غَيْرُ مَنْزُورٍ a gift given without its being asked for; without importunity or pressing. (TA.) It is also applied to speech: thus the speech of Mohammad is described as فَصْلٌ لَا نَزْرٌ وَلَا هَذْرٌ [Distinct;] not little, or scanty, so as to indicate impotence, nor much and corrupt: (K:) or not little nor much. (TA, art. هذر.) — — A man possessing little, or no, good, or goodness; little, or no, wealth; and so فَزْرٌ; as also ↓ مَنْزُورٌ. (AZ.) — مَا جِئْتَ إِلَّا نَزْرًا Thou hast not come otherwise than slowly, tardily, or late. (K.) نَزِرَةٌ: see نَزُورٌ. نِزَارٌ The quality, in a she-camel, of scarcely ever conceiving except against her will. (TA.) نَزُورٌ Any thing little, or small, in quantity or number. (K.) See also نَزْرٌ. — — A woman having few children; (S, K;) and in like manner applied to a bird; (S, TA;) as also ↓ نَزِرَةٌ, with kesr to the ز, applied to a woman: (K:) pl. of the former, نُزُرٌ: (TA:) or the former epithet signifies having little milk; (K;) applied in this sense to a she-camel. (TA.) A she-camel having wide orifices to her teats. (L, voce فتوح.) — — Of little speech; that speaks not until importuned, or pressed. (En-Nadr.) — — A she-camel whose young one has died, and that affects the young one of another, (K, TA,) but whose milk comes not save scantily. (TA.) — — A she-camel (TA) that scarcely ever conceives except against her will: (K:) a mare slow to conceive. (L.) نَزِيرٌ: see نَزْرٌ; the latter, in five places. مَنْزُورٌ: see نَزْرٌ; the latter, in five places. نزع &c. See Supplement نس نَسْنَاسٌ (S, M, Msb, K) and نِسْنَاسٌ (K) A kind of creatures (خَلْق [an appellation often applied particularly to human beings]) whereof [every] one jumps, or hops, upon one leg: (S, Msb, K:) it is related in a trad., that a tribe of 'Ád disobeyed their apostle, and that God thereupon transformed them into نَسْنَاس, every man of them having a [single] arm and a [single] leg, [consisting] of one half [of a human being], hopping like as the bird hops, and pasturing like as beasts pasture; (K;) and these are found in the islands of China: (TA:) or, as some say, these have become extinct; (K;) for a transformed being lives not more than three days, as the learned have established; (TA;) and what exist now, of this make, are a distinct class of creatures: (K:) or they are of three kinds; نَاسٌ and نَسْنَاسٌ and نَسَانِسُ; (K;) and the second of these are the baser sort; (TA;) or the نسانس are the females of them, (K,) as Aboo-Sa'eed Ed-Dareer says; (TA;) or they are of higher rank than the نسناس, (K,) as is said in the O: (TA:) or the نسناس are [the peoples called] Yájooj and Májooj: (IAar, Msb, K:) or a certain people of the sons of Adam: (K:) or certain creatures in the form of men, (M, K,) so called because of the weakness of their make, from نَسْنَسَةٌ, which signifies weakness, (M,) differing from men in some things, and not of them: (K:) or, accord. to what is said [by some], a certain beast, reckoned among wild animals, that is hunted and eaten, having the form of a man with one eye and leg and arm, and that speaks like man: (Kr, M:) or a species of marine animal: (Msb:) or, accord. to

El-Mes'oodee, an animal like a man having one eye, that comes forth from the water, and speaks, and, when it gets a man within its power, kills him: or, as is related in the مجالسة, on the authority of Ibn-Is-hák, certain creatures (خَلْقٌ) in El-Yemen: ابن الرقيس says, that they are of the sons of Sám the son of Sám, brothers of 'Ád and Thamood, not possessing reason, living in the salt-water (الاجاج) on the coast of the Sea of India: the Arabs hunt them, and speak to them, and they speak the Arabic language, and propagate one with another, and poetize, or versify, and name themselves by the names of the Arabs: (TA:) [in the present day, this appellation is applied to a pigmy: and also, to an ape:] Es-Suyootee says, in the Deewán el-Hayawán, as to the animal which the vulgar call نسناس, it is a species of apes or monkeys, not living in water, and the eating of which is unlawful: but as to the marine animal, some hold it to be lawful; whereas the sheykh Aboo-Hámid holds the eating of the نسناس [of any kind] to be unlawful, because it has the form of the sons of Adam. (TA.) It is said in a trad. of Aboo-Hureyreh, ذَهَبَ النَّاسُ وَبَقِىَ النَّسْنَاسُ [The men have gone, and the نسناس remain]. Being asked who were the نسناس, he answered, Those who affect to be like men but are not men. (TA.) [For the verb نسّ, &c.: see Supplement.] نسأ 1 نَسَأَ, aor. نَسَاَ, (S, K,) inf. n. نَسْءٌ; (S;) and ↓ نسّأ, (S, K,) inf. n. تَنْسِئَةٌ, (S,) He chid (S, K) a camel (S) &c. (L) he urged, or drove, it. (S, K.) — — نَسَأَ, aor. نَسَاَ, inf. n. نَسْءٌ (S, K) and مَنْسَأَةٌ (K) [and نَسُوْءٌ, mentioned in the TA, art. وضأ;] and ↓ انسأ; (S, K;) He postponed, or delayed, a thing. (S, K. Explained in the S, K by أَخَّرَ, and in the K by كَلأَ, also, both of which words, accord. to the TA, are syn.) [See an ex. of the use of انسا, without a final ء, in art. عقب, voce عُقْبَةٌ.] — — نَسَأَ اللّٰهُ فى أَجَلِهِ, and ↓ انسأ اللّٰهُ أَجَلَهُ, God postponed the end of his life; i. e., prolonged his life: (so in the Fs:) accord. to IKtt, نسأ اللّٰهُ اجله, and ↓ انسأ اجله فى. (TA.) All of these four modes of expression are allowable: (MF:) as also اللّٰه ↓ نسّأ اجله: (Z:) and نَسَأَهُ اللّٰه فى اجله, and ↓ أَنْسَأَهُ اللّٰه أَجَلَهُ. (As, S.) — — أُنْسِئَ لَهُ فِى عُمُرِهِ, His life was prolonged. (TA, from a trad.) — — نَسَأَ الإِبِلَ, inf. n. نَسْءٌ, He delayed or deferred the watering of the camels; or kept them from water beyond the accustomed time. (L.) — — نَسَأَ فِى ظِمْءِ الإِبِلِ, (S, K,) inf. n. نَسْءٌ, (S,) He increased the time between the two drinkings, or waterings, of the camels, by a day: (A:) or by a day, or two days, or more. (A, L, K.) — — نَسَأَ الإِبِلَ عَنِ الحَوْضِ He kept back, or put back, or drove back, the camels from the tank, or cistern. (S, L, K. *) — — مَالَهُ نَسَأَهُ اللّٰهُ What aileth him! May God render him ignominious! (Kr, L,) or put him backward! (L.) Whom he puts backward, He renders ignominious. (L.) — — نَسَأَ, inf. n. نَسْءٌ, He sold a thing with postponement of the payment; he sold it upon credit. (TA.) — — نَسَأَهُ البَيْعَ, and ↓ انسأه البيع, He made the sale to him to be on credit. (S, K.) ↓ انسأه المَبِيعَ He postponed for him the period of the payment of the price of the thing sold. (A.) — — نَسَأَ عَنْهُ دَيْنَهُ, inf. n. نَسَآءٌ; (Akh, S;) and ↓ انسأهُ دينه, (S, * K,) and ↓ انسأهُ الدَّيْنَ; (Akh, S;) He postponed for him the period of the payment of his debt. (S, TA.) — — نُسِئَتْ, a verb like عُنِىَ, [i. e., pass. in form, but neut. in sense,] aor. تُنْسَأُ, inf. n. نَسْءٌ, Her menstrual discharge was later than its usual time, and it was therefore hoped that she was pregnant: (Kh, S, K:) or her menstrual discharge was later than its usual time, and her pregnancy commenced: (TA:) or she began to be pregnant: (As, S:) or she conceived. (As.) — نَسَأَ اللَّبَنَ, (S, K, *) inf. n. نَسْءٌ, (TA,) He mixed the milk with water. (S, K. *) — — نسأ لَهُ اللَّبَنَ, and نسأهُ اللّبن, He mixed the milk with water for him. (TA.) — — نَسَأَهُ He gave him to drink نَسْء, q. v.; (K;) i. e. wine, or milk. (TA.) — — نَسَأَتْ She (an antelope) licked her young one just after its birth. (K.) — نَسَأَ, (S, K,) inf. n. نَسْءٌ, (S,) It (a camel, sheep, &c.,) became fat: (TA:) or began to grow fat; when its soft hair (وَبَر), after falling off, began to grow again. (S, K.) 2 نَسَّأَ see 1. 4 أَنْسَأَ see 1. — — انسأهُ He granted him a delay of payment, or granted him credit, in a sale, or in the case of a debt. (A.) — — أَنْسَأْتُ سُرْبَتِى I made my way to lead me far off. (S.) [See art. سرب.] 5 تَنَسَّأَ see 8. 8 انتسأ It was postponed, or delayed; syn. تَأَخَّرَ. (A.) — — انتسأ He (a camel, S,) went far off in the pasture. (S, K.) — — It (a party of people) went far off. (TA.) — — انتسأ عَنْهُ He retired, or withdrew far off, from him or it. (S.) انْتَسُوا and تَنَسَّوا occur in two readings of a trad., for انْتَسِئُوا, (which is the correct reading,) in this sense. (TA.) [Hence it appears that ↓ تنسّأ, accord. to some, also signifies he retired, &c.] 10 استنسأهُ He asked him to postpone or to grant him a delay in, the payment of his debt. (S, K.) [See also 1.] — — استنسأهُ البَيْعَ He asked him to make the sale to be on credit, or for payment at a future period. (A.) — — استنسأ غَرِيمَهُ He asked his creditor to grant him a delay in the payment of his debt. (A.) نَسْءٌ and ↓ نُسْءٌ and ↓ نِسْءٌ A woman who is supposed to be pregnant; (K;) as also ↓ نَسُوْءٌ (A, K) and ↓ نُسُوْءٌ: (A:) or in whom pregnancy has appeared: (K:) or, نَسْءٌ, (K) and ↓ نَسُوْءٌ, (TA,) as also ↓ نَسِيْءٌ, accord. to J and IM, but this is rejected by F, (TA,) a woman whose menstrual discharge is later than its usual time, and who is therefore hoped to be pregnant: (S, K:) pl. [of نسء] أَنْسَآءٌ and نُسُوْءٌ: and نِسْوَةٌ نِسَآءٌ is also said; and sometimes the sing. (نَسْءٌ), being originally an inf. n., is used as a pl. (TA.) — نَسْءٌ and ↓ نَسِيْءٌ Thin, watery, milk: (K:) or milk mixed with water. (T, S.) [See 1.] — — Also, both words, (TA,) or the former only; (K, MF;) but ↓ نِسِيْءٌ is quoted in this sense, from IAar, who is said to have pronounced it thus, erroneously, for نَسِيْءٌ; (TA;) Wine; (IAar;) drink that dispels the reason. (K.) — نَسْءٌ Fatness: or its commencement; (K;) its completeness, (consequent upon eating dry food, being called إِقْتِرَارٌ). (S.) — — جَرَى النَّسْءُ فى الدَّوَابِّ, (S,) or مَارَ, (TA,) [Fatness, or its commencement, ran through the beasts of carriage]. نِسْءٌ One who mixes, or converses, with others: ex. هُوَ نِسْءُ نِسَآءٍ He is one who mixes, or converses, with women. (K.) — — See نَسْءٌ. نُسْءٌ and نَسُوْءٌ and نُسُوْءٌ and نَسِيْءٌ and نِسِيْءٌ: see نَسْءٌ. نَسَآءٌ Length of life. (Akh, S, K.) — — The Fakeeh of the Arabs [El-Hárith Ibn-Keledeh, as said in the Mz, close of 39th نوع, where the following is quoted,] says, مَنْ سَرَّهُ النَّسَآءُ وَلَا نَسَآءَ فَلْيُخَفِّفِ الرِّدَآءَ وَلْيُبَاكِرِ الغَدَآءَ وَلْيُؤَخِّرِ العَشَآءَ وَلْيُقِلَّ غِشْيَانَ النِّسَآءِ [Let him whom length of life rejoiceth (but there is no long endurance in life) lighten his debts, and make his morning-meal early, and delay his evening-meal, and take little enjoyment in women]: (S, * TA:) الرداء here means debt. (T, M, TA, in art. ردى, where this saying is cited with some variations.) نَسِيْءٌ, of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (S,) A month which the Arabs, in the time of paganism, postponed: (K:) the doing of which is forbidden in the Kur, ix. 37. (S.) — — Also, as an inf. n. of نَسَأَ, (which it is also said to be in the L,) The postponing of a month: i. e., the postponing of the sacredness of a month; transferring it to another month. When the Arabs returned from Mina, [after the accomplishment of the pilgrimage,] it was customary for a man of the tribe of Kináneh to arise and say, أَنَا الَّذِى لَا يُرَدُّ لِى قَضَآءٌ [" I am he whose decree is not to be rejected "]; (S;) or إِنِّى لَا أُحَابُ وَلَا أُعَابُ وَلَا يُرَدُّ قَوْلِى, or ولا يردّ مَا قَضَيْتُ بِهِ; [" Verily I am not to be accused of a sin, nor am I to be charged with a fault, nor is my saying, (or decree,) to be rejected; "] (TA;) whereupon they would say, أَنْسِئْنَا شَهْرًا [" Postpone for us a month "]; i. e., " Postpone for us the sacredness of El-Mo- harram, and transfer it to Safar: " for they disliked that three months during which they

might not make predatory expeditions should come upon them consecutively, as their subsistence was obtained by such expeditions: so he made ElMoharram free from restriction to them. (S.) [But this, as appears from what is said in the Kur, ix. 37, was not done every year.] The tribes of Teiyi and Khath'am did not observe the sacred months; therefore the نَاسِئ (or postponer) proclaimed it lawful to slay them therein, when they were aggressors. (TA.) — — [The term نَسِىْء appears also to have been applied to The postponement of the time of the pilgrimage; which was another custom of the Pagan Arabs, mentioned under this word in the TA.] The Arabs, liking that the day of their return from pilgrimage should always be at one season of the year, postponed it every year eleven days; at the same time keeping sacred the two months in which the pilgrimage took place, and the month next after those two, and also the month of Rejeb, at whatever season this fell. (TA.) [For the same purpose, at one time, they used to intercalate a month in the third and sixth and eight of every eight years. See Kur, ix. 36, where the prohibition of this custom is implied; and Sale's Prel. Disc., § vii.]. — — See نَسْءٌ. — — نَسِىْءٌ (K, TA) and ↓ نَسِيْئَةٌ and ↓ نُسْأَةٌ, (S, K,) like كُلْأَةٌ, (S,) A postponement, or delay, as to the time of the payment of a debt, or of the price of a thing sold, &c. (S, K, TA.) The first is a subst.; (K;) and also an inf. n.; (L;) [and each of the others seems to be sometimes used as such]. — — ↓ بَاعَهُ بِنَسِيْئَةٍ, and ↓ بِنُسْأَةٍ, (as also بِكُلْأَةٍ, S,) He sold it on credit; for payment to be made at a future period. (S, K, TA.) نَسِيْئَةٌ: see نَسِىْءٌ. — — Also, A debt of which the payment is deferred by the creditor to a future period. (TA.) — — A sale upon credit, in which the payment is deferred to a certain, or definite, period. (TA.) نَاسِئٌ, pl. نَسَأَةٌ (S) and نَاسِئُونَ, (TA,) One whose office it was to perform the act called نَسِىْء; i. e., the postponing of a month: (S, TA:) he was also called قَلَمَّسٌ, pl. قَلَامِسُ. (TA.) — نَاسِئٌ Anything fat: or beginning to grow fat: in the K it is said, كُلُّ نَاسِئٍ سَمِينٌ: in the L, كلّ سمين ناسئ, which is more proper. (TA.) مَنْسَأَةٌ: see 1. — — صِلَةُ الرَّحِمِ مَثْرَاةٌ فِى المَالِ مَنْسَأَةٌ فِى الأَثَرِ [Union with kindred is a means of multiplying wealth, a means of prolonging one's memorial]. (TA, from a trad.) — See مِنْسَأَةٌ. مِنْسَأَةٌ (S, K) and ↓ مَنْسَأَةٌ, (K,) and also without ء, (S, K,) A staff, or stick: so called because a beast is urged or driven with it: (K:) a pastor's great staff. (TA.) For مِنْسَأَتَهُ, in the Kur, xxxiv. 13, some read مِنْ سَأَتِهِ; i. e. " from, or of, the end of his staff; " سأة originally signifying the " bent part at each end of a bow; " (Fr, TA, &c.;) and being here used tropically. (TA.) This reading is disapproved by the author of the K. but is supported by good authorities. (TA.) مُنْتَسأٌ An interval; a distance; a space. (S.) إِنَّ لِى عَنْكَ لَمُنْتَسأً Verily I am far from thee. (S.) نسب 1 نَسَبَهُ, aor. نَسُبَ, (S, K,) inf. n. نَسْبٌ and نِسْبَةٌ; (S;) and aor. نَسِبَ, inf. n. نَسَبٌ and نِسْبَةٌ; (K, TA;) He mentioned his [i. e. another's] relationship, [lineage, or genealogy]; (S, K;) saying, He is such a one, the son of such a one; or He is of such a tribe, or city; or of such an art, or such a trade; and the like. (Lb. T.) — — نَسَبَهُ, aor. نَسُبَ, inf. n. نَسْبٌ, He traced up his [i. e. another's] lineage to his greatest ancestor. (TA.) — — نَسَبَهُ, [aor. نَسُبَ?,] He asked him to mention, or tell him, his relationship, [lineage, or genealogy]. (K.) — — جَلَسْتُ إِلَيْهِ ↓ فَنَسَبَنِى فَانْتَسَبْتُ (tropical:) [I sat by him, and he asked me to tell him my lineage; so I mentioned my lineage to him]. (A.) — — لَهَا ↓ نَسَبْتَنَا فَانْتَسَبْنَا [She asked us to tell her our lineage; so we mentioned our lineage to her]. (IAar, from a trad.) — — نَسَبَهُ الى فُلَانٍ He asserted him to be related to such a one: and he referred his lineage, or origin, to such a one. — — He referred the origin or derivation of his name to such a one. — — He attributed, or ascribed, it to such a one. See, for ex. صَدَّقَ and كَذَّبَ in the Msb. — — نَسَبَهُ إِلَى كَذَا (tropical:) He referred its origin, or the origin or derivation of its name, to such a thing. — — He attributed, or ascribed, it to such a thing. — — [نَسَبَهُ إِلَى فُلَانٍ He named him, or called him, in relation, or reference, to such a one; meaning an ancestor: and in like manner, in relation, or reference, to a tribe, a town or district, an art or trade, &c. See نِسْبَةٌ. — — نَسَبَهُ إِلَى كَذَا (tropical:) He named it, or called it, in relation, or reference, to such a thing. — — نَسَبَ إِلَيْهِ كَذَا, and, by inversion, نَسَبَهُ إِلَى كَذَا, (see S and K, in art. جهل, &c.) (tropical:) He attributed or imputed to him, or charged him with, or accused him of, such a thing; namely, a fault &c. Both phrases are often used as signifying thus by classical writers, and in the present day.] — — نَسَبَ بِالْمَرْأَةِ, (S, K,) aor. نَسِبَ, (S,) and نَسُبَ, (L,) inf. n. نَسِيبٌ (S, K) and نَسَبٌ and مَنْسَبَةٌ, (K,) i. q. شَبَّبَ بِهَا; q. v.; (S, K;) He mentioned the woman in an amatory manner, in the beginning [or prelude] of a poem: (TA, voce شَبّب:) he mentioned the woman in amatory language, in the beginning of a قَصِيدَة, and then turned to the object of praise: [for it is a general rule to commence a قصيدة in praise of a king, or hero, or the like, with نسيب; the transition from this is termed التَّخَلُّصُ: see also إِقْتَضَبَ:] (IKh:) he mentioned the woman in his poem, describing her as characterized by beauty and youth &c.: (Lb:) or describing her as characterized by good qualities, whether truly or falsely. (Z.) This phrase and نَسَبَ الرَّجُلَ both signify description; the latter signifying " he described the man with relation to his father, or his city or country, or the like; " and the former phrase, he described the woman as characterized by beauty and youth and love or affection &c. (IDrst.) نَسِيبٌ is also employed to signify the describing of the places where the objects of love have taken up their abode in the season of the رَبِيع and at other times, and the lover's longing to meet them and be united with them, and what else is comprised in the signification of the words تَشْبِيبٌ and غَزَلٌ. (MF.) [See غَزِلَ, and غَزَلٌ.] 3 ناسبهُ He shared with him in relationship. (TA.) — — فُلَانٌ يُنَاسِبُ فُلَانًا Such a one is related to, or a relation of, such a one. (S.) — — ناسبه, inf. n. مُنَاسَبَةٌ, (tropical:) He, or it, bore relation to, resembled, was similar to, conformable to, analogous to, correspondent to, suitable to, befitted, him or it. (S, K, Msb.) See also نِسْبَةٌ. 4 انسبتِ الرِّيحُ The wind was violent, and drove along the dust and pebbles: (K:) [as also انشبت]. 5 تنسّب He asserted himself to be a relation, or kinsman, or to be related, [إِلَيْكَ] to thee. Hence the proverb, القَرِيبُ مَنْ تَقَرَّبَ لَا مَنْ تَنَسَّبَ: (S, K:) i. e. He is [indeed] an ally who allies himself by affection and friendship: not he who asserts himself to be a kinsman. (TA.) 6 تناسبوا (tropical:) They were mutually, or reciprocally, related; resembled one another; were similar, conformable, analogous, correspondent, or suitable, one to another; befitted one another. (TA.) See also نِسْبَةٌ. — — [And تناسب It was suitable in its parts, proportionate, symmetrical, or uniform.] 8 إِنْتَسَبَ See 10 and 1. — — انتسب إِلَى أَبِيهِ He asserted his relationship to his father, whether truly or falsely; (S;) [saying, I am the son of such a one: as was generally done by a champion when he sallied forth to challenge]. — — انتسب إِلَيْهِ It (a voice) was attributed, or ascribed, to him. (TA, art. غنث.) 10 استنسب (K) and ↓ انتسب (TA) He mentioned his [i. e. his own] relationship, [lineage, or genealogy]. (K.) One says to a man, in asking him respecting his relationship, &c., إِسْتَنْسِبْ لَنَا أَىْ إِنْتَسِبْ لَنَا حَتَّى نَعْرِفَكَ [Mention thy relationship, or lineage, to us, that we may know thee]. (AZ.) Q. Q. 1 نَيْسَبَ بَيْنَهُمَا, inf. n. نَيْسَبَةٌ, He went to and fro between them two with malicious and mischievous misrepresentations, calumnies, or slanders, &c. (L, K.) نَسْبٌ: see نَسَبٌ. نَسَبٌ and ↓ نِسْبَةٌ and ↓ نُسْبَةٌ (S, K) Relationship; relation; kindred; consanguinity; [family; race; lineage; parentage; pedigree; genealogy; origin; reputed relationship or lineage or origin;] (K;) with respect to father and mother; (ISk;) or with respect to fathers only: (K:) pl. of the first, أَنْسَابٌ; (S;) of the ↓ second, نِسَبٌ; and of the ↓ third, نُسَبٌ. (Msb.) The

first, by poetical license, is contracted into ↓ نَسْبٌ. (T.) [You say,] بَيْنَهُمَا نَسَبٌ Between them is relationship; said whether they may lawfully marry one another, or not. (Msb.) See نَسِيبٌ. نِسْبَةٌ (tropical:) Relation; proportion; comparison; with respect to quantity, or measure, and the like. See نَسَبٌ. — — بِنِسْبَةِ كَذَا In proportion to such a thing. — — نِسْبَةُ العَشَرَةِ إِلَى المِائَةِ The proportion of ten to a hundred is [that of a tenth]. (Msb.) — — [You also say بِالنِّسْبَةِ إِلَى كَذَا In relation to, or in comparison with, such a thing.] — — نِسْبَةٌ A name of relation to a father, mother, tribe, town or district, art or trade, &c.: [as عَلَوِىٌّ, فَاطِمِىٌّ, قُرَشِىٌّ, مَكِّىٌّ, جَوْهَرِىٌّ:] ending with ىّ. A more general name of this kind should precede a more particular one: thus you say القُرَشِىُّ الهَاشِمِىُّ: and it is better that a name of relation to a tribe should precede one of relation to a town or the like: thus you say القُرَشِىُّ المَكِّىُّ. It is said that the Arabs originally called themselves by such names only in relation to tribes; and that, when they took up their abodes in cultivated lands and in cities, they borrowed names of relation to towns and the like from the Persians and Copts. (Msb.) — — نِسْبَةٌ (TA) and ↓ مُنَاسَبَةٌ (S, K) and ↓ تَنَاسُبٌ (TA) (tropical:) Resemblance; similarity; conformity; analogy; correspondence; suitableness; fitness. (S, K, TA.) Ex. بَيْنَ الشَّيْئَيْنِ نسبةٌ, and ↓ مناسبةٌ, and ↓ تناسبٌ, Between the two things is a resemblance, &c. بَيْنَهُمَا نسبةٌ قَرِيبَةٌ. Between them two is a near resemblance, &c. (TA.) [نِسْبَةٌ حُكْمِيَّةٌ The relation of a predicate to its subject (in books on logic).] نُسْبَةٌ: see نَسَبٌ. نَسِيبٌ i. q. ↓ مُنَاسِبٌ, [A sharer in relationship; one who becomes a sharer in relationship by marriage]: (K:) pl. نُسَبَاءُ and أَنْسِبَاءُ. (TA.) — — نَسِيبٌ (S, K) and ↓ مَنْسُوبٌ (K) One related; a relation; a kinsman. (S, K, TA.) You say فُلَانٌ نَسِيبِى [Such a one is my relation]: and هُمْ أَنْسِبَائِى [They are my relations]. (TA.) ↓ نَسَبٌ, also, is used for ذُو نَسَبٍ [A relation, or kinsman]; and means a male, or female, relation; (Jel, xxv. 56;) and for ذَوُو نَسَبٍ [relations, or kinsmen]. (Bd, ibid.) [See also صِهْرٌ.] — — نَسِيبٌ and ↓ مَنْسُوبٌ A man of rank, or quality, or the like, and of family, or lineage. (TA.) — — ↓ نَسِيبٌ نَاسِبٌ [An elegant amatory mentioning of a woman, or of women, in the beginning of a poem] is a phrase like شِعْرٌ شَاعِرٌ. (K.) See أَنْسَبُ. نَسَّابٌ (K) and ↓ نَسَّابَةٌ (S, K.) Skilful in genealogy: (K:) [or rather, the former signifies very skilful in genealogies; or a great genealogist:] the latter, possessing the utmost knowledge in genealogies; or a most skilful genealogist: [this being of a doubly intensive form;] the ة being annexed to render the epithet one of excessive praise: (S:) pl. of the former نَسَّابُونَ, and of the latter نَسَّابَاتٌ: (TA:) you say عِنْدِى ثَلَاثَةُ نسّاباتٍ, meaning ثلاثة رجَالٍ نسّاباتٍ. (S.) نَسَّابَةٌ: see نَسَّابٌ. نَاسِبٌ: see نَسِيبٌ. نَيْسَبٌ A straight, or direct, and conspicuous, or open, road, or way: (K:) or narrow road, or way: (TA:) as also ↓ نَيْسَبَانٌ: (K:) some say نَيْسَمٌ, which is a dial. form: (TA:) or نيسب signifies the traces of a road, or way. (K.) — — Also نَيْسَبٌ Ants that appear like a road; (S;) ants following one another uninterruptedly. (K.) Dukeyn Ibn-Rejà says, عَيْنًا تَرَى النَّاسَ إِلَيْهَا نَيْسَبَا [A source to which thou seest the people (repairing like) ants proceeding in uninterrupted succession]. (S.) — — Also, the track of ants, (ISd, K,) and of a serpent, and of wild asses going to their watering-places. (TA.) نَيْسَبَانٌ: see نَيْسَبٌ. هٰذَا الشِّعْرُ أَنْسَبُ This poetry is more, or most, elegant in what is termed نَسِيب. see 2: (K:) as though they had said نَسِيبٌ نَاسِبٌ, like شِعْرٌ شَاعِرٌ, to give intensiveness to the signification, and thence formed the word أَنْسَبُ. (TA.) خَطٌّ مَنْسُوبٌ [A] regular [hand-writing]: syn. ذُو قَاعِدَةٍ: (TA:) [properly, named in relation to its author &c.] — — شِعْرٌ مَنْسُوبٌ Poetry, or a poem, in which is نَسِيب, [or an amatory mention of a woman, or women, in its beginning]: pl. مَنَاسِيبُ. (K.) See نَسِيبٌ. مُنَاسِبٌ: see نَسِيبٌ. مُنَاسَبَةٌ: see نِسْبَةٌ. تَنَاسُبٌ: see نِسْبَةٌ.

1 نسج نَسَجَ, aor. نَسِجَ, inf. n. نَسْجٌ, He, or it, drew, collected, or gathered, together a thing: drew and joined, or adjoined, one thing to another. This is the primary signification. (L.) — — نَسَجَتِ الرِّيحُ الوَرَقَ والهَشِيمَ The wind gathered together the leaves and the dry fragments of plants. Hence, accord. to some, نَسَجَ الثَّوْبَ, because the weaver adjoins the warp to the woof. (TA.) — — نَسَجَتِ الرِّيحُ التُّرَابَ (tropical:) The wind drew the dust together. (TA.) — — نَسَجَتِ الرِّيحُ المَآءَ, and الرَّمْلَ, and التُّرَابَ, and رَسْمَ الدَّارِ, (tropical:) The wind made rippling lines, in cross directions, upon the water, and the sand, and the dust, and [with dust] upon the traces of the dwelling. (A.) [And so] طَرَائِقُ كَالْحُبُكِ ↓ إِنْتَسَجَتْ (tropical:) Rippling lines were made, in cross directions, by the wind, upon the water, (S, * A,) and the sand, and the dust, and the traces of the dwelling. (A.) — — نَسَجَتِ الرِّيحُ الرَّبْعَ (tropical:) The wind, blowing in cross directions, obliterated the traces of the place where persons had alighted, (S, K,) [by covering it with dust or sand in such a manner as that it might be likened to a web]. — — نَسَجَ (tropical:) It (a spider) wove, or spun, its web. (A.) — — نَسَجَ الثَّوْبَ, aor. نَسِجَ, and نَسُجَ, (S, K,) inf. n. نَسْجٌ, (S,) He wove the piece of cloth, or the garment. (TA, &c.) And نَسَجَ سَيْرًا He plaited a thong. (TA, in art. نسع.) — — نَسَجَ الشِّعْرَ (tropical:) He wove, or composed verses. (TA.) — — نَسَجَ الكَلَامَ (tropical:) He (a liar, TA,) forged speech. (K.) — — Also, (tropical:) He explained, or expounded, language; syn. لَخَّصَهُ. (K.) — — نَسَجَتِ النَّاقَةُ فِى سَيْرِهَا (tropical:) The she-camel moved her legs quickly in going along. (TA.) 8 انتسج It became drawn, collected, or gathered, together: became drawn and joined, or adjoined, to another thing. (L.) See 1. — — انتسج It (a piece of cloth, or a garment,) became woven. (TA.) نَسْجُ العَنْكَبُوتِ (tropical:) The spider's web. (A.) — — See نَسِيجٌ. نُسُجٌ Prayer-carpets; carpets upon which prayer is performed; syn. سَجَّادَاتٌ. (IAar, Th, K.) نَسُوجٌ (tropical:) A she-camel that moves her legs quickly in going along: (TA:) or a she-camel whose load that she carries does not shake about: (K:) so in all the copies of the K; but accord. to more than one of the leading lexicologists, a she-camel whose load, and saddle, are unsteady upon her, and shaking about: (TA:) and a she-camel that makes her load to shift forward to her كَاهِل, [or the part of the back next the neck,] by reason of the vehemence of her pace. (ISh, K.) نَسِيجٌ and ↓ نَسْجٌ [the latter originally an inf. n.] i. q. مَنْسُوجٌ, Woven. (Msb, TA.) [And hence both, as substs., signify A web.] So ↓ نَسِيجَةٌ a web, a thing woven. (S, K. art. طرق.) — — هُوَ نَسِيجُ وَحْدِهِ (an indeterminate expression, Hishám and Fr, in L, art. وحد, q. v.,) (tropical:) He is unequalled, unique, or an only one of his kind, in knowledge &c.: for when a garment, or piece of cloth, is of a high quality, no other is woven of exactly the same kind. (S, K, &c.) It is only said in praise of a person. (TA.) [Opposed to عُيَيْرُ وَحْدِهِ.] — — ثَوْبٌ ↓ نَسْجُ اليَمَنِ A garment, or piece of cloth, the texture of El-Yemen. (Msb.) — — ↓ نَسْجُ الغَيْثِ (tropical:) [The texture of the rain]; meaning the plants, or herbage. (TA.) نَسَاجَةٌ A kind of مِلْحَفَة, with which a person envelops himself. App. thus called by what is originally an inf. n. (L, from a trad.). نِسَاجَةٌ The art of weaving. (S, K.) نَسِيجَةٌ: see نَسِيجٌ. نَسَّاجٌ [in some copies of the K, ↓ نَاسِجٌ, the act. part. n. of نَسَجَ,] A weaver. (K.) — — نَسَّاجٌ also, A manufacturer of coats of mail. (K) — — نَسَّاجٌ also, (tropical:) A liar; (K;) a forger of lies. (TA.) نَاسِجٌ: see نَسَّاجٌ. مَنْسَجٌ and مِنْسَجٌ A place where the art of weaving is practised. (S, K.) — — See مِنْسَجٌ. مِنْسَجٌ (S, K) and مِنْسِجٌ (TA) [A weaver's loom;] the apparatus upon which the web is stretched to be woven; (S, K;) the wood and apparatus used in the art of weaving, upon which the web is stretched to be woven: (M:)

or, specially, the حَفّ; (TA;) i. e. the stay of a weaver's loom; syn. حَفٌّ: (TK:) [in the present day, applied to a frame for weaving: and to one for embroidering]. — — مِنْسَجٌ (S, K,) and ↓ مَنْسِجٌ (TA) [The wither of a horse: or the lower part thereof: or the part below the withers:] the prominent part from the branches of the shoulder-blades to the lower part of the neck and to the even part of the back; as also حَارِكٌ: behind it is the كَاهِل: (A'Obeyd:) or in a horse, the same as the كاهل in a man, and the حارك in a camel: (TA:) or the part of a horse below the حارك [which latter is the withers, or the upper part thereof]: (S, K:) or the swelling part of the كَاثِبَة [or withers] of a beast, at the place where the mane terminates, beneath the pommel of the saddle: (T:) said to be so called because the sinews of the neck extend towards the back, and those of the back towards the neck, and are woven together upon the shoulder-blades: (TA:) or the extremity of the mane: (A:) or the part between the mane and the place where the shoulder-blades unite: pl. مَنَاسِجُ. (TA.) نسح 1 نَسَحَ, aor. نَسَحَ, (inf. n. نَسْحٌ, S,) He dispersed and removed dust; syn. أَذْرَى. (K, and some copies of the S.) — نَسِحَ, aor. نَسَحَ, (inf. n. نَسَحٌ, S,) He coveted; syn. طَمِعَ. (K, and some copies of the S.) مِنْسَاحٌ A thing with which dust is dispersed and removed. (K.) نسخ 1 نَسَخَ, aor. نَسَخَ, (L, K,) inf. n. نَسْخٌ; and ↓ انتسخ; (L;) He, or it, annulled, superseded, obliterated, effaced, or cancelled, (L, K,) a thing, بِشَىْءٍ آخَرَ by another thing. (L.) It annulled, or superseded, a thing, and took the place of it. (L.) Ex. نَسَخَتِ الشَّمْسُ الظِّلَّ, and ↓ انتسخته, (tropical:) The sun annulled, or superseded, the shade, (S, L,) and took the place of it. (L.) نَسَخَ الشَّيْبُ الشَّبَابَ (tropical:) Hoariness took the place of youth. (A, Msb.) Also, نَسَخَ He annulled, superseded, abolished, or made void, a thing, substituting for it another thing. (K.) Ex. نَسَخَ آيَةً He (God) abrogated, annulled, or superseded, the verse of the Kur-án, (Lth, Fr, S, L,) substituting for it another; (Lth, Fr, L;) بِالْآيَةِ by the [i. e. another] verse: (S:) or he changed it by substituting for it another: نَسَخَ signifying he changed a thing by substituting for it another thing. (IAar, L.) [See also 4.] Legal نَسْخ, or abrogation, may respect the letter and the force of command, or one of these; whether the command have been performed, as is generally the case, or have not been performed, as in the case of the sacrifice of Ishmael, [or, as some of the Muslims say, agreeably with the Bible narrative, Isaac,] for Abraham was commanded to sacrifice him, and then the command was abrogated before its execution. (Msb.) — — Also, نَسَخَ He, or it, changed, or altered, a thing. (K.) Ex. نَسَخَتِ الرِّيحُ آثَارَ الدَّارِ The wind changed, or altered, [or, it may also be rendered, obliterated, or effaced,] the traces of the dwelling. (S.) — — نَسَخَهُ He transformed him, or metamorphosed him, into a worse, or more foul, or more ugly, shape; i. q. مَسَخَهُ: (K:) ex. نَسَخَهُ اللّٰهُ قِرْدًا God transformed him into an ape. (Fr, Aboo-Sa'eed.) — — [Also, as used in post-classical, and perhaps in classical, times, He (God) caused his soul to pass into the body of another man.] The connexion of the soul of a human being, after its departure from the body, with the body of another human being, is termed نَسْخٌ; with the body of a beast, مَسْخٌ; with a plant, فَسْخٌ; and with an inanimate and not-increasing body, رَسْخٌ. (Marginal note in a copy of the KT.) [But see 1 (last sentence) in art. فسخ. See also 6.] — — نَسَخَ He transferred a thing from one place to another, it remaining the same: (TA:) he transferred what was in a bee-hive to another [hive or place]. (K.) — — نَسَخَ الكِتَابَ, (S, Msb, K,) aor. نَسَخَ, inf. n. نَسْخٌ; (Msb;) and ↓ انتسخهُ, (S, Msb, K,) and استنسخهُ; (S, K;) are syn., (S,) signifying He copied, or transcribed, the writing, or book, (T, Msb, K,) letter for letter. (T.) — — مَا نَسَخَهُ وَإِنَّمَا مَسَخَهُ [He has not copied it, but only corrupted it by changing the diacritical points and altering the meanings]. (A.) — — ↓ نَسْتَنْسِخُ, in the Kur, xlv. 28, signifies We set down, or register, and preserve: (Jel:) or We command to be transcribed and to be set down, or registered. (T.) 3 نَاْسَخَ see 6. 4 انسخ He (God) made a verse of the Kur-án to be abrogated, annulled, or superseded, by another verse: (Z, MF:) or found it to be so; like أَحْمَدَهُ " he found him, or it, to be praised, or praiseworthy. " (AAF.) In the Kur, ii. 100, Ibn-'Ámir reads مَا نُنْسِخْ for ما نَنْسَخْ. (TA.) [See also 1.] 6 تناسخت الأَشْيَاءُ The things succeeded one another, one taking the place of another. (L.) — — تناسخت القُرُونُ, (A, Msb,) and الأَزْمِنَةُ, (Msb, K,) (tropical:) The times succeeded, one in the place of another; (Msb, K;) one passing away after another. (K.) — — تناسخت الوَرَثَةُ, (tropical:) [The heirs died, one after another, and so cancelled their rights to inheritance]. (A.) تَنَاسُخٌ (S, K) and ↓ مَنَاسُخَةٌ (K) in the case of an inheritance, (S, K,) or with respect to the fixed primary portions of an inheritance assigned by the Kur-án, is The dying of heirs after other heirs while the original inheritance remains undivided. (S, K.) — — تناسخ It became changed from one state to another. (L.) — — تناسخت الأَرْوَاحُ (tropical:) [The souls transmigrated]. (MF.) تَنَاسُخٌ, [The transmigration of the soul from one human body to another, is thus explained;] the connexion of the soul with the body after its separation from another body, without the intervention (تَخَلُّل) of any time between the two connexions, by reason of the essential love subsisting between the soul and the body. (KT; in some copies of which تحلّل is put for تخلّل.) [See also 1.] نُسْخَةٌ A copy, or transcript: (S, L, Msb, K:) so called because it supplies the place of the original: (L:) pl. نُسَخٌ. (Msb.) — — Also, A copy, or an original, from which a transcript is made: (L:) [pl. as above]. نُسَخِيَّةٌ: see نَسِيخَةٌ. بَلْدَةٌ نَسِيخَةٌ, and ↓ نُسَخِيَّةٌ, A distant town, or district, or country. (K.) — — [A transverse or cross wind. See نَيِّحَة in art. نوح.] نَاسِخٌ and ↓ مُنْتَسِخٌ A copier, or transcriber, of a writing or writings, or of a book or books. (L.) — — آيَةٌ نَاسِخَةٌ A verse of the Kur-án that abrogates, annuls, or supersedes, another verse. (S.) [See 1.] [And so,] ↓ آيَةٌ مَنْسُوخَةٌ A verse of the Kur-án that is abrogated, annulled, or superseded, by another verse. (S.) — — [نَاسِخٌ An epithet applied to a particle, (namely, إِنَّ and the like, and مَا and لا,) or a verb, (namely, the abstract كَان and the like, and كَادَ and the like, and ظَنَّ and the like,) which effects a change of the grammatical form, or of the meaning, in a nominal proposition before which it is placed. الحُرُوفُ النَاسِخَةُ لِلْإِبْتِدَاءِ The particles which annul the quality of the inchoative.] التَّنَاسُخِيَّةُ (K) (tropical:) The sect which holds the doctrine of تَنَاسُخُ الأَرْوَاحِ [or the transmigration of souls], and denies the resurrection. (MF.) مَنْسُوخٌ and ↓ مُنْتَسَخٌ A writing, or book, copied, or transcribed. (Msb.) — — مُنْتَسِخٌ: see نَاسِخٌ. مُنْتَسَخٌ: see مَنْسُوخٌ. نسر 1 نَسَرَ, aor. نَسُرَ (S, M, K) and نَسِرَ, (M, K,) inf. n. نَسْرٌ, (S, M, K,) He (a bird, M, K, or a hawk or falcon, S, [or other bird, see نَسْرٌ below,]) plucked flesh (S, M, K) with his beak. (S, TA.) You say also, نَسَرَهُ بِمِنْسَرِهِ, meaning, He (a hawk or falcon [or other bird]) plucked his flesh with his beak. (A.) — [Hence,] نَسَرَهُ (tropical:) He blamed him; found fault with him; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it. (A.) 10 استنسر He (the بَغَاث [or ignoble bird, or most ignoble of birds,] S, M) became a نَسْر [or vulture]: (M:) or became like the نَسْر (S, K) in strength. (K.) Hence the proverb, إِنَّ البَغَاثَ بِأَرْضِنَا يَسْتَنْسِرُ [Verily the most ignoble bird, or most ignoble birds, in our land becomes like the vulture, or become like vultures]: (S, M:) meaning, the weak among us becomes strong. (S.) See also art. بغث. نَسْرٌ (S, M, Msb, K, &c.) and sometimes ↓ نِسْرٌ [agreeably with the modern general pronunciation] and ↓ نُسْرٌ, (Sheykh-el-Islám Zekereeyà, in his Comm. on the Expos. of Bd,) but this is very strange, (MF,) [The vulture; app. any vulture, whatever be its species or variety, known to the Arabs, except the رَخَم, or aquiline vulture; and said to be applied by some

of the Arabs to the eagle; (see also نُسَارِيَّةٌ;) agreeing with the Hebrew נֶשֶׁר, which is plainly applied to the former bird in Micah, i. 16, and probably in other instances;] a certain bird, (S, M, A, Msb, K,) well known; (A, Msb;) so called because it plucks (يَنْسُِرُ) a thing, and swallows it, (A, and so in some copies of the K,) or, and pulls it out (so in some copies of the K,) or, and chases and captures it; (so in some copies of the K; the various readings being وَيَبْتَلِعُهُ and وَيَقْتَلِعُهُ and وَيَقْتَنِصُهُ;) it is said that it has no مِخْلَب [or talon], but only the ظُفْر [or nail], like that of the domestic cock and hen, and of the crow and the like, and of the رَخَمَة [or aquiline vulture]: (S:) the bird called in Persian كَرْكَسْ, which eats carcases until it is unable to fly, and is said to live a thousand years: (Kzw:) AHn asserts, that the نسر is a bird of the description called عِتَاق; [which is a term applied to birds of prey, and to noble birds, (in a sense wider than that in which this appellation is used in English falconry,) and especially to eagles;] but [ISd says] I know not how that is: (M:) pl. (of pauc., S) أَنْسُرٌ and (of mult., S) نُسُورٌ. (S, M, Msb, K.) — — النَّسْرُ الوَاقِعُ (assumed tropical:) [The Falling, or Alighting, Vulture,] and النَّسْرُ الطَّائِرُ (assumed tropical:) [The Flying Vulture,] are two stars or asterisms, (S, * M, A, Msb, K,) well-known, (M,) which together are called النَّسْرَانِ [the Two Vultures], (M, A,) and each of which alone is called النَّسْرُ (M, Msb, K) and نَسْرٌ; (M;) being likened to the bird so named: (M:) the former is the bright star [a] in the constellation الشَّلْيَاقُ [or Lyra] likened by the Arabs to a vulture (نسر) that has contracted its wings to itself, as though it had alighted upon something: and the latter consists of the three well-known stars [a and b and g] in the constellation العُقَابُ [or Aquila]: (Kzw:) [The former rose heliacally, about the epoch of the Flight, in central Arabia, on the 25th of November, O. S., with the Eighteenth Mansion of the Moon, which is a of Scorpio; and the latter, on the 28th of December, O. S.: and both set, together, anti-heliacally, at that period and in that part, on the 24th of July, O. S. See نَوْءٌ, and دَبُورٌ.] — نَسْرٌ (S, M, Msb) and النَّسْرُ, (S, M, K,) the latter occurring in a verse cited in art. عز, (S,) A certain idol, (S, M, Msb, K,) belonging to Dhu-l-Kelaa, (S, Msb, K,) in the land of Himyer, (S, K,) as يَغُوثُ did to Medhhij, and يَعُوقُ to Hemdán, of the idols of the people of Noah, (S,) all of which are mentioned in the Kur, lxxii. 22 and 23: (S, M:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like وَدٌّ and سُوَاعٌ and يَغُوثُ, and يَعُوقُ, mentioned therewith in the Kur, ubi supra. (Bd.) — Also, نَسْرٌ [The frog, or frush, of the hoof of a horse or ass or mule; thus called in the present day;] a portion of tough flesh, [or rather a horny substance,] in the بطْن [or sole] of the solid hoof, as though it were a datestone, [which it resembles in substance,] or a pebble: (S:) or the flesh of the solid hoof, which the poets liken to date-stones: (T:) or a portion of flesh, (K,) or of hard flesh, (M,) in the بَاطِن [or sole, or inner part,] of the solid hoof, (M, K, TA,) as though it were a pebble, or a date-stone, (TA:) or what rises in the باطن of the hoof of the horse, from, or of, the upper part thereof: (M, K:) or the باطن itself of the solid hoof: (M:) pl. نُسُورٌ, (M, K,) which Aboo-Sa'eed explains as signifying the prominences in the بَطْن [or sole] of the solid hoof, which are likened to date-stones because of their hardness, and which do not touch the ground. (TA.) Hence the saying, حَافِرٌ صُلْبُ النُّسُورِ [A solid hoof hard in the frog: the sing. and pl. being used indiscriminately]. (TA.) نُسْرٌ: see نَسْرٌ, first signification. نِسْرٌ: see نَسْرٌ, first signification. نِسْرِينٌ [The wild rose, dog-rose, eglantine, or sweet brier: so in the present day: and, accord. to Spreng., Hist. Rei Herb., cited by Freytag, the jonquil:] a well-known rose; (K;) a well-known sweet-smelling flower; (Msb;) a species of sweetsmelling flower; (M;) a Persian word, (M, Msb,) arabicized: (Msb:) of the measure فِعْلِيل; and, if so, the [final] ن is radical: or of the measure فِعلِينٌ; and if so, that letter is augmentative: Az says, I know not whether it be Arabic or not. (Msb.) نُسَارِيَّةٌ The eagle; syn. عُقَابٌ: (IAar, K:) likened to the نَسْر. (IAar, TA.) [Hence it appears that, accord. to IAar, the نَسْر is not the eagle.] نَاسُورٌ (also written with ص, S, Msb,) A certain disease that happens in the inner angles of the eyes, (S, Msb, K,) with an incessant defluxion therefrom: (S, TA:) and sometimes it happens also in the part around the anus: and in the gum: (S, Msb:) or it signifies also a certain disease in the part around the anus: and a certain disease in the gum: (K:) and is an arabicized word [from the Persian]: (S, Msb:) نَوَاصِير, pl. of نَاصُورٌ, accord. to certain of the physicians, is a term applied to deep ulcers in the anus, at the extremity of the gut. (Msb, art. نصر.) — — Also, A vein constantly becoming recrudescent, (عِرْقٌ غَبِرٌ,) with an incessant defluxion; (S, K;) corrupt within; whenever its upper part heals, breaking forth again with corruption. (TA.) See also غَرْبٌ. مِنْسَرٌ (S, A, Msb, K) and ↓ مَنْسِرٌ, (Msb, K,) or the former only, (AZ,) The beak of a bird (S, A, Msb, K) of prey; (S, Msb;) or of a hawk or falcon; (A;) that of any other bird being called مِنْقَارٌ. (S, Msb.) — [Hence,] ↓ both words also signify (assumed tropical:) A portion of an army that goes before the main army: (S, K:) [likened to the beak of a bird of prey; as the side bodies are likened to the wings:] and a troop of horse or horsemen in number from thirty to forty: or from forty to fifty: or from forty to sixty: (M, K:) or from a hundred to two hundred: (M, Msb, K:) or a troop of horse or horsemen: (El-Farábee, Msb:) or an army that does not pass by anything without snatching it away. (Msb.) مَنْسِرٌ: see مِنْسَرٌ, throughout. نسط &c. See Supplement نش 1 نَشَّ, aor. ◌َ3نَشِ, (A, TA,) inf. n. نَشِيشٌ (S, A, Mgh, Msb, K) and نَشٌّ, (TA,) It (said of water, S, Mgh, Msb, K, and of other things, S, K, such as wine, and flesh-meat, TA) made a sound in boiling, estuating, or fermenting: (S, Mgh, Msb, K:) and it (anything) made a sound like that of boiling, estuating, or fermenting; or of beginning to do so: and it (water) made a sound in pouring forth. (TA.) You say also, نَشَّتِ القِدْرُ, (TA,) inf. n. نَشِيشٌ; (IDrd, K;) and ↓ نَشْنَشَتْ, (TA,) inf. n. نَشْنَشَةٌ; (IDrd, K;) The cooking-pot made a sound in boiling: (IDrd, K:) or began to boil, and so made a sound. (TA.) And نَشَّ المَاءُ فِى كُوزٍ جَدِيدٍ [The water made a sound in a new earthen mug]: (A:) or نَشَّ الكُوزُ الجَدِيدُ فِى المَآءِ The new [earthen] mug made a sound in the water. (Mgh.) And الدِّرْعُ ↓ نَشْنَشَ The coat of mail made a sound, (K,) or clinking. (Fr.) — — Also, It (wine, A, Mgh, or the beverage called نَبِيذ, TA,) estuated, or fermented: (A, Mgh, TA:) or نَشِيشٌ signifies the beginning to estuate, or ferment, of the first of expressed juice [of grapes or dates &c.]. (TA.) — — نَشَّتِ اللَّحْمَةُ, inf. n. نَشٌّ, The piece of flesh-meat dripped. (Sh, from certain of the Kilábees.) — Also نَشَّ, aor. ◌َ3نَشِ, inf. n. نَشِيشٌ (S, K) and نَشٌّ, (TA,) said of a pool of water left by a torrent, Its water began to sink into the earth: (S, K:) or its water dried up, and sank into the earth. (TA.) It (water upon the surface of the ground) dried up. (TA.) It (a full-grown unripe date) lost its moisture. (TA.) — نَشَّ الدُّهْنَ بالرَّيْحَانِ [aor., app., ◌َ3نَشُ,] He infused the oil, or other ointment, with perfume, by boiling it with sweet-smelling plants until it made a sound in boiling. (TA.) [See also سَلِيخَةٌ.] — نَشَّ الذُّبَابَ [aor., accord. to analogy, ◌َ3نَشُ, but vulgarly, in the present day, ◌َ3نَشِ,] He drove [or whisked] away the flies. (TA.) R. Q. 1 نَشْنَشَ, see 1. in two

places. See also شِنْشِنَةٌ. نَشٌّ The half of an أُوقِيَّة [or ounce]; (S, A, Mgh, Msb, K;) i. e., twenty dirhems; (S, Msb, K;) the اوقيّة being forty dirhems; (S, Msb;) and five dirhems being called نَوَاةٌ: (S:) or the weight of a date-stone (نواة) of gold: or the weight of five dirhems: or the quarter of an اوقيّة: (TA:) and the half of anything; (IAar, Sh, Az, Mgh, Msb;) as, for instance, of a dirhem, and of a cake of bread. (IAar, Sh, Az, Mgh.) نَشْنَاشَةٌ and ↓ أَرْضٌ نَشِيشَةٌ. نَشَّاشَةٌ: see نَشَاشَةٌ. Salt land that produces no herbage. (IDrd, K.) سَبَخَةٌ نَشَّاشَةٌ, (S, A, K,) and ↓ نَشَاشَةٌ, (Az, TA,) A tract of salt land of which the moisture [or, as in a copy of the A, the earth,] does not dry up, nor its pasture, or herbage, grow: (A, K:) or what appears of the water of salt lands, and begins to sink therein, so that it becomes salt. (S.) نَشْنَاشَةٌ: see نَشِيشَةٌ. مَنَشٌّ السَّاحِلِ The part of the shore of a sea or great river from which the water has retired. (A.) مِنَشَّةٌ [A fly-whisk;] a thing with which the flies are driven a way. (TA.) دُهْنٌ مَنْشُوشٌ Oil, or other ointment, infused with perfume, (K, TA,) by boiling it with sweetsmelling plants until it makes a sound in boiling. (TA) [See also سَلِيخَةٌ.] نشأ 1 نَشَأَ, aor. نَشَأَ; and نَشُوَ, aor. نَشُأَ; inf. n. نَشْءٌ and نُشُوْءٌ and نَشَاءٌ and نَشْأَةٌ and نَشَآءَةٌ; He lived; (K;) and (accord. to Sh) he rose, or became elevated, or high. (TA.) — — [It rose.] — — النَّشْأَةُ الأُخْرَى, or النَّشَآءَةُ, [Kur, liii. 48,] The resurrection: [lit., the other life]. (TA.) — — النَّشْأَةُ الآخِرَةُ, or النَّشَآءَةُ, [Kur, xxix. 19, the same: lit., the latter life]. (TA.) [See also نَشْأَةٌ below.] — — نَشَأَ, (S, K,) inf. n. نَشْءٌ and نَشَآءٌ (TA) and نُشُوْءٌ; (S;) He grew up, (K,) and became a youth, or young man. (S, K.) [See نَاشِئٌ.] — — نَشَأْتُ فِى بَنِى فُلَانٍ, (S,) and مَنْشَئِى فى بنى فلان, (TA.) I grew up, and became a young man, among the sons of such a one. (S, TA.) — — نَشَأَ, (S, K,) inf. n. نَشْءٌ and نُشُوْءٌ, (TA,) It (a cloud) rose, (S, K,) and appeared: said of its first begin- ning. (TA.) — — نَشَأَ He arose. (TA.) — — [It became produced; it originated; عَنْ from another thing. See 4.] — — It happened, occurred, or came to pass. (TA.) — — نَشَأَ لَهُ رَأْىٌ [An opinion occurred to him, or arose in his mind]. (S, K, art. بدو.) 2 نُشِّئَ and ↓ أُنْشِئَ are syn., (S, K,) [signifying He was reared, made to grow, or grow up, and to become a young man.] See 4. 4 انشأ He (i. e. God) raised the clouds. (S, K.) — — انشأ عَلَمًا He set up a beacon, or sign of the way, in a desert or highway: (TA:) and so ↓ استنشأ عَلَمًا He set up a beacon, or sign of the way. (A.) — — انشأهُ, inf. n. إِنْشَآءٌ, He (i. e. God) caused him to attain the age of manhood, or nearly that age. (TA.) See 2. — — انشأ and ↓ نشأ [so TA: app. نَشَّأَ:] He (i. e. God) created; produced; originated. (S.) انشأ اللّٰهُ الخَلْقَ God originated the creation. (TA.) — — أَنْشَأْتُهُ I originated it; brought it into being or existence; made it, or produced it, for the first time, it not having been before. (Msb.) — — انشأ He founded or began to build, a house [&c.]. (K.) — — He framed or constructed, a proverb, or phrase. (TA.) — — He composed language [such as an ode or the like]. (TA.) — — He recited poetry, or a خُطْبَة, well. (IAar.) — — He forged a tradition, (S, K,) and attributed it [to the Prophet]. (Lth) — — انشأ, followed by an aor., He began (S, K) to relate, (K,) or say, (TA,) or do. (S.) — انشأ مِنْهُ He went forth from it. (K.) Ex. مِنْ أَيْنَ أَنْشَأْتَ, Whence hast thou come forth? (TA.) — انشأت النَّاقَةُ The she-camel conceived: (K:) of the dial. of Hudheyl. (TA.) — انشأ عَلَيْهِ He came to, advanced to, or approached him or it. (TA.) 5 تنشّأ لِحَاجَتِهِ He rose and went to accomplish his affair, or business. (AA, K.) — — تنشّأ عَادِيًا He arose and went running to accomplish his affair. (AA.) 10 إِسْتَنْشَأَ see 4. — يَسْتَنْشِئُ الرِّيحَ He scents the wind: said of a wolf: (ISk, S:) and استنشأ الأَخْبَارَ He sought, or searched after, news: (K, TA:) in both instances, with and without ء; (S, * L;) being derived from نَشِيتُ الرِّيحَ (S, L) and رَجُلٌ نَشْيَانُ لِلْخَبَرِ: [see also مُسْتَنْشِئَة.] (L.) — إِسْتَنْشَأْتُهُ قَصِيدَةً [I requested him to compose, or, perhaps, to recite an ode, or the like]. (A.) نَشْءٌ and ↓ نَشِيْءٌ Risen clouds: (K:) or the first that rises of them: (S, K:) or their first appearance: (ex. لِهٰذَا السَّحَابِ نَشْءٌ حَسَنٌ These clouds have a good first appearance:) or clouds when they appear like a piece of drapery (مُلَآءَة) spread out. (TA.) — — نَشْءٌ The exhalation, or odour, of wine. (IAar.) [See 10.] — — See نَاشِئٌ. — — Also, The young ones of camels: (Kr, K:) pl. [or rather quasi-pl. n.] نَشَأٌ. (K.) نَشْأَةٌ and ↓ نَشَآءَةٌ A creation; an original production. (Aboo-'Amr Ibn-El-'Ala, S) [See also 1.] — — See نَشِيئَةٌ. نَشَآءَةٌ: see what precedes. نَشِيْءٌ: see نَشْءٌ. نَشِيئَةٌ The first part that is made of a tank, or cistern. (ISk, S, K.) — — بَادِى النَّشِيئَة A tank, or cistern, of which the water is dried up, and the bottom apparent. (S.) — — Also, نشيئة The stone that is placed in the bottom of a tank, or cistern. (A'Obeyd, S, K.) — — The earth that is behind the نَصَائِب, (K,) which are the stones that are set up around the tank, the interstices between which stones are filled up with kneaded clay: (TA:) or it is said to signify what is constructed round the tank; also called أَعْضَادٌ. (TA.) — — نشيئةُ البِئْرِ The earth that is taken forth from the well. (TA.) — — نَشِيئَةٌ What is fresh and green of the plant which is called, when dry, طَرِيفَةٌ. (K, * TA.) — — And (which is nearly as above, L,) The plants نَصِىّ and صِلِّيَان: (L, K:) or accord. to AHn, the plant called نَفِرَة, when it has become a little thick, and high, and is yet fresh and green: (TA:) or, (as he says on another occasion, TA,) what has sprung, or sprouted up, of any plant, and not yet become thick; as also ↓ نَشْأَةٌ. (K.) See نَاشِئٌ, at the end. نَاشِئٌ A young person past the age of puberty: (TA:) or a boy or girl past the age of childhood: (S, K:) or a comely young man: (IAar:) or a youth who has attained the stature of a man: (AHeyth:) a girl, as well as a boy, is called thus; (TA;) and they also say, جَارِيَةٌ نَاشِئَةٌ. (AA.) Pl. نَشْءٌ and نَشَأٌ (S, K [or these two are rather quasi-pl. ns.,] or the ↓ former is an inf. n. used as an epithet, Aboo-Moosa,) and نَاشِئُونَ (AHeyth) and نَواشِئُ: (TA:) or the last is a pl. of ناشئ as applied to a girl. (MF.) Lth says that ↓ نَشْءٌ signifies Young people; or youths; and is used in the sing. also: ex. هُوَ نَشْءُ سَوْءٍ He is a bad youth: and he says that he had never heard ناشئ used as an epithet for a girl. Fr says that the ء of the pl. نَشْءٌ is sometimes suppressed, and they say, in the nom. نَشْو صدْقٍ [Excellent youths]; acc., نَشَا صدق; gen. نَشِى صدق. (TA.) — — نَاشِئٌ Clouds not completely collected together. Hence, it is said, is derived the expression نَشَأَ نَاشِئٌ الصَّبِىُّ; which is therefore tropical. (TA.) — — Whatever happens (and, perhaps, appears TA,) in the night: pl. نَاشِئَةٌ; (K;) a strange form of pl. of a word of the measure فَاعِلٌ: (M, F:) or نَاشِئَةٌ [see Kur, lxxiii. 6,] is an inf. n. (K) in the sense of قِيَامٌ: (TA:) AM says, that ناشئةُ اللَّيْلِ signifies قيام الليل the rising in the night: (TA:) or ناشئة signifies the first part of the night, and of the day: or the first of the hours of the night: (S, K:) or a pious act of the night; i. e., performed in the night: (S:) or every hour of the night in which one rises: (K:) or every hour of the night: (Zj:) or a rising after a sleeping, (K,) in the first part of the night; (TA;) as also ↓ نَشِيئَة. (K.) [مَنْشَأٌ The place of origination of anything, properly and tropically; its source.] مُنْشَأٌ and ↓ مُسْتَنْشَأٌ A beacon, or sign of the way, raised and pointed. (K.) [See the verbs.] — — Also, the former, An elevated hill. — — الجَوَارِى المُنْشَآتُ [Kur, lv. 24,] The ships with elevated sails: (Mujáhid, S, K:) or, accord. to one reading, ↓ المُنْشِئَاتُ, The ships elevating their sails: (TA:) or, advancing and retiring; or coming and going: (Fr:) or, commencing their courses. (TA.) نَاقَةٌ مُنْشِئٌ A she-camel that has conceived: (K:) of the dial. of Hudheyl. (TA.) — — مُسْتَنْشَأٌ: see مُنْشَأٌ. See مُسْتَنْشِئَةٌ, (K,) also without ء, (TA,) A female diviner: (K:) so called because she seeks, or searches after, news: see the verb: or from انشأ " he originated: " (TA:) or مُسْتَنْشِئَةٌ, without tenween, is the proper name of a certain female diviner, (T,) one of the Muwelledehs (مُوَلَّدَات) of Kureysh, in the time of Mohammad. (TA.) نشب 1 نَشِبَ الشَّىْءُ فى الشَّىْءِ, aor. نَشَبَ, inf. n. نُشُوبٌ (S) and نَشَبٌ (K, accord. to TA, &c: in the CK نَشْبٌ:) and نُشْبَةٌ; (K;) and ↓ انتشب (S, K) [and ↓ تنشّب, q. v.]; The thing stuck fast in the thing. (S.) نَشِبَ العَظْمُ فِيهِ The bone stuck

fast in him, or it; (TA;) would not pass through. (K.) — — نَشِبَ, aor. نَشَبَ, inf. n. نَشَبٌ, It became caught, or entangled, فِى شَىْءٍ in a thing; as game in a net, or snare. (Lth.) — — اشْتَرَيْتُ سِمْسِمًا فَنَشِبَ فِيهِ رَجُلٌ [I bought some sesame, and a man seized it, or laid hold upon it, for himself]. (TA.) — — نَشِبَتِ الحَرْبُ بَيْنَهُمْ, (S, A,) inf. n. نُشُوبٌ, (A,) (tropical:) The war, or fight, became intricate and entangled (اشتبكت), between them. (TA.) — — مَا نَشِبْتُ أَفْعَلُ كَذَا (tropical:) I ceased not to do so. (K.) — — مَا نَشِبْتُ أَقُولُهُ like مَا عَلِقْتُ (tropical:) I did not cease saying it. (A.) — — لَمْ يَنْشَبْ أَنْ فَعَلَ كَذَا (tropical:) He did not delay to do so; [he did so without delay]. (A.) — — لَمْ يَنْشَبْ وَرَقَةُ أَنْ مَاتَ (tropical:) Warakah delayed not to die; [died without delay, or immediately;] lit., did not cling to anything else. Occurring in a trad. (IAth.) — — نَشِبَهُ الأَمْرُ The thing was incumbent upon him: syn. لَزِمَهُ. (K.) 2 نشّبوا فِى قَتْلِ عُثْمَانَ [They set about, or commenced, the slaughter of 'Othmán]. (TA, from a trad.) — — نشّب فِى الشَّىْءِ i. q. نشّم: (K:) mentioned by Lh, but as being of weak authority. (TA.) — — See 4. 3 ناشبه الحَرْبَ (assumed tropical:) He waged open war with him; contended with him therein; [app., with pertinacity]. (S.) — — ناشب عَدُوَّهُ, inf. n. مُنَاشَبَةٌ, (tropical:) [He contended with his enemy with pertinacity]. (A.) 4 أَنْشَبْتُهُ فِيهِ, (S, K,) and ↓ نَشَّبْتُهُ, (K,) I made it to stick fast in it, (S,) so that it would not pass through. (K.) — — انشب He (a fowler or the like) had game caught, or entangled, in his snare, or net. (S, K.) — — He (a hawk) fixed his talons into his prey. (TA.) — — انشبتِ الرِّيحُ i. q. انسبت, The wind was violent, and drove along the dust and pebbles. (K.) 5 تنشّب الشَّوْكُ بِالثَّوْبِ The thorns caught in, or to, or laid hold upon, the garment. (Msb, art. علق.) — — تنشّب فِى قَلْبِهِ حُبُّهَا (tropical:) [Love of her took fast hold upon, or became fixed in, his heart]. (A.) — — See 1. 6 تَنَاشَبُوا حَوْلَهُ They drew themselves together, cleaving one to another, around him. (K, * TA.) 8 إِنْتَشَب See 1. — — Also, He collected fire-wood. (K.) — — انتشب طَعَامًا He collected together corn, and made for himself property (نَشَب) thereof. (K.) نَشَبٌ (S, K and ↓ نَشَبَةٌ and ↓ مَنْشَبَةٌ Moveable and immoveable property; syn. مَالٌ and عَقَارٌ: (A'Obeyd, S, Msb:) or the latter only: (Msb:) or fixed property, consisting of animate and inanimate things; [or live stock and land &c.; or land &c. with its live stock;] lit. vocal and mute, نَاطِق and صَامِت: (K:) or نشب is a term mostly applied to immoveable property, such as houses and land; whereas مال is a term mostly applied to moveable property, such as silver and gold coin, &c.: but this latter term is sometimes applied to all that a man possesses; and sometimes especially, or particularly, to camels. (TA.) See also 8. [You say,] لَكُمْ نَسَبٌ وَمَا لَكُمْ نَشَبٌ مَا أَنْتُمْ إِلَّا خَشَبٌ [Ye have (good) lineage; but ye have not fixed property: ye are nothing but logs of wood]. (A, and in a MS. copy of the K: in the CK, with the pron. of the third pers., and with إِنْ in place of the latter ما.) — نَشَبٌ A certain tree, of which bows are made, (K,) one of the trees of the desert. (TA.) كُنْتُ مَرَّةً نُشْبَةً فَصِرْتُ اليَوْمَ عُقْبَةً I was once such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such through weakness. (IAar, K. *) [See also art. عقب.] A proverb. Said by El-Hárith Ibn-Bedr El-Ghudánee. Applied in the case of him who has become abased after having been great or powerful. MF observes, that نشبة as syn. with عَلِقٌ is properly written ↓ نَشَبَةٌ; and that it is altered here to assimilate it to عُقْبَةٌ: but it will be seen that نُشْبَةٌ is explained in the K, in another instance in this art. in a sense suitable to it in this proverb. (TA.) — — نُشْبَةٌ [A holdfast. And hence,] (tropical:) A man who, when he is involved, or engaged, in an affair, can scarcely be extricated, or disengaged, from it; (A, K;) or who is unable to accomplish it: (TA:) one who, when charged with, or accused of, a vice, or fault, or the like, will scarcely forsake it. (L.) [See an explanation of a verse cited voce عُصْبٌ.] — نُشْبَةٌ a proper name of The wolf. (K.) Imperfectly declinable. (TA.) نَشَبَةٌ: see نَشَبٌ, and نُشْبَةٌ. نَشَّابٌ A maker of arrows. (K.) See نَاشِبٌ. نُشَّابٌ coll. gen. n., Arrows: syn. سِهَامٌ, (S,) or نَبْلٌ: (K:) n. un. with ة: (S, K:) pl. نَشَاشِيبُ: (TA:) from نَشِبَ "it stuck fast" in a thing. (Msb.) نَاشِبٌ Sticking fast in a thing. (Msb.) — — Possessing arrows. (S, K.) A word of the same kind as لَابِنٌ and تَامِرٌ: (Msb:) after the manner of a relative noun; having no corresponding verb from which to be formed. (TA.) قَوْمٌ نَاشِبَةٌ [A people, or party, possessing arrows]. (S.) — — Also, قَوْمٌ نَاشِبَةٌ, (TA,) and ↓ نَشَّابَةٌ, (K,) A people shooting, or who shoot, arrows. (K, TA.) — — نَاشِبَةُ المَحَالِ The pulley that sticks fast, or will not run. A poet says, وَتِلْكَ بَنُو عَدِىٍّ قَدْ تَأَلَّوْا فَيَا عَجَبًا لِنَاشِبَةِ المَحَالِ [And those, the sons of 'Adee, fell short of what they should do, or delayed: and I wonder at the pulley that sticks fast, and will not run!] He compares them, in their holding back from aiding them, [see art. الو,] to the pulley that will not run. So explained by IAar, and the L. In the K explained imperfectly. (TA.) مَنْشَبٌ A place whence one cannot extricate himself. Ex. نَشِبَ مَنْشَبَ سَوْءٍ (tropical:) He fell into an evil, or a misfortune, from which he could not deliver, or extricate himself. (A, K.) مَنْشَبٌ [An instrument by which a thing is made to catch, or stick fast: pl. مَنَاشِبُ]. [Hence,] مَنَاشِبُ قُفْلٍ [The catches of a lock]. (A'Obeyd, in TA, voce فَرَاشٌ, q. v.) — — مِنْشَبٌ Tough, or dry, bad, unripe dates; syn. بُسْرُ الحَشْوِ: pl. مَنَاشِبُ. (K.) — — أَتَوْنَا بِحَشْوٍ مِنْشَبٍ يَأْخُذُ بِالْحَلْقِ [They brought us tough, or dry, bad, unripe dates, that choked, or stuck in the throat]. (IAar.) مَنْشَبَةٌ: see نَشَبٌ. مُنَشَّبٌ A garment of the kind called بُرْد figured with the forms of arrows: (K:) or figured with a pattern resembling the notches of arrows. (A.) نشج 1 نَشَجَ, aor. نَشِجَ, inf. n. نَشِيجٌ and نُشُوجٌ, It (water) made a sound [in running] upon the ground. (L.) — — نَشَجَ, aor. نَشِجَ, inf. n. نَشِيجٌ (S, K) and نَشْجٌ, (S,) He sobbed: (L:) he became choked with weeping, without raising, or prolonging, his voice therein: (S, K:) he wept like a child when he is beaten, when his weeping does not find egress, but is reciprocated in his chest: (A'Obeyd:) he became choked with weeping, on an occasion of fright, or fear. (T.) — — نَشَجَ, (K,) or نَشَجَ بِصَوْتِهِ, inf. n. نَشِيجٌ, (S;) (tropical:) He (an ass) made his voice to reciprocate (S, K) in his chest: (S:) he brayed, (A'Obeyd,) on an occasion of fright, or fear. (TA.) — — نَشَجَ (tropical:) It (a cookingpot, and a skin, S, K, and a jar, or earthen pot, S) made a gurgling noise by the motion of its contents, as in boiling. (S, K.) — — نَشَجَ, (aor. نَشِجَ, inf. n. نَشِيجٌ, TA.) He (a singer) made a distinction, or an interval, (فَصَلَ,) between two sounds, and prolonged [the same]. (K.) — — نَشَجَ (assumed tropical:) It (a frog) made a reciprocating croaking. (K.) — — نَشَجَتِ الطَّعْنَةُ (tropical:) The stab made a [gurgling] sound within, on the coming forth of the blood. (TA.) — — نَشَجَ, aor. نَشِجَ, inf. n. نَشِيجٌ, He, or it, uttered, or made, a sound, or noise. (L.) نَشَجٌ A channel in which water flows: pl. أَنْشَاجٌ (S, K.) عَبْرَةٌ نُشُجٌ A weeping that reciprocates in the throat, with sobbing. (L.) نَشِيجٌ The channel of a torrent: pl. أَنْشَاجٌ. (L.) نسح 1 نَشَحَ, aor. نَشَحَ, inf. n. نَشْحٌ and نُشُوحٌ, He drank a little, (L,) less than what would satisfy him: (S, L, K:) or, contr., he drank until he was full: (L, K:) as also ↓ انتشح. (L.) — — نَشَحَ He gave his camel a little water to drink: (L:) he watered horses so as to allay the vehemence of their thirst. (T, L, K.) 8 إِنْتَسَحَ see 1. نَشُوحٌ A little water. (S, K.) Abu-n-Nejm says, describing asses, حَتَّى إِذَا مَا غَيَّبَتْ نَشُوحَا (S, L,) meaning Until, when they had taken into their bellies a little water: or نشوح

signifies a drink less than suffices to satisfy. (L.) نشد 1 نَشَدَ, (S, K, &c.,) aor. نَشُدَ, (S, Msb. &c.,) inf. n. نَشْدٌ (L, Msb, K) and نِشْدَةٌ and نِشْدَانٌ, (S, M, L, K,) or these two are simple substs., (Msb,) He raised his voice in seeking for, or after, a stray-beast, or beast that had been lost; he called out and inquired respecting it; he cried it: (L:) or he sought for, or after, it: (Lh, A'Obeyd, S, M, L, Msb, K:) and [in like manner] ↓ انشد he asked, or desired, to be directed to it. (M, L, K.) — — Also, He made known, or gave information of, a stray-beast, or beast that had been lost; (Lh, A'Obeyd, M, L, Msb K;) and so ↓ انشد: (Lh, S, M, IKtt, L, Msb, K:) thus the latter verb [as well as the former] bears two contr. significations. (M, K.) See also نَاشِدٌ. — — نَشَدَ (assumed tropical:) He sought, sought for or after, or desired, a thing. (L.) — — نَشَدَهُ (assumed tropical:) He asked, begged, or besought, him. (L.) — — نُشِدَ (assumed tropical:) He was asked, begged, or besought. (S, L.) See 6: and 4. — — نَشَدَهُ, (aor. نَشُدَ, L,) inf. n. نِشْدَةٌ [and نَشْدَةٌ (see below)] and نِشْدَانٌ; (L;) and ↓ ناشدهُ, inf. n. مُنَاشَدَةٌ and نِشَادٌ; (M, L, K;) (tropical:) He adjured him. (M, * L, * K.) — — نَشَدَهُ بِاللّٰهِ (tropical:) He adjured him by God; (L, K; *) accord. to most of the grammarians and lexicologists, with a desire of conciliating him. (MF.) — — نَشَدَهُ, (aor. نَشُدَ, T, S,) inf. n. نَشْدٌ, (tropical:) He said to him نَشَدْتُكَ اللّٰهَ, (S, L, K,) which signifies I conjure, beg, or beseech, thee by God; (S, A, Mgh, L, Msb, K;) as though thou remindedst him of God, and he remembered; (S, L;) as also أَنْشُدُكَ اللّٰهَ, and بِاللّٰهِ, (L,) and ↓ نَاشَدْتُكَ اللّٰهَ, (A, Mgh, L,) and بِاللّٰه: (Mgh, L, Msb:) originally, I conjure thee by God, raising my voice: (Et-Towsheeh:) or it signifies I remind thee of God, conjuring; and originally, I beseech of thee by God; the thing for which one conjures being preceded by إِلَّا or what is syn. therewith, [as لَمَّا,] or by an interrogative or imperative or prohibitive: (MF:) or it signifies I remind thee of God, desiring to conciliate thee; as also نَشَدْتُكَ بِاللّٰهِ: (Msb:) or نشدتك اللّٰه, inf. n. نِشْدَةٌ and نَشْدَةٌ and نِشْدَانٌ, signifies I adjure thee by God; as also ↓ أَنْشَدْتُكَ بِاللّٰهِ; (M, L,) or this latter is erroneous: (Mgh, L:) and so signifies نَشْدَكَ اللّٰهَ; (M, L, K;) in which نَشْدَ is said to be originally نَشْدَة, an inf. n. put in the place of the verb, or نشدك اللّٰه is a phrase of unpremeditated formation, like قَعْدَكَ اللّٰهَ and عَمْرَكَ اللّٰهَ; or this phrase, which occurs in a trad., may be incorrectly transmitted, and should perhaps be أَنْشُدُكَ اللّٰهَ: (IAth, L:) or نَشَدَهُ signifies he said to him نَشَدْتُكَ بِاللّٰهِ والرَّحِمِ [I conjure thee, or adjure thee, by God and relationship; &c.]: (Lth, T, L:) I beg, or beseech, thee by God, and by relationship, raising my voice. (L.) — — نَشَدَ He remembered God. (S, L.) — — He knew, or was acquainted with, a person. (L, K.) — — نَشَدَهُ عَهْدَهُ, aor. نَشُدَ, He reminded him of his compact, covenant, engagement, or promise. (Mgh.) 3 ناشدهُ الأَمْرَ, and فِى الأَمْرِ (tropical:) He desired and asked of him the thing. (L.) — — See 1. 4 انشدهُ, and انشد لَهُ, (assumed tropical:) He answered him; gave him his assent, or consent, to that which he asked, begged, or besought. The ا in this case is called أَلِفُ الإِزَالَةِ: as though the verb meant he caused his raising of his voice (نَشِيدَة) to cease. (L.) See also 6: and 1. — — انشد, (inf. n. إِنْشَادٌ, A, Msb,) (tropical:) He recited poetry; (S, * A, L, Msb, * K;) properly, [he chanted it,] with a high voice; (L;) for the reciter [usually] raises his voice in reciting: (A:) he raised it in fame; as also نَشَدَ. (L.) — — أَنْشَدَنِى شِعْرَهُ He recited to me his poetry. (S, * A.) — — انشد (tropical:) [He cited, or quoted, a verse, or verses. (The lexicons, &c., passim.)] — — انشد بِهِمْ (tropical:) He satirized them. (L, K.) — — انشد (assumed tropical:) He gave. (S, L.) See 6. 5 تنشّد الأَخْبَارَ (tropical:) He sought to learn news (A, K) without others knowing the same. (A.) 6 تناشدوا (tropical:) They recited [poetry] one to another. (L, Msb, K.) — — El-Aashà, in the following verse, رَبِّى كَرِيمٌ لَا يُكَدِّرُ نِعْمَةً وَإِذَا تُنُوشِدَ فِى المَهَارِقِ أَنْشَدَا [My lord is generous; he does not sully a favour: and when he is asked, or begged, or besought, in papers, he gives], means, accord. to AO, that En-Noamán Ibn-El-Mundhir, when asked, or begged, or besought, to write grants to poets (جَوَائِز), gave: تنوشد is here for نُشِدَ, meaning سُئِلَ. (S, L.) 10 استنشدهُ الشِّعْرَ (S, A, * L, K; *) (tropical:) He asked or desired him to recite the poetry. (K.) نِشْدَةٌ and ↓ نِشْدَانٌ Search for, or after, a stray-beast. See also 1. (Msb.) Also, A making known, or informing respecting, a stray beast. See also 1. (Msb.) — — نِشْدَةٌ A voice; a cry; a sound. (K.) نِشْدَانٌ: see نِشْدَةٌ. نَشِيدٌ Elevation of the voice: (L, K:) or the voice itself. (L.) — — (tropical:) Poetry recited (S, A, L, Msb, K) by people, one to another; (S, A, L, K:) as also ↓ أُنْشُودَةٌ: (K:) pl. of the former, نَشَائِدُ; (TA;) and of the latter, أَنَاشِيدُ. (A, K.) نَاشِدٌ [act. part. n. of نَشَدَ] in the following verse of Aboo-Du-ád, وَتُصِيخُ أَحْيَانًا كَمَا اسْ تَمَعَ المُضِلُّ لِصَوْتِ نَاشِدْ [And she listens sometimes like as he who has lost a beast gives ear to the voice of a ناشد], signifies a man making known, or giving information of, a stray-best: or, as some say, one seeking for, or after, a stray-beast; for he who has lost a beast desires to find one who, like himself, has lost one, that he may be consoled thereby. (S, M, L.) See art. صوخ. — — نَاشِدُونَ Men who seek after straycamels, and take them, and confine them from their owners. (L.) أُنْشُودَةٌ: see نَشِيدٌ. مُتَنَاشَدٌ (tropical:) Poetry recited by people, one to another. (S, L, K.) نشر 1 نَشَرَ, (S, A, Msb,) aor. نَشُرَ, (S, TA,) inf. n. نَشْرٌ, (S, A, Msb, K,) He spread, spread out, or open, expanded, or unfolded, (S, TA,) a garment or piece of cloth (A, Msb, TA) or the like, (TA,) goods, &c., (S,) and a writing; (A;) contr. of طَوَى; (A, K;) as also ↓ نشّر, inf. n. تَنْشِيرٌ: (K, TA:) [or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects, as is shown by an explanation of its act. part. n., which see below. Hence لَفٌّ وَنَشْرٌ: see art. لف.] — — [He spread out, or, as we say, pricked up, his ears: and hence the saying,] نَشَرَ لِذٰلِكَ الأَمْرِ أُذُنَيْهِ, lit., He spread out his ears at that thing: meaning, (tropical:) he was covetous of that thing, or eager for it. (Har. p. 206.) [See نَاشِرٌ, below.] — — نَشَرَ الخَبَرَ, (S, A, K,) aor. نَشُرَ and نَشِرَ, (S, K,) inf. n. نَشْرٌ, (K,) (tropical:) He spread, or published, the news. (S, A, K.) — — Also نَشَرَ, aor. نَشُرَ, (Msb,) inf. n. نَشْرٌ; (Msb, K;) [and ↓ نَشَّرَ, or this is with teshdeed for the purpose mentioned above;] He scattered, or dispersed, (Msb, K, TA,) [people, &c.; or] sheep or goats, (Msb, TA,) and camels, (TA,) after confining them in the nightly resting-place. (Msb.) — — He sprinkled water. (A.) — — نَشَرَتِ الرِّيحُ The wind blew in a misty or cloudy day [so as to disperse the mist or clouds]. (IAar, K.) — — نَشَرَ عَنْهُ, (A, K,) inf. n. نَشْرٌ; (A;) and ↓ نشّر عَنْهُ, (A, L, TA,) inf. n. تَنْشِيرٌ; (S, A, L, TA;) and in like manner ↓ نَشَّرهُ; (S, TA;) (tropical:) He charmed away from him sickness, (S, * A, L, K, *) and diabolical possession, or madness, (L, K,) by a نُشْرَة, i. e., a charm, or an amulet; (S, A, L, K;) as though he dispersed it from him: (A:) and in like manner ↓ نشّرهُ he wrote for him a نُشْرَة. (S.) El-Kilábee says, فَإِذَا نُشِرَ المَسْفُوعُ كَانَ كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ (tropical:) [And when he who is smitten by the evil eye is charmed by a نُشْرَة, he is as though he were loosed from a bond]: i. e., it [the effect of the eye] departs from him speedily. (S [in two copies of which I find نُشِرَ, as above; but in the TA, ↓ نُشِّرَ.]) And in a trad. it is said, بِقُلْ أَعُوذُ بِرَبِّ النَّاسِ ↓ نَشَّرَهُ (tropical:) He charmed away the effect of enchantment from him [by the words “ Say I seek refuge in the Lord of men: ” the commencement of the last chap. of the Kur-án]. (S.) — نَشَرَ, (El-Hasan, Zj, A, K.) aor. نَشُرَ, (TA,) inf. n. نَشْرٌ and نُشُورٌ; (K, TA;) or ↓ أَنْشَرَ; (I'Ab, Fr, S, A, Mgh, Msb;) or both; (A, K;) (tropical:) He (God, S, A, &c.) raised the dead to life; quickened them; revivified, or revived, them. (Zj, S, A, Mgh, Msb, K, &c.) I'Ab reads [in the Kur, ii. 261,] كَيْفَ نُنْشِرُهَا [How we will raise them to life], and adduces in his favour the words [in the Kur. lxxx. 22,] ↓ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ (tropical:) [Then, when He pleaseth, He raiseth him to life]: El-Hasan reads نَنْشُرُهَا: [and others read نُنْشِزُهَا, with

záy:] but Fr says, that El-Hasan holds it to refer to unfolding and folding, and that the proper way is to use انشر [in this sense,] transitively, and نَشَرَ intransitively. (S, TA.) [See also طَوَى, which has the contr. meaning.] — — Hence, أَنْشَرَ ↓ الرَّضَاعُ العَظْمَ: i. q. أَنْشَزَ, with záy: (Msb:) or (tropical:) The sucking strengthened the bone. (Mgh.) — نَشَرَ, (S, A, Msb, K,) aor. نَشُرَ, (S,) inf. n. نُشُورٌ (S, A, Msb, TA) and نَشْرٌ, (Msb,) agreeably with what Fr says, (S,) signifies (tropical:) He (a dead person) lived after death; came to life again; revived; (S, TA;) or lived; came to life; (A, Msb;) as also ↓ انتشر. (A.) Hence يَوْمُ النُّشُورِ (tropical:) The day of resurrection. (S.) — — نَشَرَ, (TA,) inf. n. نَشْرٌ, (K, TA,) (tropical:) It (herbage, or pasturage,) became green in consequence of rain in the end of summer after it had dried up. (TA.) — — (tropical:) It (a plant) began to grow forth in the ground. (K, * TA.) You say, مَا أَحْسَنَ نَشْرَهَا (tropical:) How good is its first growth! (TA.) — — (assumed tropical:) It (a tree) put forth its leaves. (K.) — — (assumed tropical:) It (foliage) spread. (K.) — — نَشَرَتِ الأَرْضُ, (S, A, K,) aor. نَشُرَ, (TA,) inf. n. نُشُورٌ, (K,) (tropical:) The land being rained upon in the end of summer, its herbage, or pasturage, became green after it had dried up: (S, TA:) or the land, being watered by the rain called الرَّبِيع, put forth its herbage. (A, K.) See نَشْرٌ. — نَشَرَ, (S, A, Msb,) aor. نَشُرَ, (S,) inf. n. نَشْرٌ, (K,) (tropical:) [He sawed wood;] he cut (قَطَعَ, S, or نَحَتَ, K) wood, (S, A, Msb, K,) with a مِنْشَار. (S, A, Msb.) 2 نَشَّرَ see 1, in five places, throughout the former half of the paragraph. 3 ناشرهُ الثِّيَابَ [He spread, or unfolded, with him the garments or pieces of cloth]. (A.) 4 أَنْشَرَ see 1, after the middle of the paragraph. 5 تَنَشَّرَ see 8, in two places. 6 تناشروا الثِّيَابَ [They spread, or unfolded, one with another, the garments, or pieces of cloth]. (A.) 8 انتشر [quasi-pass. of 1,] It spread, expanded, or unfolded; it became spread, expanded, or unfolded; as also ↓ تنشّر: (K:) [or the latter, being quasi-pass. of 2, denotes muchness, &c.] — — انتشرت النَّخْلَةُ The branches of the palm-tree spread forth. (K.) [And انتشرت الأَغْصَانُ The branches spread forth: and the branches straggled.] — — انتشر الخَبَرُ (tropical:) The news spread, or became published, (S, A, K,) فِى النَّاسِ among the people. (A.) — — And انتشرت الرَّائِحَةُ (assumed tropical:) [The odour spread, or diffused itself.] (K in art. فوح; &c.) — — انتشر النَّهَارُ (assumed tropical:) The day became long and extended: (K:) and so one says of other things. (TA.) — — انتشر العَصَبُ (assumed tropical:) The sinews, or tendons, became inflated, or swollen, (K,) by reason of fatigue: (TA:) إِنْتِشَارٌ is a state of inflation, or swelling, in the sinews, or tendons, of a beast, occasioned by fatigue: (S:) AO says, that the sinew, or tendon, which becomes inflated, or swollen, is the عُجَايَة, (S, * TA,) and that what is termed تَحَرُّكُ الشَّظَى is similar to this affection, excepting in its not being so well endured by the horse: by another, or others, it is said, that انتشار of the sinews, or tendons, of a beast, in his fore leg, is a breaking, and consequent displacement, of those sinews. (TA.) — — انتشر ذَكَرُهُ (assumed tropical:) His penis became erect. (TA.) [And hence,] انتشر الرَّجُلُ (tropical:) The man became excited by lust. (S, K.) — — انتشر المَآءُ [In my copy of the A, استنشر, but this I regard as a mistranscription,] The water became sprinkled; as also ↓ تنشّر: (A:) [or the latter signifies it became much sprinkled.] — — انتشروا فى الأَرْضِ They became scattered, or dispersed, or they scattered, or dispersed, themselves, in the land, or earth. (A.) — — انتشرت الغَنَمَ, (Msb, TA,) and الإِبِلُ, (K, TA,) The sheep or goats [and the camels] became scattered, or dispersed, after having been confined in their nightly resting-place: (Msb:) or the sheep or goats (TA) and the camels (K, TA) became scattered, or dispersed, through negligence of their pastor. (K, TA.) — — انتشر الأَمْرُ (assumed tropical:) The state of things, or affairs, became dissolved, broken up, decomposed, disorganized, or unsettled; syn. تَشَتَّتَ. (TA, art. شت.) — See also 1, latter part of the paragraph. — — انتشر also signifies He put himself in motion, and went on a journey. (TA, in art. بسر.) — — انتشر الذِّئْبُ فِى الغَنَمِ The wolf made an incursion among the sheep or goats. (TA in art. شع.) 10 استنشرهُ He demanded, or desired, of him that he should unfold (أَنْ يَنْشُرَ) to him (عَلَيْهِ) [a thing]. (A.) نَشْرٌ used in the sense of an act. part. n.: see ناشِرٌ. — — And in the sense of a pass. or quasi-pass. part. n.: see نَشَرٌ. — — A sweet odour: (S, A, K:) [because it spreads:] or odour in a more general sense; (A, K;) i. e., absolutely, whether sweet or stinking: (A'Obeyd:) or the odour of a woman's mouth, (ADk, A, K,) and of her nose, (ADk, TA,) and of her arm-pits (أَعْطَاف), after sleep. (ADk, A, K.) — (tropical:) Herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer or spring (see below, and see سِمَاكٌ): (S, K:) it is bad for the pasturing animals when it first appears, and men flee from it with their camels &c.; (S, TA;) which it affects with the [disease called] سُهَام when they pasture upon it at its first appearance: [see remarks on a verse cited in art. بيض, voce بَاضَ: and see another verse in art. جرب, voce أَجْرَبُ:] AHn says, that it does not injure animals with the solid hoof; or if it do so, they leave it until it dries, and then its evil quality departs from it: it consists of leguminous plants and of [the herbage termed] عُشْب; or, as some say, of the latter only: (TA:) [an ex. of the word is cited in art. جرب, voce أَجْرَبُ:] or herbage, or pasturage, of which the upper part dries up and the lower part is moist and green: (Lth:) or herbage produced by the rain called الرَّبِيع: (A:) and what has come forth, of plants, or herbage. (TA.) — Life. (K.) نَشَرٌ is of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, (Msb, TA,) syn. with مَنْشُورٌ, like as قَبَضٌ is with مَقْبُوضٌ, (Mgh,) and syn. with مُنْتَشِرٌ, (S, Msb, K,) [therefore signifying Spread, expanded, or unfolded: scattered, or dispersed, &c.: and spreading, or being spread, &c.: being scattered, &c.:] and a thing that one has spread, expanded, or unfolded: &c. (O, voce سَبَلٌ, q. v.) — — You say اِكْتَسَى البَازِى رِيشًا نَشَرًا The hawk, or falcon, became clad in spreading and long feathers. (S, TA.) — — And hence نَشَرٌ is applied to People in a scattered, or dispersed, state, not collected under one head, or chief; (Msb, K;) as also ↓ نَشْرٌ: (K:) and to sheep or goats in a scattered, or dispersed, state, after having been confined in their nightly resting-place: (Msb:) or sheep or goats, and camels, in a scattered, or dispersed, state, through the negligence of their pastor. (TA.) You say, رَأَيْتُ القَوْمَ نَشَرًا I saw the people in a scattered, or dispersed, state. (S.) And جَآءَ القَوْمُ نَشَرًا The people came in a scattered, or dispersed, state. (TA.) — — Hence also, نَشَرُ المَآءِ What is sprinkled, of water, (Mgh, TA,) in the performance of the ablution termed الوُضُوْء. (TA.) It is said in a trad., أَتَمْلِكُ نَشَرَ المَآءِ [Dost thou possess what is sprinkled of water?] (S;) or مَنْ يَمْلِكُ نَشَرَ المَآءِ [Who possesseth what is sprinkled of water?] (Mgh;) [app. meaning, that it is gone and cannot be recovered.] — — And hence, أَللّٰهُمَّ اضْمُمْ نَشَرِى (assumed tropical:) O God, compose what is discomposed, or disorganized, of my affairs: (K, * TA:) a phrase like لُمَّ شَعَثِى. (TA.) 'Áïsheh says, in a trad., describing her father, فَرَدَّ نَشَرَ الإِسْلَامِ عَلَى غَرِّهِ, meaning, (assumed tropical:) And he restored what was discomposed, or disorganized, [lit., what was unfolded,] of El-Islám, to its state in which it was in the time of the Apostle of God, [lit. to its fold, or plait;] alluding to cases of apostacy, and her father's sufficiency to treat

them. (TA.) — See also نَاشِرٌ. نُشْرَةٌ (tropical:) A charm, or an a mulet, (رُقْيَةٌ, S, L, K,) by which a sick person, and one possessed, or mad, is cured; (A, * L, K;) by which the malady is [as it were] dispersed from him. (L.) Mohammad, being asked respecting that which is thus termed, answered, that it is of the work of the devil: and El-Hasan asserted it to be a kind of enchantment. (TA.) نَشُورٌ: see نَاشِرٌ. نُشَارَةٌ (tropical:) [Saw-dust;] what falls from the مِنْشَار [or saw]; (S;) what falls in نَشْر [or sawing]. (K.) نَاشِرٌ act. part. n. of نَشَرَ. — كَانَ يُكَبِّرُ نَاشِرَ الأَصَابِعِ — He (Mohammad) used to say أَللّٰهُ أَكْبَرْ spreading, or unfolding, his fingers: said to mean not making his hand a clenched fist. (Mgh.) — — جَآءَ نَاشِرًا أُذُنَيْهِ [He came spreading, or, as we say, pricking up, his ears: meaning,] (tropical:) he came in a state of covetousness, or eagerness. (IAar, L.) [In a copy of the A, طَائِعًا is erroneously put for طَامِعًا.] — — وَالنَّاشِرَاتِ نَشْرًا, in the Kur., [lxxvii. 3,] signifies And the angels, (TA,) or the winds, (Jel,) that do scatter the rain: (Jel, TA:) or the winds that do bring rain. (TA.) And ↓ رِيَاحٌ نَشُورٌ, of which the pl. is نُشُرٌ, signifies Wind that spreads [the clouds], or scatters [the rain]; (S; and Bd, vii. 55;) نَشُورٌ being syn. with نَاشِرٌ: (Bd:) or it signifies in a scattered state. (Jel, vii. 55.) [In the Kur, ubi supra,] يُرْسِلُ الرِّيَاحَ نُشُرًا بَيْنَ يَدَىْ رَحْمَتِهِ, and نُشْرًا, and ↓ نَشْرًا, and ↓ نَشَرًا, [Sendeth the winds, &c.,] (K, * TA,) all these being various readings, (TA,) نُشُرًا is pl. of نَشُورٌ, (Bd, K,) in the sense of نَاشِرٌ; (Bd;) or the meaning is, in a state of dispersion before the rain; (Jel;) and نُشْرًا is a contraction; (Bd, K;) and the third reading means (tropical:) quickening, or making to live, by spreading the clouds wherein is the rain, (K,) which is the life of everything, (TA,) ↓ نَشْرًا being an inf. n. used as a denotative of state, in the sense of نَاشِرَاتٍ, or as an absolute objective complement [of يرسل], for إِرْسَالٌ and نَشْرٌ are nearly alike; (Bd;) and the fourth is extr., (IJ, K,) and is said to mean ↓ مُنْشَرَةً [which is virtually the same as the third]: [Zj, K:) another reading is بُشْرًا, pl. of بَشِيرَةٌ, (TA,) or of بَشُورٌ; (TA, in art. بشر;) or بُشُرًا, (Bd, Jel,) a contraction of بُشُرًا, (Bd,) pl. of بَشِيرٌ. (Bd, Jel.) — أَرْضٌ نَاشِرَةٌ (tropical:) Land having herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer: (S:) or having herbage produced by the rain called الرَّبِيع. (A.) See نَشْرٌ. المَنْشَرُ (tropical:) The place of resurrection. (TA.) صُحُفٌ مُنَشَّرَةٌ [Scattered, or much scattered, writings or the like] is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects. (S, TA.) مِنْشَارٌ (tropical:) [A saw;] a certain instrument for cutting wood. (S, Msb, K.) — — Also, [but less commonly], A wooden implement with prongs, [lit., fingers,] with which wheat and the like are winnowed. (K.) مَنْشُورٌ What is not sealed, [here meaning not closed with a seal,] of the writings of the Sultán [or of a viceroy]; (K;) i. e., what is now commonly known by the name of فَرْمَان: pl. مَنَاشِيرُ. (TA.) — — (assumed tropical:) A man whose state of affairs is disorganised, or disordered. (K.) نشز 1 نَشَزَ, aor. نَشُزَ and نَشِزَ, (S, Msb, K,) inf. n. نَشْزٌ, (S, K,) or نُشُوزٌ, (Msb,) He rose, or raised himself, (S, A, Msb, K,) فِى المَكَانِ in the place, (S,) and فِى مَجْلِسِهِ in his sitting-place, (TA,) and عَنْ مَكَانِهِ, (A,) or مِنْ مَكَانِهِ, (Msb,) from his place: (A, Msb:) or he rose a little in his sittingplace: (TA:) or he stood up after sitting. (TA.) Both forms of the aor. occur, accord. to different readings, (the former being the reading of the people of El-Hijáz, and the latter that of others, Fr, TA,) in the Kur, [lviii. 12,] وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا, (Msb, TA,) meaning, accord. to Aboo-Is-hák, And when it is said, Rise ye and stand up, then do ye rise and stand up. (TA.) Accord. to IKtt, نَشَزَ القَوْمُ فِى مَجْلِسِهِمْ signifies The people drew themselves together [in their sitting-place to make room] for those sitting with them: and also they rose from their sitting-place, and stood up. (TA.) You say also, نَشَزَ بِالقَوْمِ فِى الخُصُومَةِ, inf. n. نُشُوزٌ, He rose with the people for the purpose of contention, altercation, or litigation. (TA.) — — He, or it, overtopped, or overlooked, an elevated piece of ground, and appeared. (TA.) — — [It rose; rose from its place; was, or became, high or elevated, protuberant or prominent; it protruded.] — — نَشَزَتْ نَفْسُهُ (tropical:) His soul, or spirit, or stomach, heaved, (A, K,) by reason of fright. (A, TA.) — Hence, from نَشَزَ in the first of the senses explained above, (Msb,) or from نَشْزٌ, signifying “ high, or elevated, ground,” (Aboo-Is-hák, TA,) نَشَزَتِ المَرْأَةُ, (S, K,) or نَشَزَتْ عَلَى زَوْجِهَا, (A, Mgh, TA,) or مِنْ زَوْجِهَا, (Msb,) and بِزَوْجِهَا, (TA,) aor. ?? and نَشِزَ, inf. n. نُشُوزٌ, (S, Msb, K,) (tropical:) The woman, or wife, was, or became, disobedient to her husband, (S, Mgh, Msb, K,) and exalted herself against him, (TA,) and resisted him, or withstood him, (Msb,) and hated him, (S, Mgh, K,) and deserted him: (TA:) or she disliked him, or hated him, (Zj, Mgh, TA,) and was an evil companion to him. (Zj, TA.) And نَشَزَ بَعْلُهَا عَلَيْهَا, (S, A, K,) or مِنْهَا, aor. نَشُزَ and نَشِزَ, (Msb,) inf. n. نُشُوزٌ, (TA,) (tropical:) Her husband treated her injuriously, and was unkind to her, or estranged himself from her: (S, K:) or forsook her, and was unkind to her, or estranged himself from her: (Msb:) or disliked her, or hated her, (Zj, Mgh, TA,) and was an evil companion to her. (Zj, TA.) 4 انشزهُ He raised it, (A, Msb, K,) namely, a place, (Msb,) or a thing, (K,) from its place. (A, K.) — — [Hence,] انشز عِظَامَ المَيِّتِ He [God] raised the bones of the dead to their places, and set them, or put them together, one upon another. (S, K.) So in the Kur, [ii. 261,] وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا [And look thou at the bones (of thine ass), how we raise them to their places, &c., then we clothe them with flesh], accord. to the reading of Zeyd Ibn-Thábit; (Fr, S, * TA;) but the Koofees read [نُنْشِرُهَا] with rá: the former reading, however, accord. to Th, is preferred. (TA.) [See art. نشر.] — — Hence also, انشر الرَّضَاعُ العَظْمَ (tropical:) The sucking of the breast increased, or augmented, the bone: as also انشرهُ, with rá. (Msb.) نَشْزٌ and ↓ نَشَزٌ A high, or an elevated, place; (S, A, Mgh, K;) as also ↓ نَشَازٌ: (S, K:) or high, or elevated, ground: (Zj, TA:) or high, or elevated, and hard, ground: (M, TA:) or what rises from a valley to the [adjacent] ground, and is not rugged: (TA:) pl. (of the first, S, Msb) نُشُوزٌ, (S, Mgh, Msb, K,) and (of the second, S, TA, or of the first, Msb) نِشَازٌ, (S, Msb, K,) and (of the second, S, Msb,) أَنْشَازٌ. (S, Mgh, Msb, K.) You say, قَعَدَ عَلَى نَشْزٍ مِنَ الأَرْضِ, and نَشَزٍ, [He sat upon a high piece of ground.] (Msb.) And أُقْعُدْ على ذٰلِكَ النَّشَازِ Sit thou upon that high place. (S.) نَشَزٌ: see نَشْزٌ. نَشَازٌ: see نَشْزٌ. نَاشِزٌ Rising; or rising from its place; high, or elevated; protuberant, or prominent; protruding. (K, * TA.) You say, قَلْبٌ نَاشِزٌ A heart rising from its place by reason of fright. (K, TA.) And تَلٌّ نَاشِزٌ A high, or an elevated, mound, or hill: pl. [reg. of نَاشِزَةٌ and irreg. of نَاشِزٌ] نَوَاشِزُ. (TA.) And رَكَبٌ نَاشِزٌ A protuberant, high, pubes, or mons Veneris. (TA.) And لَحْمَةٌ نَاشِزَةٌ A piece of flesh elevated, or protuberant, upon the body. (TA.) And عِرْقٌ نَاشِزٌ A vein constantly swollen and pulsating (A, K *) in consequence of disease (K, TA) or from some other cause. (TA.) And رَجُلٌ نَاشِزُ الجَبْهَةِ A man having a high, or prominent, forehead. (TA.) And إِمْرَأَةٌ نَاشِزَةُ القُصَيْرَى A woman large in the sides, having the قصيرى [or lowest of the ribs] with the flesh upon it, prominent. (IAar, TA.) — Also, (A, TA,) or نَاشِزَةٌ, (Mgh,) [but the former is the more common,] (tropical:) A woman disobedient to her husband, (Mgh, TA,) and exalting herself against him, (TA,) and hating him, (Mgh, TA,) and deserting him. (TA.) See 1. [The former epithet is also applied in like manner to a husband.] نشط 1 نَشِطَ, aor. نَشَطَ, inf. n. نَشَاطٌ (S, Msb, K) and مَنْشَطٌ, (TA,) He (a man, S, TA, and a beast of carriage, TA,) was, or became, brisk, lively, sprightly, frisky, active, agile, prompt, and quick; syn. خَفَّ, (Msb, TA,) and أَسْرَعَ; (Msb;) contr. of كَسِلَ; (TA;) or pleased, cheerful, happy, or willing; to do work, &c.; (Lth, K;) or by reason of his work; (Msb;) as also ↓ تنشّط, (S, * K,) لِأَمْرِ كَذَا

[to do, or on account of, such a thing, or such an affair]. (S, TA.) You say also, نَشِطَ إِلَيْهِ [He betook himself to him, or it, with briskness, liveliness, sprightliness, or the like]. (TA.) — — [Hence, app.,] نَشِطَتِ الدَّابَّةُ The beast of carriage became fat. (K.) — نَشَطَ, aor. نَشِطَ, inf. n. نَشْطٌ, (S, K, TA,) He went forth from a place: (K:) he passed, or crossed, from one country or the like to another: (TA:) said, for instance, of a wild bull: (AO, IDrd, S, K:) and in like manner, a star, [meaning a planet,] from one sign of the zodiac to another. (S, K.) And نَشَطَتِ الإِبِلُ, aor. نَشِطَ, inf. n. نَشْطٌ, The camels went, either in a right direction or otherwise. (TA.) — — [Hence,] الهُمُومُ تَنْشِطُ بِصَاحِبِهَا (S, TA) (assumed tropical:) Griefs, or disquietudes of mind, lead forth him who has them [from place to place]. (TA.) Himyán Ibn- Koháfeh says, أَمْسَتْ هُمُومِى تَنْشِطُ تنشط بى meaning] المَنَاشِطَا أَلشَّأْمُ بِى طَوْرًا وَطَوْرًا وَاسِطَا الى المناشط, i. e., (assumed tropical:) My griefs, or disquietudes of mind, became such as to lead me forth to the places to which one goes forth, to Syria at one time, and at one time to Wásit]. (S.) You say also of a road, يَنْشِطُ مِنَ الطَّرِيقِ الأَعْظَمِ (tropical:) It goes forth from the main road, to the right, and to the left. (Lth, K. *) And نَشط بِهِمْ طَرِيقٌ فَأَخَذُوهُ (tropical:) [A road led them forth, and they took it]. (TA.) — نَشَطَ الدَّلْوَ, (S, K,) aor. نَشِطَ (K, * TA) and نَشُطَ, (TA,) [inf. n. نَشْطٌ,] He pulled out the bucket, (S, K,) or pulled it up, (TA,) from the well, (S, TA,) without a pulley. (S, K.) — — And hence, المَلَائِكَةُ تَنْشِطُ الأَرْوَاحَ (assumed tropical:) The angels draw forth the souls like as the bucket is drawn forth from the well: (Zj:) and تَنْشِطُ نَفْسَ المُؤْمِنِ بِقَبْضِهَا (Fr, L, K [in the CK [تَقْبِضُها]) which means, (K,) accord. to Ibn-'Aráfeh, (TA,) (assumed tropical:) they loose the soul of the believer gently. (K, TA.) — — [Hence also,] one says of a she-camel, [likening the motion of her fore legs to that of the arms of a man pulling up a bucket from a well without a pulley,] حَسُنَ مَا نَشَطَتِ السَّيْرَ, meaning (assumed tropical:) Good was her wide stretching out of her fore legs (As, S, TA) in her going along. (TA.) — نَشَطَ الحَبْلَ, (S, Msb, K,) aor. نَشُطَ, (K, and so in a copy of the S,) or نَشِطَ, (Msb, and so in a copy of the S,) inf. n. نَشْطٌ, (S, Msb,) He tied the cord, or rope so as to form a knot; (K, TA;) as also ↓ نَشَّطهُ, (K,) inf. n. تَنْشِيطٌ: (TA:) or he tied it in a knot such as is termed أُنْشُوطَةٌ; (AZ, S, Msb;) as also ↓ the latter verb: (Ham, p. 742:) and نَشَطَ العُقْدَةَ he tied the knot so as to form what is thus termed: (Mgh:) and نَشَطَ الأُنْشُوطَةَ he tied the knot thus termed. (TA.) [See also 4.] — نَشَطَ, and نُشِطَ مِنْ عِقَالٍ: see 4. 2 نشّطهُ, inf. n. تَنْشِيطٌ , He, or it, rendered him نَشِيط [i. e. brisk, lively, sprightly, frisky, &c.]; (K;) as also ↓ انشطهُ. (Yaakoob, K.) — See also 1, last sentence but one, in two places; and see 4. 4 انشط, said of a man, (K, * TA,) or of a company of men, (S,) His, or their, beasts, (S, K,) or family, (K,) were, or became, in a state of نَشَاط [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1]. (S, K.) — As a trans. v.: see 2. — — [Hence, app.,] It (herbage) rendered a beast fat. (S, TA.) — He loosed, untied, or undid, (S, Mgh, Msb, K,) a cord, or rope, (S, K,) or a knot such as is termed أُنْشُوطَةٌ; (Mgh, Msb,) as also ↓ انتشط; and ↓ نَشَطَ; (Mgh;) and in like manner, the bond termed عِقَال; (Msb;) and so, perhaps, ↓ نشّط: (Ham, p. 165:) he pulled a cord, or rope, until, or so that, it became loosed, untied, or undone; (TA;) as also ↓ انتشط: (S, K, TA,) he caused the عِقَال to become loosed, untied, or undone, by pulling its انشوطة: (K, * TA:) he loosed, untied, or undid, a knot by a single pull. (TA.) You say also, انشط البَعِيرَ He loosed, untied, or undid, the انشوطة [of the عِقَال] of the camel. (TA.) And انشط البَعِيرَ مِنْ عِقَالِهِ He loosed the camel from his عِقَال. (Msb.) [And hence the saying,] كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ As though he were loosed [from a bond such as is called عِقَال]: (S, * Mgh, TA:) a proverb, relating to an event's happening quickly; (Mgh;) or said of him who commences any work quickly; and of the sick when he recovers; and of a person who has swooned when he revives; and of a person sent to execute an affair, hastening his determination respecting it: (TA:) it is often related in a different manner, كانّما نُشِطَ من عقال; but this is not correct. (IAth, TA.) [But see above, in this paragraph; and see 1, where a similar meaning is assigned to the unaugmented verb.] — He bound, or tied, him, or it, firmly, fastly, or strongly: so in the copies of the K; so that, if this be correct, the verb has two contr. significations. (TA.) — See also 8. 5 تَنَشَّطَ see 1, first sentence. — — تنشّطت فِى سَيْرِهَا She (a camel) hastened, or was quick, in her going, or pace. (S, K.) — تنشّط المَفَازَةَ (tropical:) He passed through, or over, the desert, (K, TA,) with swiftness, and with briskness, liveliness, sprightliness, or activity. (TA.) And تنشّطهُ (assumed tropical:) He traversed it quickly, or swiftly. (IB, in TA, voce هِرْجَابٌ.) And تنشّطت الأَرْضَ (assumed tropical:) She (a camel) traversed, or crossed, the land, like the نَاشِط in her quickness, or her aim, with briskness, liveliness, or sprightliness. (TA.) 8 انتشط It (a cord, or rope,) became loosed, untied, or undone. (Har, p. 361.) — — (assumed tropical:) He (a man) became loosed from the tie of silence, (Har, p. 360.; Mgh,) and from that of impotence. (Mgh [in which a doubt is expressed as to its being of classical authority].) — As a trans. v.: see 4, in two places. — — He pulled, or drew, a thing. (TA.) — — He seized a thing, took it hastily, or snatched it unawares: a meaning wrongly assigned in the K to ↓ انشط. (TA.) You say also, انتشط المَالُ المَرْعَى, (Sh, K,) and الكَلَأَ, (Sh,) The camels, or sheep or goats, pulled up, or out, the herbage, with the teeth. (Sh, K.) — — He scaled a fish; (K;) as though meaning he pulled off the scales thereof. (TA.) نُشُطٌ [app. a pl. of ↓ نَاشِطٌ] Persons untwisting cords, or ropes, in the time of undoing them for the purpose of their being twisted or plaited a second time. (IAar, K.) نَشْطَةٌ الشُّفْعَةُ as used in the following saying, (Mgh,) كَنَشْطَةِ العِقَالِ The right termed شفعة is like the loosing of the bond called عقال, in respect of the speediness with which it becomes of no effect, (Mgh, Msb,) by delay, (Msb,) is of the measure فَعْلَةٌ from أَنْشَطَ, or from نَشَطَ in the sense of انشط; or the meaning is, like the tying of the عقال; i. e., it is of short duration; but the former explanation is the more apparently right. (Mgh.) بِئْرٌ نَشُوطٌ A well from which the bucket does not come forth until it is much pulled, (As, S, TA,) by reason of the distance of its bottom; (TA;) contr. of بِئْرٌ أَنْشَاطٌ. (K.) نَشِيطٌ (S, Msb, K) Brisk, lively, sprightly, active, agile, prompt, and quick; (Msb;) or pleased, cheerful, happy, or willing; to do work &c.; as also ↓ نَاشِطٌ; (K;) [see نَشِطَ;] applied to a man; (S, TA;) and to a beast of carriage; fem. with ة: (TA:) pl. نِشَاطٌ (Har, p. 591) [and نَشَاطَى]. — — A man (TA) whose family, or beasts, are in a state of نَشَاط [i. e. briskness, liveliness, sprightliness, &c.: see 1]; as also ↓ مُنْشِطٌ. (K, TA.) نَاشِطٌ: see نَشِيطٌ. — — In a verse of Et-Tirimmáh, [see استطرب,] نَاشِطًا is used for شَوْقًا نَازِعًا [By reason of yearning, or longing, desire]. (K, in art. دد.) — A wild bull going forth from land to land, (S, K,) or from country to country. (TA.) — — Hence, (S,) النَّاشِطَاتُ, as used in the Kur, lxxix. 2, meaning The stars [or planets] going forth from one sign of the zodiac to another: (S, K:) or it means the stars that rise, then set: (A'Obeyd, TA:) or the angels that draw forth the souls like as the bucket is drawn forth from the well: (Zj, TA:) or the angels that loose the soul of the believer gently: (Fr, * Ibn-'Arafeh, K:) or the believing souls that are brisk, lively, sprightly, or active, at death: (K, * TA:) or, as some say, [too fancifully,] the angels

that ratify events; from نَشَطَ العُقْدَةَ, q. v.; and as this signifies the tying of a knot which is easily undone, the thing's easiness to them is thus notified. (TA.) — — (tropical:) A road going forth from the main road, to the right, and to the left: (Lth, K *:) pl. نَوَاشِطُ: (TA:) which latter word is applied in like manner to water-courses (K, TA) going forth from the main water-course to the right and left. (TA.) — See also نُشُطٌ. بِئْرٌ أَنْشَاطٌ, (K, and so in a copy of the S, as on the authority of As, but in another copy of the S the ا is without any vowel,) and بِئْرٌ إِنْشَاطٌ, (K, and, accord. to the TA, on the authority of As, and mentioned by IB on the authority of A'Obeyd,) A well of little depth, from which the bucket comes forth by means of a single pull: (As, S, K:) the latter may be defended on the ground of considering إِنْشَاطٌ as originally an inf. n., of أَنْشَطَ signifying " he loosed, untied, or undid," a knot " by a single pull. " (TA.) أُنْشُوطَةٌ [A knot tied with a bow, or with a double bow, so as to form a kind of slip-knot; whence, in modern vulgar Arabic, عُقْدَة وَشُنَيْطَة, applied to such a tie; and شُنَيْطَة, applied to a simple slip-knot;] a knot, or tie, which easily becomes undone, or untied, like that of the running band of a pair of drawers; (S, Mgh, K;) a knot, or tie, which becomes undone when one of its two ends is pulled. (Msb, TA.) You say, مَا عِقَالُكَ بِأُنْشُوطَةٍ, meaning (assumed tropical:) Thy love, or affection, is not weak, or frail. (S.) مَنْشَطٌ A thing on account of which, or to do which, one is brisk, lively, sprightly, or active; or pleased, cheerful, or happy; and which one likes, or prefers, to do: opposed to مَكْرَهٌ. (TA.) [مَنْشِطٌ A place to which one goes forth: pl. مَنَاشِطُ. See an ex. of the pl., voce نَشَطَ.] مُنْشِطٌ: see نَشِيطٌ. مِنْشَطٌ Having much نَشَاط [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1]. (TA.) نشع, &c See Supplement نص 1 نَصَّ الشَّىْءَ, (S,) aor. نَصُ3َ, (Mgh,) inf. n. نَصٌّ, (Mgh, TA,) He raised the thing; syn. رَفَعَهُ [which is here to be understood, like the English equivalent by which I have rendered it, in several senses, as the sequel will show]. (S, Mgh, TA.) This is the primary signification: (TA:) or, accord. to As, it is from نَصَّ النَّاقَةَ, q. v. infra. (S.) You say, نَصَّ العَرُوسَ, (M, K,) or نَصَّتْهَا, (A, Mgh,) or نَصَّها النِّسَاءُ, (Msb,) aor. as above, (A, Mgh,) and so the inf. n., (Msb,) He, or she, or the women, raised, (A, Msb,) or seated, (K,) or raised and seated, (Mgh,) or showed, or displayed, (M,) the bride upon the مِنَصَّة, (M, A, Msb, K,) or upon the مَنَصَّة. (Mgh.) And نَصَّتِ الظَّبْيَةُ جِيدَهَا The doe-antelope raised, or elevated, her neck. (M, TA.) And نُصَّ فُلَانٌ سَيِّدًا (tropical:) Such a one was set up as a lord, or chief. (A, TA.) And نَصَّ المَتَاعَ, (M, K,) inf. n. as above, (M,) He put the furniture, or goods, or utensils, one upon another. (M, K.) Hence, (TA,) نَصَّ الحَدِيثَ, (M, Msb, TA,) or نَصَّهُ إِلَى صَاحِبِهِ, (A,) aor. and inf. n. as above, (M, Msb, TA,) (tropical:) He traced up, or ascribed, or attributed, the tradition to the author thereof, resting it on his authority, by mentioning him, or mentioning, uninterruptedly, in ascending order, the persons by whom it had been handed down, up to the author; or mentioning the person who had related it to him from the author, if only one person intervened; syn. رَفَعَهُ; (M, TA;) [i. e.] رَفَعَهُ إِلَى مَنْ قَالَهُ: (Msb:) IAar says, (TA,) النَّصُّ signifies الإِسْنَادُ إِلَى الرَّئِيسِ الأَكْبَرِ (tropical:) [the tracing up, or ascribing, or attributing, a tradition, in the manner explained above, to the greatest person of authority, here meaning Mohammad, or the author of the tradition]; (K, TA;) [i. e.] نَصُّ الحَدِيثِ signifies إِسْنَادُهُ وَرَفْعُهُ إِلَى الرَّئِيسِ الأَكْبَرِ. (Mgh.) You also say, نَصَّ الحَدِيثَ إِلَيْهِ, (K,) or إِلَى فُلَانٍ, (S,) (tropical:) He ascribed, or attributed, or traced up, the tradition to him, or to such a one, in the manner explained above; syn. رَفَعَهُ. (S, K.) See also أَنَصَّ. — — نَصَّ الشَّىْءَ (assumed tropical:) He made the thing apparent, manifest, plain, or evident; he showed it, exhibited it, manifested it, evinced it, discovered it, or revealed it. (M, * K.) [The verb seems to be thus used because a thing is rendered conspicuous by being raised. See نَصَّ العَرُوسَ, above.] — — [Hence, نَصَّ عَلَى شَىْءٍ مَا, aor. and inf. n. as above, (tropical:) He, or it, (generally said of a passage in the Kur. or a trad.,) made a statement, or a plain, explicit, unequivocal declaration, respecting some, or any, particular thing, not capable of application to any other thing: and he mentioned something, or anything, particularly, or specially; he particularized, or specified it by words; very frequently used in these senses: and such we are to understand from the saying] النَّصُّ also signifies التَّوْقِيفُ وَالتَّعْيِينُ عَلَى شَىْءٍ مَا: (K:) [for which I would rather read النَّصَّ عَلَى شَىْءٍ مَا also signifies التَّوْقِيفُ وَالتَّعْيِينُ: adding the observation that التوقيف as syn. with النصّ is restricted in art. وقف in the K to a special relation to the law: and that النَّصُّ عَلَى الشَّىْءِ is often found explained as signifying تَعْيِينُهُ; as, for instance, in p. 377 of Har.:] these significations of النَّصُّ are tropical, from that word as denoting " elevation " and " appearance. " (TA.) See also نَصٌّ below. — — [From نَصَّهُ signifying " he raised it," and consequently " he made it apparent," are derived several other significations, here following.] — — يَنُصُّهُمْ [app. for يَنُصُّ مَا عِنْدَهُمْ] occurs in a trad. respecting Heraclius, meaning (assumed tropical:) He elicits, and makes apparent, their opinion: (TA:) or نَصَّ الرَّجُلَ, (S, M, &c.,) inf. n. as above, (M,) signifies (tropical:) he went to the utmost point in questioning, or asking, the man respecting a thing, (S, K,) so as to elicit what he possessed [of information respecting it]; (S;) i. e. (TA) (tropical:) he importuned the man in questioning, or asking, and urged him to tell the utmost that he knew; (A, TA;) or (assumed tropical:) he questioned, or asked, the man respecting a thing so as to elicit the utmost that he possessed [of information respecting it], (M.) [See also 3.] — — [In like manner you say,] نَصَّ النَّاقَةَ, (S, M, Mgh, K,) and الدَّابَّةَ, (M, Msb,) aor. as above, (M,) and so the inf. n., (S, M,) He made the she-camel, and the beast, to exert herself to the full, or to the utmost, or beyond measure, in going, or pace; or to go the pace termed مَرْفُوع; syn. رَفَعَهَا فِى السَّيْرِ: (M, Mgh:) or he elicited her utmost pace; (K, TA;) from النَّصُّ as signifying الرَّفْعُ; for the phrase رَفَعَهَا فِى السَّيْرِ necessarily implies the eliciting the utmost of her celerity of pace: (TA:) or he went a vehement pace so as to elicit the utmost that she possessed [of celerity[: (As, S:) or he put her in motion so as to elicit her utmost pace: (A'Obeyd, TA:) or he urged, or incited, her, and elicited her pace: (Msb:) نَصَّ, alone, also occurs in a trad., (M, Msb,) as meaning رَفَعَ نَاقَتَهُ: (M:) and ↓ نَصْنَصَ نَاقَتَهُ signifies the same as نَصَّهَا. (IKtt, TA.) You do not say of a camel نَصَّ, making him the agent, and the verb intrans. (O, * TA.) [In the M, however, I find it said, that النَّصُّ and النَّصِيصُ signify السَّيْرُ الشَّدِيدُ; app. indicating that they are inf. ns., of which the verb is نَصَّ, aor., accord. to rule, نص3ِ, signifying He went a vehement pace, or vehemently: and Golius says, as on the authority of Ibn-Maaroof, that this verb is used intransitively, with نَصِيصٌ for its inf. n., as signifying valide incessit: but see نَصٌّ below.] — — [Hence, app.,] النَّصُّ also signifies The urging or inciting [a beast]; syn. الحَثُّ. (M.) — — And نَصَّ الشَّىْءَ, (M, K,) aor. نَصُ3َ, inf. n. نَصٌّ, (TA,) He moved the thing; put it in motion, or into a state of commotion; agitated it; stirred it; shook it; (M, K;) as also ↓ نَصْنَصَهُ. (S, M, K.) Hence the saying, فُلَانٌ يَنُصُّ أَنْفَهُ غَضَبًا (K, TA [in the CK, incorrectly, يَنِصُّ,]) Such a one moves about his nose by reason of anger. (TA.) And ↓ نَصْنَصَ لِسَانَهُ He moved about his tongue; (S, M;) like نَضْنَضَهُ; (M;) which is a dial. form; (A'Obeyd, S;) the former being the original; the ص not being, as some assert it to be, substituted for the ض; for these two letters are not of the same kind so as to be commutable. (M.) — See also 8. 2 نَصَّ3َ see 3. 3 ناصّهُ, (K,) inf. n. مُنَاصَّةٌ, (TA,) He (a man, TA) went to the utmost length with him, (namely his creditor,) in reckoning, so as to omit nothing therein; (K, TA;) as also ↓ نصّصهُ, (K,) inf.

n. تَنْصِيصٌ. (TA.) He (God) went to the utmost length with him, (namely a man,) in questioning and in reckoning. (TA.) [See also 1.] 6 تناصّ القَوْمُ The people, or company of men, crowded, thronged, or pressed, together. (TA.) 8 انتصّ He, or it, (said of a camel's hump, Lth, TA,) became raised, or elevated, or high: (K, TA:) or (TA) became even and erect. (Lth, K, * TA.) [In a copy of the A, the verb in these senses, and relating to a camel's hump, is written نَصَّ.] You say also, انتصّت العَرُوسُ, (M, K,) or انتصّت على المِنَصَّةِ, (A,) The bride became raised, (A,) or seated, (K,) or shown or displayed, (M,) upon the مِنَصَّة. (M, A, K.) — He (a man, TA) drew himself together; contracted himself; or shrank. (Ibn-'Abbád, K, TA.) R. Q. 1 نَصْنَصَ, (S, M, K,) inf. n. نَصْنَصَةٌ, (Sh, M,) He, or it, became in motion, or in a state of commotion; became agitated, stirred, or shaken; moved, or moved about,; bestirred himself or itself; shook. (Sh.) He (a man) shook in his walk, being erect. (M.) He (a camel) shook, or became in a state of commotion, in rising from the ground. (M.) — — [Also,] said of a camel, it is like حَصْحَصَ; (S;) i. e., it signifies (TA) He (the camel) fixed, or made firm or steady, his knees upon the ground, and put himself in motion, or in a state of commotion, previously to rising. (Lth, K, TA.) [See also نَضْنَضَ.] — — And He (a camel) made a hollow place in the ground with his breast, in order to lie down. (M, TA.) — نَصْنَصَ used transitively, see 1, latter portion, in three places. نَصٌّ The end, or extremity, of anything; (Az, S, M;) the utmost, or extreme, extent, term, limit, point, or reach, of a thing: this is the primary signification. (Az, TA.) It is said in a trad., (S, M,) of 'Alee, (S,) إِذَا بَلَغَ النِّسَآءُ نَصَّ الحِقَاقِ فَالعَصَبَةُ أَوْلَى بِهَا مِنَ الأُمِّ (S, * M, K, *) or نَصَّ الحَقَائِقِ, (K, * TA,) but the former is that which is commonly known; (TA;) i. e. When women attain the period of mature intellect, (Mbr, S, K, TA,) and know the real natures of things, (K, art. حق,) [then the male relations on the father's side have a better right to dispose of her in marriage than the mother;] meaning, when they attain to that age at which they are qualified to contend for their rights; [accord. to the former reading;] for this is what is termed الحِقَاق: (K, * TA:) or when they attain to puberty: (Az, TA:) or when they attain to that period at which they become objects of contention for right; when every one of the guardians asserts himself to have the best right: (K:) or الحقاق in the trad. is a metaphorical term, from the same word as applied to camels [when entering upon the fourth year]; (K, * TA;) and الحقائق, also, in this case, accord. to some, properly signifies the same, being a pl. of حِقَّةٌ; (TA in art. حق;) and the meaning is, when they attain to the extreme term of childhood. (M, K.) — In the conventional language of men of science, it signifies (tropical:) A thing [or statement] plainly, or explicitly, declared, or made manifest, by God, and his Apostle; of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ: (Msb:) or a نَصّ of the Kur-án, and of the traditions, is an expression, or a phrase, or a sentence, indicating a particular meaning, not admitting any other than it: (TA:) so in the conventional language of the lawyers and the scholastic theologians: (MF, on the خُطْبَة of the K:) or a statute, or an ordinance, indicated by the manifest or plain meaning of words of the Kur-án, and of the Sunneh: from النَّصُّ as denoting " elevation " and " appearance: " or, as some say, from نَصَّهُ as signifying " he elicited, and made apparent, his opinion. " (TA.) Hence, also, as used by the practical lawyers, it signifies (tropical:) An evidence, or a proof: (TA:) [and particularly a text of the Kur-án, or of the Sunneh, used as an authority in an argument, for proof of an assertion.] The pl. [in all these senses] is نُصُوصٌ. (Msb.) — — [Also, (assumed tropical:) The text, or very words, of an author, book, writing, or passage: frequently used in this sense.] — Hardness, difficulty, or straitness, of an affair, or a state, or case. (M, TA.) — سَيْرٌ نَصٌّ, and ↓ نَصِيصٌ, (S, K,) A vehement pace, in which a beast is made to exert itself to the full, or to the utmost, or beyond measure; or in which the utmost possible celerity is elicited; [this meaning seems to be indicated, though not expressed, in the S;] syn. جِدٌّ رَفِيعٌ: (K:) or, the former, as Az says, in one place, a kind of swift pace: or, as he says in another place, the utmost pace which a beast of carriage is able to attain: (TA:) or نَصٌّ and ↓ نَصِيصٌ signify a vehement pace or going. (M.) See 1. نَصِيصٌ: see نَصٌّ, last sentence, in two places. هُوَ نَصَّاصُ الأَنْفِ He is one who moves about his nose [much] by reason of anger. (Ibn-'Abbád, K.) حَيَّةٌ نَصْنَاصٌ A serpent that moves about much. (K.) [See also نَضْنَاضٌ.] أَنَصُّ [a comparative and superlative epithet from نَصَّ الحَدِيثَ, q. v.]. 'Amr Ibn-Deenár said, مَا رَأَيْتُ رَجُلًا أَنَصَّ لِلْحَدِيثِ مِنَ الزُّهْرِىِّ I have not seen a man more skilled in tracing up, or ascribing, or attributing, a tradition to its author, in the manner explained above, (voce نَصَّ,) than Ez-Zuhree; i. q. أَرْفَعَ لَهُ and أَسْنَدَ. (TA.) مَنَصَّةٌ: see what next follows, throughout. مِنَصَّةٌ, (S, M, A, Msb, K,) or ↓ مَنَصَّةٌ, (Mgh,) The thing upon which a bride is raised (S, * A, K) and seated, (Mgh,) or shown or displayed, (M,) or upon which she stands (تقف [but this is probably a mistake for تَقْعُدُ, i. e. sits,]) when displayed to the bridegroom, (Msb,) in order that she may be seen (M, Mgh) [and distinguished] from among the women; (Mgh;) being a chair, (Mgh, Msb, TA,) or couch; (TA;) or consisting of pieces of cloth raised, and carpets laid smoothly for a seat: (M:) written with kesr (Msb, K) as being an instrument, (Msb,) or with fet-h [as being a place]: (Mgh:) accord. to some authorities, مِنَصَّةٌ and مَنَصَّةٌ seem to signify the same thing: (TA:) or the latter is the حَجَلَة [i. e. a kind of curtained canopy] (K, TA) over the مِنَصَّة: (TA:) from نَصَّ المَتَاعَ, q. v. (K.) It is said in a proverb, وُضِعَ فُلَانٌ عَلَى المِنَصَّةِ (assumed tropical:) Such a one was exposed to disgrace and infamy: (TA:) or to the utmost disgrace and infamy. (M.) نصا 1 نَصَاهُ, aor. نَصَا, He took him by the نَاصِيَة [or forelock]: (K:) from نَاصِيَةٌ: and therefore regarded by some as improperly mentioned in the K in this art. (MF.) — — نَصَأَ, aor. نَصَأَ, (S, K,) inf. n. نَصْءٌ, (TA,) He chid, (a camel, TA, or she-camel, S); syn. زَجَرَ. (AZ, S, K.) — — نَصَأَ, (S, K,) inf. n. as above, (TA,) He raised, or elevated, a thing: (Ks, AA, S, K:) dial. form of نَصَّ. (S.) نصب 1 نَصَبَ, aor. نَصُبَ, inf. n. نَصْبٌ; (S, K;) and ↓ نصّب; (K;) He set up, put up, set upright, erected, a thing: (S:) he elevated, raised, reared, a thing. (K.) — — He set up, a stone as a sign, or mark. (Msb.) — — نَصَبَ رَأْسَهُ He raised his head. (TA.) — — نَصِبَ, aor. نَصَبَ, inf. n. نَصَبٌ, He (a goat) had erect ears. (S: the inf. n. only mentioned.) — — نَصَبْتُ فُلَانًا لِكَذَا I set, or set up, such a one as an obstacle to such a thing, or as a butt for such a thing, like the butt of archers. (TA, art. عرض.) — — نُصِبَ فُلَانٌ لِعِمَارَةِ البَلَدِ (tropical:) [Such a one was set up, or appointed, for the putting, or keeping, of the town, or district, in a flourishing or prosperous state, with respect to building, culture, population, &c.]. (A.) — — نَصَبَ, aor. نَصُبَ, inf. n. نَصْبٌ, (S, K,) or نَصَبَ نَصْبَ العَرَبِ, (S,) (assumed tropical:) He sang, or chanted, a kind of song, or chant, peculiar to the Arabs, (S, K, &c.,) of the description termed حُدَاء, (K,) [by which camels are urged, or excited,] or a kind of song (K) resembling what is thus termed, (S,) but finer, or more delicate. (S, K.) What is termed نَصْبٌ is The kind of singing, or chanting, above described: (S, K:) or a kind of حُدَاء resembling singing: (AA:) or a kind of modulation: (Sh:) or a kind of song, or chant, of

the Arabs: (ISd:) or, of the Arabs of the desert: (TA:) or poetry such as is commonly recited, well regulated and set to an air: (Nh:) so called because, in [singing or chanting] it, the voice is raised, or elevated. (The Fáïk.) — — نَصَبَ الحَرْفَ, [aor. نَصِبَ, (not نَصُبَ,) inf. n. نَصْبٌ,] He wrote, or pronounced, the [final] letter with نَصْب; (S;) which is, in the case of the final inflection of a word, like فَتْح in the non-inflection: (S, K:) [i. e., he wrote it, or pronounced it, with Bَ or نَصَبَ:) so called because the sound of a word of which the final letter is so pronounced rises to the highest cavity of the mouth. (Lth.) A conv. term of grammar. (S, K.) نَصَبَ الكَلِمَةَ [He wrote, or pronounced, the word with نَصْب, i. e., making its vowel of inflection Bَ or نَصَبَ &c., according to the rules of grammar:] he made the word to have fet-hah as its vowel of inflection. (Msb.) — — نَصَبَ لَه الحَرْبَ, (inf. n. نَصْبٌ, TA,) He made war upon him: syn. وَضَعَ. (K.) — — Of anything that is raised, and with which one goes to meet, or encounter, a thing, one says نُصِبَ, and of the agent, نَصَبَ. (M, K.) — — نَصَبَ لَهُ, aor. نَصُبَ, inf. n. نَصْبٌ, (tropical:) He acted with hostility, or enmity, towards him. (S, K.) See also 3. — — نَصَبْتُ لَهُ رَأْيًا (tropical:) I gave him counsel from which he should not deviate. (A.) — — نَصَبَ, aor. نَصُبَ, (inf. n. نَصْبٌ, TA,) He put down a thing: syn. وَضَعَ. Thus the verb bears two contr. significations. (K.) — — [He set, or put, absolutely: often used in this sense.] — — نَصَبَهُ, aor. نَصِبَ; and ↓ انصبه, (inf. n. إِنْصَابٌ, TA,) It (disease) pained him; occasioned him pain. (K.) — — نَصَبَ السَّيْرَ, aor. نَصُبَ, (inf. n. نَصْبٌ, TA,) (assumed tropical:) He strove, or exerted himself, unusually in his pace: (K:) or نَصَبَ signifies he pursued his journey with diligence, or energy: (TA:) or he travelled on all the day, at a gentle pace: (S, K:) or he journeyed on all the night. (TA.) En-Nadr says, النَّصْبُ is the first pace; then, الدَّبَبُ, [but see وَسَجَ;] then, العَنَقُ; then, التَّزَيُّدُ; then, العَسْجُ; then, الرَّتَكُ; then, الوَخْدُ; then, الهَمْلَجَةُ. (TA.) — نَصِبَ, aor. نَصَبَ, inf. n. نَصَبٌ, He was fatigued, tired, or wearied, (S, K.) — — نَصِبَ, inf. n. نَصَبٌ, He suffered difficulty, trouble, distress, or affliction. (TA.) — — نَصِبَ He strove; laboured; or toiled. (K.) — — فَإِذَا فَرَغْتَ فَانْصَبْ [Kur, xciv. 7,] signifies And when thou shalt have finished thy prescribed prayers, fatigue thyself in supplication: (Katádeh, Jel:) or when thou shalt have finished the obligatory prayers, fatigue thyself in the performance of the voluntary. (TA.) See نَاصِبٌ. 2 نصّبت الخَيْلُ آذَانَهَا The horses erected their ears often, or exceedingly. The teshdeed is to render the signification frequentative or intensive. (S.) — — See 1, and 3. 3 ناصبه الشَّرَّ, (inf. n. مُنَاصَبَةٌ, TA,) (tropical:) He made an open show of evil conduct, mischief, or malevolence, to him; (K;) and in like manner, of enmity, (TA,) and of war; (S, TA;) as also ↓ نَصَبَهُ, (K,) unaugmented. (TA: in the CK, ↓ نصّبه.) See also نَصَبَ لَهُ. 4 انصبه He fatigued, tired, or wearied, him: (S, K:) it (an affair) fatigued him, &c.: (TA:) it (grief, or anxiety,) fatigued, tired, or wearied, him; (CK, TA;) as also ↓ نَصِبَ لَهُ; (TA;) and perhaps ↓ نَصَبَهُ is also used in this sense, with reference to grief, or anxiety. (K.) See 1. — انصب الحَدِيثَ إِلَى رَسُولِ اللّٰهِ He ascribed, or attributed, the tradition to the Apostle of God; syn. أَسْنَدَهُ إِلَيْهِ and رَفَعَهُ. (TA.) — انصبه He assigned him, or gave him, a نَصِيب; i. e., a lot, or portion. (K.) — انصب السِّكِّينَ He made, or put, a handle (نِصَاب) to the knife. (S, K.) 5 تنصّبت الأُتُنُ حَوْلَ الحِمَارِ The she-asses stood round the he-ass. (S, K.) — — See 8. 6 تناصبوه They divided it into lots, or portions, among themselves. (TA.) 8 انتصب and ↓ تنصّب, quasi-pass. of نَصَبَ and نَصَّبَ, He, or it, became set up, put up, set upright, or erected; stood up, or upright, or erect; became elevated, raised, or reared: (K:) became even and erect. (TA, art. نص.) — — He stood erect, raising his head. (TA.) — — [It was, or became, erect, vertical, or perpendicular.] — — [انتصب شَعَرُهُ His hair, being full-grown, stood out: see مُنْتَصِبٌ.] — — انتصب (TA) and ↓ تنصّب (K) (tropical:) It (dust) rose high. (K, TA.) — — إِنْتَصِبْ Set up thy cooking-pot [upon the مِنْصَب, or trivet,] to cook, said to a cook. (IAar.) — — انتصبت أَسْنَانُهُ إِلَى قُدَّام [Its teeth stood out forwards: see مُنْتَصِبٌ:] said of a mouth. (TA, art. دفق.) — — [اِنْتِصَابٌ is often used absolutely as meaning An erection of the penis.] — — انتصب الحَرْفُ The letter [meaning the final letter of a word] was written, or pronounced, with نَصْب: [see نَصَبَ الحَرْفَ]. (S.) نَصْبٌ: see نَصَبَ, (of which it is the inf. n.,) throughout. — — نَصْبٌ and ↓ نَصَبَ and ↓ نُصُبٌ and ↓ نَصِيبَةٌ A sign, or mark, set up to show the way; or a standard set up: syn. عَلَمٌ مَنْصُوبٌ: (K:) i. e., set up [as a sign] to a people: (TA:) or نُصُبٌ is pl. of نَصِيبَةٌ, like as سُفُنٌ is of سَفِينَةٌ. (Lth, TA.) Also, ↓ نُصْبَةٌ, A pole, or mast; syn. سَارِيَةٌ; (K;) set up to show the way: (TA:) also, ↓ أَنَاصِيبُ and ↓ تَنَاصِيبُ (pls. which have no sings., TA,) Signs, or marks, or stones, set up to show the way; syn. أَعْلَامٌ and صُوًى: (K:) stones set up on the tops of isolated small mountains, whereby travellers are to be directed: (TA:) also, ↓ يَنْصُوبٌ [pl. يَنَاصِيبُ] signifies A sign, or mark, set up to show the way in a desert. (Fr.) In the Kur, lxx., last verse but one, some read نَصْبٍ, meaning as above: others نُصُبٍ, meaning " idols. " (Zj.) — — نَصْبٌ also signifies A goal; or limit; syn. غَايَةٌ: (K:) or rather, some say that it has this signification [in the verse of the Kur. above referred to]; but the former meaning, of " a sign, &c.," is the more correct. (TA.) — — See also نُصْبٌ and نُصُبٌ, below. — — نَصْبٌ, with respect to rhyme in a verse, is The being free from anything that would mar it, (Akh, K,) when the verse itself is not curtailed; for when the verse is curtailed, the term نصب is not applicable, though the rhyme be perfect: accord. to an explanation received from the Arabs: not one of the terms of Kh. (Akh.) Derived from الاِنْتِصَابُ, as signifying " the standing erect; being tall; making one's self tall, by stretching the neck; " and therefore not applied to verse that is curtailed. (IJ, ISd.) — — نَصْبٌ One who is set, or set up, as an obstacle to a thing, or as a butt for a thing, like the butt of archers. (TA, art. عرض.) See 1. — — نَصْبٌ [A peculiar mode of singing, or chanting: or a peculiar kind of song, or chant]: (See 1.) هٰذَا نُصْبُ عَيْنِى, and ↓ نَصْبُ عينى, or the latter is a barbarism, (K,) disallowed by Kt; but it is allowed by Mtr; and said to have been heard from the Arabs [of the classical ages]; This is a conspicuous object of my eye; a thing in full view of my eye: said of a thing that is manifest, or conspicuous, [standing before one,] and even when it is lying, or thrown down. (TA.) — — جَعَلْتُهُ نصبَ عينى I made him, or it, a conspicuous object, or a thing in full view, of my eye. (TA.) — — Mtr says, that نَصْب, in this case, is an inf. n. used in the sense of a pass. part. n., and means an object [as it were set, or set up,] conspicuously seen of the eye, so as not to be forgotten, nor to be unheeded, nor to be placed behind the back, or uncared for, or disregarded. (MF.) — — نُصْبٌ (S, K) and ↓ نَصْبٌ and ↓ نُصُبٌ (K) Evil; (S;) trial; affliction; misfortune: (S, K:) so in the Kur, xxxviii., 40: (S:) disease: (K:) affliction occasioned by disease. (Lth.) See also نَصَب. نَصِيبٌ: see نِصْبٌ. نَصَبٌ [as a subst.] Fatigue; weariness; toil. — — Difficulty; trouble; distress; affliction. (TA.) See the verb: and see نَصْبٌ. نَصِبٌ Diseased; sick; and in pain. (K.) نُصُبٌ: see نَصْبٌ. — — نُصُبٌ (K, Msb) and ↓ نُصْبٌ (K: accord. to the S, the latter is sometimes written نُصُبٌ: [but it seems that نُصُبٌ is the more common of the two words:]) and ↓ نَصْبٌ (S, Msb) What is set up and worshipped to the exclusion of, or in preference to, the true God: (S:) or anything that is so worshipped: (K:) or a stone that is set up and so worshipped: (Msb:) the pl. of نُصْبٌ is أَنْصَابٌ: (S, Msb:) or نُصُبٌ is a pl. of نَصْبٌ, like as سُقُفٌ is of سَقْفٌ: (Msb:) or it is a pl. of which the sing. is نِصَابٌ; and it may be a sing., the pl. of which is أَنْصَابٌ: (Zj:) which last word, accord. to some, is syn. with أَصْنَامٌ: but others deny this; because اصنام are figured and sculptured or painted; whereas انصاب are of an opposite description. (Msb.) [See a verse cited

in art. مور.] — — Also, الأَنْصَابُ Certain stones which were set up around the Kaabeh, over which it was customary for the name of some deity to be pronounced in the killing of animals (يُهَلُّ عَلَيْهَا), and upon which victims were slain in sacrifice to another, or others, than the true God: (ISd, K:) pl. of نُصُبٌ, as أَعْنَاقٌ is of عُنُقٌ; or of نُصْبٌ, as أَقْفَالٌ is of قُفْلٌ. (TA.) — — نُصُبٌ, as occurring in the Kur, v. 4, signifies An idol; or a stone which the pagan Arabs set up, to sacrifice, or slay animals, before it, or by it, and which became red with the blood: (Kt:) or pl. of نِصَابٌ, and signifying idols. (Jel.) — — أَنْصَابُ الحَرَمِ The limits of the sacred territory [of Mekkeh]; (K;) i. e., signs, or marks, set up there, whereby it might be known. (TA.) See also نَصْبٌ. نَصْبَةٌ A laying of a snare; meaning a plot, a stratagem, or an artifice. (TA.) نُصْبَةٌ: see نَصْبٌ. نِصَابٌ The place of sun-set; مَغِيبُ الشَّمْسِ; (K;) the place to which it returns. (TA.) — — See مَنْصِبٌ: and نُصُبٌ — — نِصَابٌ The handle of a knife; (S, K;) in which the سِيلَان is set: (TA:) pl. نُصُبٌ. (K.) — — نِصَابٌ, of property, (tropical:) The amount which renders it incumbent on the possessor to pay the alms, or tax, called الزَّكَاة: (S, K:) as two hundred dirhems, or five camels, (S,) [or twenty deenárs, or forty sheep or goats. (IbrD.)] So called as being the " source " whence the tax comes. (Msb.) نَصِيبٌ (S, K) and ↓ نِصْبٌ (K) (tropical:) A share, or portion, or lot, syn. حَظٌّ; (S, K;) of a thing; (S;) or of anything; (TA;) a set portion: (A:) [hence it appears to be in the sense of مَنْصُوبٌ what is set:] pl. of the former أَنْصِبَاءُ and أَنْصِبَةٌ (K, Msb) [the latter a pl. of pauc.], and نُصُبٌ. (Msb.) — — نَصِيبٌ A tank, or cistern. (S, K.) — — A snare, or fowler's net, set, or set up: (S, K:) thus in the sense of مَنْصُوبٌ. (TA.) See also مَنْصُوبَةٌ. نَصِيبَةٌ, (S,) or نَصَائِبُ, (K,) which latter is the pl. of the former, (TA,) Stones which are set up around a tank, or cistern, and the interstices of which are filled up with kneaded clay. (S, K.) Dhu-r-Rummeh says, هَرَقْنَاهُ فِى بَادِى النَّشِيْئَةِ داثِرٍ قَدِيمٍ بِعَهْدِ المَاءِ بُقْعٍ نَصَائِبُهْ [We poured it out into an old cistern of which the water was dried up and the bottom apparent, which for a long time had contained no water, the stones set up around which, having their interstices filled up mith kneaded clay, were black and white]. (S.) The pron. in هرقناه refers to a large bucket mentioned before. (TA.) — — نَصَائِبُ is also explained by A'Obeyd as signifying Stones that are set up around a tank, or cistern, to mark the quantity of water with which the camels will be satisfied. (TA.) See نَصْبٌ. هَمٌّ نَاصِبٌ i. q. مُنْصِبٌ, Grief, or anxiety, that fatigues, tires, or wearies: (K:) after the manner of a rel. n.: (Sb, K:) meaning ذُو نَصَبٍ; like تَامِرٌ and لَابِنٌ: or ناصب is here an act. part. n. used in the sense of the pass. part. n. [مَنْصُوبٌ] followed by فِيهِ; i. e. يُنْصَبُ فِيهِ, in which one is fatigued, tired, or wearied; like لَيْلٌ نَائِمٌ, meaning يُنَامُ فِيهِ, &c.: (S:) or the phrase نَصَبَهُ الهَمُّ, in the sense of أَتْعَبَهُ, has been heard; (K;) and ناصب is its act. part. n. (TA.) — — نَصَبٌ نَاصِبٌ is also said to be a phrase of the same kind as مَوْتٌ مَائِتٌ, and شِعْرٌ شَاعِرٌ; [therefore meaning Severe fatigue, or difficulty, or trouble, and the like]. (TA.) — — Also عَيْشٌ نَاصِبٌ, and ↓ ذُو مَنْصَبَةٍ, A fatiguing, laborious, or troublesome, life. (K.) — — النَّوَاصِبُ, and ↓ النَّاصِبِيَّةُ, and أَهْلُ النَّصْبِ, Appellations of a sect who made it a matter of religious obligation to bear a violent hatred to 'Alee (K) the son of Aboo-Tálib: (TA:) [so called] لِأَنَّهُمْ نَصَبُوا لَهُ because they acted with hostility, or enmity, towards him, (K,) and openly opposed him: they were a sect of the Khawárij, الخَوَارِجُ. (TA.) نَاصِبَةُ الشُّجَاعِ The eye of the serpent called شجاع, which it raises to look. (TA in art. شجع.) — — By the expression كَنَاصِبَةِ الشُّجَاعِ in the following words of the poet, بَصَرٌ كَنَاصِبَةِ الشُّجَاعِ المُرْصِدِ is meant Like the eye of the brave man, which he raises (يَنْصُبُهَا) to look at, or see, something. (TA.) النَّاصِبِيَّةُ: see نَاصِبٌ. أَنْصَبُ A goat having erect horns: (S, K:) fem. نَصْبَاءُ. (S.) — — نَصْبَاءُ A she-camel having an elevated breast. (S, K.) — — أُذُنٌ نَصْبَاءُ An ear that is erect, and approaches the other ear. (TA.) مَنْصِبٌ [so accord. to the copies of the S and K in my hands, and the Msb, which states it to be of the same measure as مَسْجِدٌ, and the TA: written by Golius and Freytag مَنْصَبٌ:] and ↓ نِصَابٌ (tropical:) Origin; source; (S, K, Msb;) of anything; (TA;) that to which a person or thing is referred, as his or its source; syn. مَرْجِعٌ; (K;) place where, or whence, a thing grows; (Msb;) place where a person or thing is set, or set up. (TA.) Pl. [of the former, مَنَاصِبُ, and] of the latter, نُصُبٌ and أَنْصِبَةٌ. (Az, Msb.) — — لَهُ مَنْصِبُ صِدْقٍ He has an excellent origin. (Msb.) — — هُوَ يرْجِع إِلَى منصبِ صِدْقٍ and ↓ نصابِ صدق, He traces back his lineage to an excellent origin. (TA.) — — مَنْصِبٌ (assumed tropical:) Rank, or quality, nobility, or eminence, and the like, absolutely, or derived from ancestry: syn. حَسَبٌ and شَرَفٌ: from the same word as signifying " origin, source, &c. " (Esh-Shiháb.) — — لِفُلَانٍ مَنْصِبٌ To such a one pertains eminence of rank or station. (Msb.) — — إِمْرَأَةٌ ذَاتُ منصبٍ A woman of rank or quality &c., (حَسَب,) and of beauty: or of beauty alone; because alone it exalts her. (Msb.) — — مَنْصِبٌ, in the language of those of post-classical times, [and commonly pronounced, in the present day, مَنْصَبٌ,] (assumed tropical:) A post, an office, a function, or a magistracy; as though meaning the place in which a man is set, set up, or elevated; (Shifà el-Ghaleel;) or in which he is set, or set up, to see, or observe, [or supervise]: (MF:) pl. مَنَاصِبُ. (TA.) — — [أَرْبَابُ المَنَاصِب (assumed tropical:) Functionaries; magistrates.] — — See مِنْصَبٌ. مِنْصَبٌ An iron thing (an iron trivet, TA,) upon which a cooking-pot is set up: (IAar, K:) as also ↓ مَنْصِبٌ. (MF.) مَنْصَبَةٌ Fatigue, labour, or trouble: [or a cause of fatigue, &c.]. (K.) See نَاصِبٌ. مَنْصُوبَةٌ, as an epithet, applied to a شَبَكَة or حِبَالَة (A net or snare) set, or set up. And hence, as a subst., like دَابَّةٌ and عَجُوزٌ, (assumed tropical:) An artifice, a stratagem, a trick, a plot, a resource, or an expedient: or a stratagem in the game of chess. You say سَوَّى فُلَانٌ منصوبةً [Such a one framed a stratagem, or plot]. (Z.) مُنَصَّبٌ A horse of which the prevailing characteristic of his whole make is the erect position of his bones, so that he stands erect without needing to bend [his joints]. (TA.) — — صَفِيحٌ مُنَصَّبٌ [Broad and thin stones] set up, one upon another. (S.) — — ثَغْرٌ مُنَصَّبٌ Teeth, or fore teeth, of even growth; (K;) as though set up and made even. (TA.) [See an ex. in a verse cited voce شَنَبٌ.] — — ثَرًى مُنَصَّبٌ, accord. to the K, i. q. مُجَعَّدٌ; but this is a mistake; and the correct word is جَعْدٌ, Soft moist earth; as in other books. (TA.) مُنْتَصِبٌ (tropical:) Dust rising high. (S.) — — (assumed tropical:) Hair full grown, and standing out. (TA, art. سبكر.) — — أَسْنَانٌ مُنْتَصِبَةٌ إِلَى خَارِجٍ (S in art. دفق) or الى قُدَّامٍ (JK in that art.) Teeth standing out or forwards]. يَنْصُوبٌ: see نَصْبٌ. أَنَاصِيبُ: see نَصْبٌ. تَنَاصِيبُ: see نَصْبٌ. نصب 1 نصت. نَصَتَ, aor. نَصِبَ, (L, K,) inf. n. نَصْتٌ; (L;) and ↓ انصت, inf. n. إِنْصَاتٌ, (S, L, K) which latter is the more approved; (L;) and ↓ انتصت; (L, K;) He was silent: (L, K:) or he was silent and listened: (S:) or he was silent to listen: (L:) or he was silent as one listening: (Er-Rághib:) or he listened: (Msb:) or انتصب signifies he stood, or paused, listening. (Msb.) — — ↓ أَنْصَتَهُ, and انصت لَهُ, (S, K,) and إِلَيْهِ, (Z,) and نَصَتَ لَهُ, (L,) He was silent, and listened to his speech. (S, K, &c.) 4 انصتهُ He made him silent; silenced him. (Sh, K.) — — انصتهُ عَنِّى He made him to be silent, [and to abstain] from [speaking of, or to,] me. (As.) — — See 1. — انصت لِلَّهْوِ He inclined to play, or sport. (IAar, K.) 8 إِنْتَصَبَ see 1. 10 استنصتهُ He asked him, or desired him, to be silent: (K:) or, to be silent and to listen to him. (TA.) نُصْتَةٌ Silence: [or silence and listening, &c.]

(K.) نصح 1 نَصَحَ لَهُ, and نَصَحَهُ, (S, K, &c.,) but the former is the original mode of expression, (Lb,) and is the more chaste, (S, Msb,) and the latter was scarcely ever used by the Arabs, (Fr,) aor. نَصَحَ, inf. n. نُصْحٌ and نَصَاحَةٌ (S, K,) and نَصِيحَةٌ, (A, L, Msb,) or this last is a simple subst., (S, K,) and نِصَاحَةٌ and نَصْحٌ (L) and نُصُوحٌ (TA) and نَصَاحِيَةٌ; (K;) and ↓ ناصحهُ, inf. n. مُنَاصَحَةٌ; (MF;) He advised him, or counselled him, [in an absolute sense,] sincerely, honestly, or faithfully: and he so acted towards him: (Msb:) he directed him to that which was for his good, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or he gave him good advice, or counsel; directed him to what was good: or he advised him, or counselled him, sedulously, or earnestly: or he acted sincerely, or honestly, to him, (MF,) or he was benevolent towards him; desired what was good for him. (Nh, MF.) — — نَصَحَتْ لَهُ نَصِيحَتِى, inf. n. نُصُوحٌ, My advice, or counsel, or conduct, was sincere, honest, or faithful, to him. (L.) — — نَصَحَتْ تَوْبَتُهُ, inf. n. نُصُوحٌ (tropical:) His repentance was, or became, true, or sincere, [&c.: see نَصُوحٌ]. (A.) — — جِئْنَاكَ لِلنَّصَاحَةِ لَمْ نَأْتِ لِلرَّقَاحَةِ [We have come unto Thee for the purpose of sincere worship: we have not come for gain, or traffic: see art. رقح]. (S, art. رقح.) — — نَصَحَ It (anything, S) was, or became, pure, unadulterated, or genuine. (S, K.) — نَصَحَ, (S, K,) aor. نَصَحَ, inf. n. نَصْحٌ; (S;) and ↓ تنصّح; (K;) (tropical:) He sewed a garment, (S, K,) or a shirt: (TA:) or he sewed it well. (A.) — نَصَحَ الرِّىَّ, (inf. n. نَصْحٌ, TA,) (tropical:) He (a man, TA,) drank until he was satisfied. (K.) — — نَصَحَتِ الإِبِلُ الشُّرْبَ, aor. نَصَحَ, inf. n. نُصُوحٌ, (tropical:) The camels drank in good earnest. (IAar, S.) — — نَصَحَ الغَيْثُ البَلَدَ, (inf. n. نَصْحٌ, TA,) (tropical:) The rain watered the district so that its herbage became close, without any bare part: (En-Nadr, K:) or, watered it abundantly. (TA.) — نَصَحَ, aor. نَصَحَ, inf. n. نَصْحٌ, He clarified honey. (MF.) But this is rejected by the author of the K in [the work entitled] the Basáïr. (TA.) 3 ناصحهُ, inf. n. مُنَاصَحَةٌ, [He advised him, or counselled him, with sincerity or faithfulness, &c., reciprocally: see also 1]. (A.) 4 انصح He watered camels so as to satisfy them with drink. (IAar, S, K.) 5 تنصّح He was prodigal of نُصْح [i. e., sincere or faithful advice or counsel, &c.] Hence the saying of Aktham Ibn-Seyfee, إِيَّاكُمْ وَكَثْرَةَ التَّنَصُّحِ فَإِنَّهُ يُورِثُ التُّهَمَةَ [Beware ye of being prodigal of sincere or faithful advice or counsel, for it occasions doubt, or suspicion, or evil opinion]. (L.) — — تنصّح He affected to be like, or imitated, نُصَحَآء [i. e., those who advise, or counsel, sincerely, honestly, or faithfully, &c.: see نَاصِحٌ]. (S, K.) — — See 1. 6 تناصحوا [They advised or counselled one another sincerely or faithfully, &c.: see 1]. (A, art. فضح.) 8 انتصح He accepted نَصِيحَة, (S, K, *) or نُصْح, (TA,) [i. e., sincere, honest, or faithful, advice or counsel, &c.]. As an ex. of this signification the following is cited يَقُولُ انْتَصِحْنِى إِنَّنِى لَكَ نَاصِحٌ [He says, Accept my sincere advice, for I am to thee a sincere adviser]: (TA:) and إِنْتَصِحْ كِتَابَ اللّٰهِ Accept the sincere or faithful advice or counsel of the Book of God. (A.) But IB says, that the verb in this sense is intrans.; and that, when trans., it signifies He took a person as a نَصِيح [a sincere or faithful adviser or counsellor, &c.]; whence the saying لَا أُرِيدُ مِنْكَ نُصْحًا وَلَا انْتِصَاحًا, i. e. لَا أُرِيدُ مِنْكَ أَنْ تَنْصَحَنِى وَلَا أَنْ تَتَّخِذَنِى نَصِيحًا [I do not desire of thee sincere or faithful advice, nor thy taking me as a sincere or faithful adviser]. (L.) — — See 10 10 استنصحهُ, (S, L,) and ↓ انتصحهُ, (L,) He reckoned him, or deemed him, نَصِيحَ, (S, L,) i. e., a sincere, faithful, or honest, adviser, or counsellor, or actor. (L.) نِصَاحٌ (tropical:) Thread (S, K) with which one sews: (S:) pl, نُصُحٌ (K, TA; in the CK نُصْحٌ;) and نِصَاحَةٌ: (K:) the kesreh and ا in the latter are not those which are in the sing., and the ة is added as a fem. sign of the pl. (TA.) [See also خَيْطٌ.] نِصَاحَاتٌ Skins. (S, K.) As cites as an ex this verse of El-Aasha, فَتَرَى القَوْمَ نَشَاوَى كُلَّهُمْ مِثْلَمَا مُدَّتْ نِصَاحَاتُ الرُّبَحْ (S, &c.) ربح here signifies, accord. to some, a young camel such as is called رُبَعٌ: (Az;) or a lamb, or kid: (ISd:) or the bird called in Persian زاغ. (TA.) [But see what follows.] — — Also, (accord. to El-Muärrij, TA.) Snares, (as in some copies of the K, and in the TA) or cords, (as in other copies of the K) having loops (حَلَق) made to them, which are set, and with which apes (قُرُود) are caught; (K;) one of these animals being attached to one of the cords to attract others. (TA.) Agreeably with this signification some explain the verse of El-Aasha cited above; رُبَحٌ, originally رُبَاحٌ, signifying apes. (TA.) تَوْبَةٌ نَصُوحٌ (tropical:) True, or sincere, repentance: (S, K:) from نَصَحَتِ الإِبِلُ الشُّرْبَ: (IAar, S:) or [repentance that mends one's life;] form نَصَحَ الثَّوْبَ, agreeably with the saying of Mohammad, “ He who traduces the absent rends, and he who begs forgiveness of God mends: ” [see رَفَأَ:] (S:) or such repentance that one returns not after it to that of which he repents: (K:) sincere repentance, after which one returns not to sin: so explained by Mohammad himself: (TA:) or very sincere, or very honest repentance: (Zj:) فَعُولٌ being a measure of an intensive epithet, applicable alike to the masc. and fem.: (TA:) or repentance in which one does not purpose to return (K) to the sin of which he repents. (TA.) The people of El-Medeeneh read [in the Kur, lxvi., 8,] نَصُوحًا: but some read نُصُوحًا, which is an inf. n. (Fr.) نَصِيحٌ: see نَاصِحٌ. نَصِيحَةٌ, and inf. n., (L, Msb,) or a simple subst., (S, K,) Sincere, honest, or faithful, advice, or counsel, and conduct: (Msb:) direction to that which is for the good of the person who is the object, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or good advice or counsel; direction to what is good: or sedulousness, or earnestness, in advice or counsel: or sincere or honest conduct: (MF:) or benevolence; desire for what is good for the person who is the object: (Nh, MF:) [pl. نَصَائِحُ] نَصَّاحٌ: see نَاصِحٌ. نَاصِحٌ (act. part. n. of نَصَحَ) and ↓ نَصِيحٌ are syn., (S, K,) signifying One who advises, or counsels, sincerely, honestly, or faithfully: and who so acts; (Msb:) [who directs another to that which is for the good of the latter, by words, or speech; or otherwise: or who gives good advice, or counsel: or who advises, or counsels, sedulously, or earnestly: or who acts sincerely, or honestly: or benevolent; who desires what is good for another: see نَصَحَ لَهُ;] pl. of the former نُصَّحٌ and نُصَّاحٌ; (K;) and of the latter, نُصَحَآءُ. (S.) — — رَجُلٌ نَاصِحُ الجَيْبِ (tropical:) A man pare, or sincere, of heart; (S;) in whom is no deceit, dishonesty, insincerity, or dissimulation: (K:) said to be an expression similar to طَاهِرُ الثَّوْبِ [q. v.]. (TA.) [See also art. جيب.] — نَاصِحٌ (S, K) and ↓ نَصَّاحٌ and نَاصِحِىٌّ (K) (tropical:) A sewer; a worker with the needle; a tailor. (S, K.) — نَاصِحٌ (tropical:) Pure, or clear, honey, (As, S, K,) &c., like نَاصِعٌ (As, S). سَقَانِى نَاصِحَ العَسَلِ (tropical:) He gave me to drink white honey; or fine, or thin, white honey. (A.) — غُيُوثٌ نَوَاصِحُ (tropical:) Rains succeeding one another. (A.) مِنْصَحٌ and مِنْصَحَةٌ (tropical:) A needle, with which one sews. (L, K.) If thick, it is called شَغِيزَةٌ. (L.) مُنْصَاحٌ: see مَنْصُوحٌ. قَمِيصٌ مَنْصُوحٌ, (A, L,) and ↓ مُنْصَاحٌ, (A,) (tropical:) A shirt that is rent (A) and sewed. (L.) [See also مُتَنَصَّحٌ.] — أَرْضٌ مَنْصُوحَةٌ (tropical:) A land plentifully watered by rain, (K.) having its herbage closely conjoined, (ISd, K,) as though the spaces which were between the several portions of the herbage were closed up by sewing. (ISd.) مُتَنَصَّحٌ (tropical:) Well sewed. (AA, K.) [See also مَنْصُوحٌ.] — — Also (tropical:) A place, in a garment, repaired and sewed: (TA:) a patched place, or place of patching: (K:) a place for sewing; similar to مُتَرَقَّعٌ, q. v. (TA in art. رقع.) نصر 1 نَصَرَهُ, (M, A, K,) aor. نَصُرَ, (M,) inf. n. نَصْرٌ (M, A, K) and نُصْرَةٌ, (A,) or this is a simple subst., (S, Msb,) and نُصُورٌ, (K,) [but see the verse of Khidásh in what follows,] He aided or assisted him, (M, K,) namely, a person wronged, misused, or treated unjustly or injuriously, (M. A, K,) against

his enemy: (TA:) [he avenged him: (see the verse here following, and see 8:) he supplied his want, or somewhat thereof (TA.) Kidásh Ibn-Zuheyr says. فَإِنْ كُنْتَ تَشْكُو مِنْ خَلِيلٍ مَخَانَةً فتِلْكَ الجَوَازِى عَقْبُهَا وَنُصُورُهَا [And if thou complain of treachery from a friend. those requitals are its result and its avengers, or avengement]: here نُصُور may be a pl. of نَاصِرٌ. like شُهُودٌ is of شَاهِدٌ; or it may be an inf. n., like دُخُولٌ and خُرُوجٌ. (M.) You say, نَصَرَهُ عَلَى عَدُوِّهِ, (S, A, Msb,) and مِنْ عَدُوِّهِ, (A, Msb,) aor. نَصُرَ, (S, Msb,) inf. n. نَصْرٌ (S, A, Msb) and نُصْرَةٌ, (A,) or this, as remarked above, is a simple subst., (S, Msb.) He (namely, God. S, A, or a man, Msb,) aided or assisted him, and strengthened him, against his enemy: (Msb:) [he avenged him of his enemy. (See 8.)] And نَصَرَهُ اللّٰهُ God made him to be victorious, to conquer, or to overcome: so in the Kur, xxii. 15, where the pronoun relates to Mohammad. (TA.) In the Kur, xlvii. 8. إِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ means, If ye aid God's religion and his apostle, He will aid you against your enemy: (Bd, Jel) or if ye aid his servants, &c.: or if ye keep his ordinances and aid his orders and comply with his commands and shun the things which He hath forbidden, &c. (El-Basáïr.) And the trad. أُنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا is explained as meaning, Prevent thou thy brother from wronging when he is a wronger, and aid him against his wronger when he is wronged. (TA.) Also, نَصَرَهُ مِنْهُ, (K,) inf. n. نَصْرٌ and نُصْرَةٌ, (TA,) [or the latter in this sense, as in the cases above mentioned, is a simple subst.,] He served or Preserved him from him or it. (K.) — — نَصَرَاللّٰهُ الأَرْضَ God gave rain to the earth or land. (A.) And نَصَرَ الغَيْثُ الأَرْضَ (S, M, K,) [aor. نَصُرَ,] inf. n. نَصْرٌ, (M,) (tropical:) The rain aided the earth or land: (S:) or watered it: (M:) or watered it generally and copiously, (K, TA,) and caused it to produce herbage: (TA:) and نَصَرَ البَلَدَ (tropical:) it assisted the country to produce abundance of herbage: (TA:) and نُصِرَتِ الأَرْضُ (tropical:) the earth or land was watered by rain. (S.) — — Hence, نَصَرَهُ, aor. نَصُرَ, inf. n. نَصْرٌ, (tropical:) He gave to him. (M.) An Arab of the desert [in the A a beggar] accosted a people saying, أُنْصُرُونِى نَصَرَكُمُ اللّٰهُ, meaning, (tropical:) Give ye to me: may God give to you. (M, A.) — — نَصَرَهُ اللّٰهُ also signifies (assumed tropical:) God bestowed upon him the means of subsistence, or the like; syn. رَزَقَهُ. (IKtt.) 2 نصّرهُ, (inf. n. تَنْصِيرٌ, K,) He made him a Christian. (S, M, K.) It is said in a trad., [relating to the natural disposition of a child to adopt the true faith,] فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ [But his two parents make him a Jew or make him a Christian]. (S.) 3 نَاْصَرَ [ناصرهُ] He rendered reciprocal aid to him. See an ex. voce عَاصَرَ.] 5 تنصّر He laboured, or strove, to aid, or assist; syn. عَالَجَ النَّصْرَ: (M, K:) not of the same category as تَحَلَّمَ [he endeavoured to acquire حِلْم and تبرّر [he endeavoured to characterize himself by بِرّ]. (M.) — He became a Christian. (M, K.) 6 تناصروا They aided or assisted one another: (S, Msb, TA:) they assisted one another to aid. (M, A, K, TA.) — — تناصرت الأَخْبَارُ (tropical:) The accounts, or tidings, confirmed, or verified, one another. (M, K, TA.) 8 انتصر He defended himself: (Bd, Jel, lv. 35:) he defended himself against his wronger, or injurer. (TA.) — — انتصر مِنْهُ He exacted, or obtained, his right, or due, completely, from him, so that each of them became on a par with the other: (Az, TA:) he revenged himself upon him. (Az, S, M, * Msb, K.) 10 استنصر He asked, sought, or desired, aid, or assistance. (M, K.) And استنصره He asked him to aid him, (S, Msb, K,) عَلَيْهِ against him, (S, K,) i. e. against his enemy. (S, TA.) — — (tropical:) He begged; (K;) as though he asked for a gift, which is termed نَصْر. (TA.) نَصْرٌ [used a subst.,] Aid or assistance, rendered to another, especially against an enemy: [avengement or another:] victory or conquest: (Bd, xxix. 9:) and ↓ نُصْرَةٌ is a subst. from نَصَرَهُ [and therefore signifies the same]: (S, Msb:) or the ↓ latter signifies good aid, or assistance: (M, K:) and this ↓ same word, when the object is God, signifies aid of God's servants; &c.; as explained above: see 1. (El-Basáïr.) — — Spoil; plunder; booty. (Bd, ubi supra.) — — (tropical:) Rain; (A, TA;) as also ↓ نُصْرَةٌ: (TA:) in like manner as it is called فَتْح: (A, TA:) or the ↓ latter signifies a complete rain. (IAar.) — — [Hence,] (tropical:) A gift: (S, TA:) and نَصَائِرُ gifts. (M.) — — See also نَاصِرٌ. نُصَرٌ: see نَاصِرٌ. نُصْرَةٌ: see نَصْرٌ, in five places. نَصْرِىٌّ: see نَصْرَانِىٌّ. نَصْرَانٌ: see نَصْرَانِىٌّ. نَصْرَانِىٌّ, (S, A, Msb, K, &c.) and ↓ نَصْرَانٌ, (M, A,) or this latter has not been used without the addition of the relative ى, (S,) or it has been sometimes used, (M,) and ↓ نَصْرِىٌّ, (M, Msb, K,) but we have not heard this used, (M,) [A Christian: or this is a secondary application, and the original meaning is a Nazarene:] fem. نَصْرَانِيَّةٌ, (S, A, Msb, K,) and نَصْرَانَةٌ, (S, A, K,) or the latter is used only by poetic licence: (IB:) ↓ نَصَارَى [applied to the Christians] is a rel. n. from نَاصِرَةُ, [or Nazareth,] a town of Syria, (S, M, K,) also called نَصْرَانَةُ, (Lth, IDrd, K,) or نَصْرَانُ, (S, Msb,) and نَصُورِيَةُ, (M, Sgh, K,) without teshdeed, accord. to Sgh, (TA,) and نُصْرِىٌّ and نُصْرَى, (as in a copy of the M,) or نَصْرَى and نَصْرَوَةُ: (TA:) so originally, and then applied to such as hold the religion of its inhabitants: (Msb:) this is the opinion of the lexicologists; but it is of weak authority, though admissible as there are other anomalous rel. ns.: (M:) or [so in K, but in the S, and] نَصَارَى is pl. of نَصْرِىٌّ, (Kh, M, Msb, K,) like as مَهَارَى is pl. of مَهْرِىٌّ; (Msb, K;) or of نَصْرَانٌ (Kh, S, M) and نَصْرَانَةٌ, (S,) like as نَدَامَى is pl. of نَدْمَانٌ (Kh, S, M) and نَدْمَانَةٌ; (S;) but more probably of نَصْرَانٌ, because this word has been sometimes used, whereas we have not heard نَصْرِىٌّ used: (M:) and it is implied in the copies of the K, that أَنْصَارٌ is pl. of نَصْرَانِىٌّ; but correctly, it is a pl. of نَصْرَانٌ, without ى, as is said in the TS, and the L, in both of which is mentioned the saying of the poet, لَمَّا رَأَيْتُ نَبَطًا أَنْصَارَا [When I saw Nabatheans, Christians], meaning نَصَارَى. (TA.) النَّصْرَانِيَّةُ The religion of the نَصَارَى [or Christians]. (K, TA.) نَصُورٌ One who aids, or assists, much or well. (TA in art. عقرب.) نَصِيرٌ: see نَاصِرٌ. It has the signification of the measure فَاعِلٌ or of the measure مَفْعُولٌ; for أَخَوَانِ نَصِيرَانِ, occurring in a trad., means Two brothers, aiders of, and aided by, each other. (TA.) نَصَارَى: see نَصْرَانِىٌّ. نَصَائِرُ: see نَصْرٌ. نَاصِرٌ act. part. n. of نَصَرَ, An aider or assister, especially against an enemy; &c.; as also ↓ نَصِيرٌ, (S, * M, A, Msb, K,) and ↓ نُصَرٌ: (Sgh, K:) pl. (of نَصِيرٌ, (S, M, Msb, and of نَاصِرٌ, M,) أَنْصَارٌ (S, M, A, Msb, K) and (of نَاصِرٌ, M) نُصَّارٌ, (M, K,) and نُصُورٌ may also be a pl. of the same, as occurring in the verse of Khidásh, cited above: (M:) and أَنَاصِيرُ is a pl. pl., being pl. of أَنْصَارٌ: (TA:) and ↓ نَصْرٌ is used as sing. and pl., (M, K,) being an inf. n. employed as an epithet, like عَدْلٌ. (M.) — — الأَنْصَارُ also signifies The Assistants of the Prophet; (M, K;) of [the tribes of] El-Ows and El-Khazraj; (TA;) being an epithet applied to them especially, (M, K,) and used as a subst., as though it were the name of a tribe, wherefore the rel. n. أَنْصَارِىٌّ [which is used as sing.] is formed from it. (M.) نَاصُورٌ: see نَاسُورٌ. أَنْصَارٌ: see نَصْرَانِىٌّ. — — and أَنْصَارِىٌّ: see نَاصِرٌ. مَنْصُورٌ [Aided or assisted, especially against an enemy, &c.]. — — أَرْضٌ مَنْصُورَةٌ (tropical:) Land watered by rain; rained upon. (S, A.) مُسْتَنْصِرٌ [Asking, seeking, or desiring, aid, or assistance]. — — (tropical:) A beggar. (M.) نصع &c. See Supplement نض 1 نَضَّ, aor. نَضِ3ٍ, inf. n. نَضِيضٌ (S, A, Mgh, Msb, K) and نَضٌّ, (K,) It (water) welled from a source, or spring: (TA:) or flowed: (TA:) or flowed, (S, Mgh, K,) or came forth, (Mgh, Msb,) by little and little, (S, A, Mgh, Msb,) from stone or the like; (Mgh;)

like بَضَّ: (A:) or exuded; or oozed forth, (A, K,) [like بَضَّ;] like as it does from stone. (TA.) You say also, سَحَابَةٌ تَنِضُّ بِالْمَآءِ A cloud flowing with water. (TA.) And رِيحٌ تَنِضُّ بِالْمَآءِ [app. A wind bringing rain]. (K.) And نَضَّتِ القِرْبَةُ مِنْ شِدَّةِ المَلْءِ, (K,) aor. ـِ3, نَضِ, inf. n. نَضِيضٌ, (TA,) The water-skin slit, or burst, (K, TA,) and its water came forth, (TA,) in consequence of being very full. (K, TA.) — — [Hence,] نَضَّ إِلَيْهِ مِنْ مَعْرُوفِهِ شَىْءٌ, aor. ـِ3, نَضِ, inf. n. نَضٌّ [and نَضِيضٌ], (assumed tropical:) Somewhat flowed to him from his bounty: but the verb is mostly thus used in negative phrases. (TA.) You say also, نَضَّ مِنْ مَعْرُوفِكَ نُضَاضَةٌ (assumed tropical:) A little of thy bounty [flowed forth]. (TA.) And نَضَّ لَهُ بِشَىْءٍ (assumed tropical:) He did him a small benefit; as also بَضَّ. (As.) — — Hence too, (Mgh,) نَضَّ, (IKoot, S, A, &c.,) aor. ـِ3, نَضِ, inf. n. نَضِيضٌ, (K,) also signifies (tropical:) It (a thing, IKoot, Msb, or an affair, K) was, or became, within the power or reach; or possible; or easy of obtainment or attainment; or prepared, or ready; or produced; or apparent; or it presented itself; syn. أَمْكَنَ; (K, TA;) and تَيَسَّرَ; (S, A, Mgh, Msb, TA;) and حَصَلَ; (IKoot, Mgh, Msb, TA;) and ظَهَرَ. (Mgh.) You say, خُذْ مَا نَضَّ (tropical:) Take thou, or receive thou, what hath become easy of obtainment or attainment: or prepared, or ready; or produced; or apparent; or what hath presented itself; syn. تَيَسَّرَ; (S, A, Mgh, Msb, TA;) and حَصَلَ; (Mgh, TA;) لَكَ to thee, or for thee; (S, A, Mgh, TA;) مِنْ دَيْنٍ of a debt; (S;) or من الدَّيْنِ of the debt; (Msb;) or من دَيْنِكَ of thy debt; (A, Mgh;) or من غَرِيمِكَ from thy debtor. (TA.) And it is said in a trad., خُذُوا صَدَقَةَ مَا نَضَّ مِنْ أَمْوَالِهِمْ (tropical:) Take ye the poor-rate of what hath appeared, or presented itself, of their possessions; syn. ظَهَرَ, and حَصَلَ. (Mgh.) You say also. نَضَّ الثَّمَنُ (assumed tropical:) The price was, or became, produced, or apparent, or prepared, or ready: was, or became, given in ready money, or promptly, or quickly, or in advance: syn. حَصَلَ: and تَعَجَّلَ. (Msb.) And مَا نَضَّ بِيَدِى مِنْهُ شَىْءٌ, (S, Msb,) i. e. ما حَصَلَ (assumed tropical:) [Nothing became produced, or apparent, &c., by my hand therefrom: or, accord. to A 'Obeyd, or As, (see نَضٌّ,) the verb in this instance seems to have the signification here next following] (Msb.) نَضَّ مَالُهُ also signifies (tropical:) His property became converted into money, or cash, after it had been a commodity, or commodities. (A, Mgh. *) 2 ـّ3 نَضَّ see R. Q. 1, in two places. 4 انضّ He (a pastor, S) gave lambs or kids to drink a small quantity of milk. (S, K, TA.) — (assumed tropical:) He accomplished a want. (K.) 5 ـّ3 تَنَضَّ see 10, in two places. — تَنَضَّضْتُ فُلَانًا (assumed tropical:) I excited, incited, urged, or instigated, such a one. (Sgh, K, TA.) [In one copy of the K, ↓ تَنَضْنَضْتُ.] 8 ـّ3 إِنْتَضَ see 10. 10 استنضّ الثِّمَادَ He sought repeatedly and perseveringly the [small quantities, or remains, termed] ثِمَاد of water, and took of them little by little. (TA [in which, however, الثِّمَارَ is erroneously put for الثِّمَادَ].) — — [Hence,] هُوَ يَسْتَنِضُّ مَعْرُوفًا (tropical:) He seeks, or demands, bounty, or a benefit, as it were drop by drop; syn. يَسْتَقْطِرُهُ: (K, TA:) or extracts, or elicits, it: (TA:) or seeks, or demands, its accomplishment. (A, TA.) And هُوَ يَسْتَنِضُّ حَقَّهُ, (S, K,) or ↓ يَنْتَضُّ حقّه, (so in a copy of the Msb,) (assumed tropical:) He seeks, or demands, the accomplishment of his right, or due, (S, Msb, K,) and takes, or receives, (S,) part after part, (S, Msb,) مِنْ فُلَانٍ from such a one: (S:) or extracts, or elicits, it, part after part. (K.) And ↓ تَنَضَّضْتُ مِنْهُ حَقِّى [in one copy of the K ↓ تَنَضْنَضْتُ] (assumed tropical:) I took, or exacted, or received, fully, or wholly, from him, my right, or due, (K, TA,) part after part: (TA) [as also تَنَضَّضْتُهُ مِنْهُ.] And ↓ تَنَضَّضْتُ الحَاجَةَ [in one copy of the K ↓ تَنَضْنَضْتُ] A I sought, or demanded, the accomplishment of the want. (K.) R. Q. 1 نَضْنَضَ, (K, TA,) or ↓ نَضَّضَ, (so in the CK,) said of a man, (TA,) (assumed tropical:) His نَاضّ, (K, TA,) i. e. what was apparent of his property, (TA,) became much, or abundant. (K, TA.) — He moved about his tongue; as also نَصْنَصَ; but the ض in the former is not a substitute for the ص in the latter, as some assert it to be: (L, TA:) the verb is used in this sense in speaking of a man; (TA:) and of a serpent; (S *, A, K;) inf. n. نَضْنَضَةٌ: (S, but in one copy نَضِيضَةٌ:) and accord. to Ibn-'Abbád, نَضْنَضَةٌ [the inf. n.] signifies the making, or uttering, of a sound: or the sound itself; (صَوْت;) [app. by a motion of the tongue;] of the serpent; and hence, [accord. to some,] the epithet نَضْنَاضٌ, as applied to a serpent: (TA:) or this epithet is from the phrase, (IAar.) نَضْنَضَ فُلَانًا, (IAar, K,) ↓ نَضَّضَهُ, (so in the CK,) He put such a one in motion, (IAar,) and he disquieted, disturbed, or unsettled, him; or removed him from his place. (IAar, K.) [In one place, in the TA, اسنضّ مِنْهُ شَيْئًا is made to signify the same; but this is doubtless a mistake, arising from an omission in transcription.] You say also, نَضْنَضَ البَعِيرُ ثَفِنَاته The camel moved about his ثَفِنَات [q. v.], and made them to be in contact with the ground; or this is [نَصْنَصَ,] with ص. (TA.) R. Q. 2 see 5: — — and see also 10, in two places. نَضٌّ (S, Msb, K) and ↓ ناضٌّ (S, A, Mgh, Msb, K) (tropical:) Gold and silver coin or money; or deenárs and dirhems: (S, A, Mgh, Msb:) such are called ↓ نَاضُّ المَال: (A, TA:) or the dirhem and deenár: (K:) of the dial. of El-Hijáz: (As, S, Mgh, Msb:) but accord. to A 'Obeyd, (S, Msb,) or As, (TA,) these are called ↓ نَاضٌّ only when converted into such after having been a commodity, or commodities; (S, Msb, K;) because one says, مَا نَضَّ بِيَدِى مِنْهُ شَىْءٌ, (S, Msb,) i. e. مَا حَصَلَ: (Msb:) نَضٌّ also signifies what is apparent, or produced, or prepared, or ready; and so ↓ نَاضٌّ, particularly of property: (TA:) and ↓ the latter, what has continuance, or endurance, of property, (Msb.) A man of much property is described as being أَكْثَرُ النَّاسِ ↓ نَاضًّا (tropical:) [The most abounding of men in gold and silver coin]. (TA.) — See also نَضِيضٌ. نَضَضٌ Water upon sand beneath which is hard ground, from which whenever any exudes and collects, it is taken. (TA.) بِئْرٌ نَضُوضٌ A well of which the water flows by little and little: or oozes forth. (K, TA.) نَضِيضٌ Water little in quantity: (S, O, L, K.) pl. نِضَاضٌ; (S, O, L, TA; in the K, نَضَائِضُ, which is a mistake. TA.) Also, A small quantity of milk. (S. K.) — — رَجُلٌ نَضِيضُ اللَّحْمِ (assumed tropical:) A man having little flesh; (K;) as also ↓ نَضُّهُ, and ↓ نَضْنَاضُهُ. (TA.) — جَاؤوا بِأَقْصَى نَضِيضِهِمْ, and ↓ نَضِيضَتِهِمْ, They came with the most remote of their company; (O, K;) from Ibn-'Abbád. (TA.) نُضَاضَةٌ A remainder, (S, K,) or small remainder, (A,) of water, (S, A, K,) &c.: (S, K:) the last thereof: pl. نَضَائِضُ and نِضَاضٌ. (TA.) [Hence,] نُضَاضَةُ وَلَدِ الرَّجُلِ (tropical:) The last of the children of the man: (AZ, S, A, K:) applied alike to the male and female and to two and more; (S, K;) like عِجْزَةٌ and كِبْرَةٌ. (S.) — — (tropical:) A small thing: (A) what comes into one's hand, of a thing: a small benefit. (TA.) نَضِيضَةٌ A small quantity of rain: (AA, S, K:) or a weak rain: or a weak cloud: or one flowing with water: (TA:) pl. [of pauc.] أَنِضَّةٌ and [of mult.] نَضَائِضُ. (S, K.) — — A wind that brings rain. (تَنِضُّ بِالْمَآءِ,) so that it flows: or a weak wind. (A 'Obeyd, K.) — — لَقَدْ تَرَكْتِ الإِبِلُ المَآءَ وَهِىَ ذَاتُ نَضِيضَةٍ, and ذَاتُ نَضَائِضَ, The camels have left the water, having thirst; (S, K.; *) not having satisfied their thirst. (S.) — The sound of the roasting of flesh-meat upon heated stones: pl. نَضَائِضُ: (S, K:) ISd, however, says, I think that نَضَائِضُ is a sing., like خَشَارِمُ; but the sing. may be نَضِيضَةٌ. (TA.) [It seems to me not improbable that نَضَائِضُ may in a mistranscription, for نَضَائِضُ, pl. of the inf. n. نَضْنَضَةٌ used as a subst.] — See also نَضِيضٌ. نَضَّاضٌ: see نَضْنَاضٌ. — حَيَّةٌ نَضْنَاضٌ, (IAar, S, K,) and نَضْنَاضَةٌ, (S, A, K,) A serpent that remains not still in a place, (IAar, K,) by reason of its malignity and liveliness: (IAar:) or that, when it bites, kills immediately: (K:) or that moves about its tongue, (S, A, K,) having put it forth; (K;) as also with ص: [see نَصْنَاصٌ:] (TA:) or that utters a sound, or sounds. (TA.) It is said

that Dhu-r-Rummeh, being asked respecting the meaning of نَضْنَاضٌ, did nothing more than move about his tongue in his mouth; (S:) or put forth his tongue, and move it about, (IJ, O,) in his mouth, making a sign with it to him who asked him. (O.) نَضْنَاضَةٌ: see فَضْفَاضَةٌ. نَاضٌّ (tropical:) A thing, or an affair, within one's power or reach [&c.: see 1, of which it is the part. n.]. (K.) — — See also نَضٌّ in six places. نضب 1 نَضَبَ, aor. نَضُبَ (S, K, &c.) and also نَضِبَ, (Msb,) which latter is strange, (MF,) inf. n. نُضُوبٌ; (S, K, &c.;) and ↓ نضّب; (K;) It (water) sank into the earth; disappeared in the earth: (S, M, K, &c.:) and became low: (S:) became remote. (S, M.) — — نَضَبَ الحَوْضُ, occurring in a verse cited by Th, [The water of the tank or cistern, sank into the earth]. (TA.) — — نَضَبَتْ عُيُونُ الطَّائِفِ [The sources of El-Táïf became dried up]. (A.) — — مَا نَضَبَ عَنْهُ البَحْرُ وَهُوَ حَىٌّ فَمَاتَ فَكُلُوهُ That from which the water of the sea has become exhausted, and has dried up, it being alive, and which has then died, eat ye it. (TA, from a trad.) — — كُنَّا عَلَى شَاطِئِ النَّهْرِ بِالْأَهْوَازِ وَقَدْ نَضَبَ عَنْهُ المَاءُ [We were on the bank of the river in El-Ahwáz, and the water had sunk, or receded, from it, leaving it dry]. (TA, from a trad.) — — نَضَبَتْ عَيْنُهُ, (aor. نَضُبَ, inf. n. نُضُوبٌ, TA,) (tropical:) His eye sank, or became depressed, in the socket: or it is only said of the eye of a she-camel. (K.) — — نَضَبَ It (herbage and the like, that had been abundant,) became little, or scanty: (K:) or failed altogether. (TA.) — — نَضَبَ is met. used with reference to accidents [as it is properly with respect to substances]: thus it is said in a trad., نَضَبَ عُمْرُهُ (tropical:) His life passed away, or ended. (IAth.) This is what F means by saying نَضَبَ فُلَانٌ signifies مَاتَ, (tropical:) Such a one died. (TA.) — — نَضَبَ خَيْرُهُ, inf. n. نُضُوبٌ, (tropical:) His goodness, or beneficence, became little. (AZ.) — — نَضَبَ مَاءُ وَجْهِهِ (tropical:) He was not ashamed. (TA.) — نَضَبَ, (inf. n. نُضُوبٌ, TA,) (tropical:) It (a desert) was far-extending. (K.) — — نَضَبَ, inf. n. نُضُوبٌ, (tropical:) It (a people, or party,) was, or became, distant. (S.) — — نَضَبَ (tropical:) It (a people, or party,) strove, or used exertion, [app., in a journey.] (TA.) — نَضَبَ, aor. نَضُبَ, It (a thing, TA,) flowed, and ran (K.) By our saying " a thing," we mean to exclude water, though water is included in the definition of a thing: so that we need not infer from what is said in the K that the verb bears two contr. significations. (TA.) [But this observation appears to me to be scarcely admissible.] — — نَضَبَتِ الدَّبَرَةُ [in the copies of the K in my hands, written دَبْرَةٌ] The sore on the back of a camel &c. became severe. (K.) نَضَبَ الدَّبَرُ (tropical:) The scar of the sore became severe and deep in the back. (A.) — نَضَبَ الثَّوْبَ He pulled off the garment. (Msb.) 2 نَضَّبَ see 1 — — نضّبت, inf. n. تَنْضِيبٌ, She (a camel) had little milk; and her flow thereof became slow; (K;) and her milk was long in flowing again into her udder after each previous milking. (TA.) 4 انضب القَوْسَ He pulled the string of the bow, in order that it might make a sound: like أَنْبَضَهَا: (K:) the former verb is [said to be] an original syn. of the latter; (TA;) [and if so, it has an inf. n., as shown below:] or he pulled the string of the bow, and then let it go, to make it twang: or he pulled the string of the bow without an arrow, and then let it go, to make it twang: (TA:) or he caused the bow to make a sound, or twang: (AHn, L:) انضب وَتَرَ القَوْسِ is the same as أَنْبَضَهُ, of which it is a transp. syn. (S.) AHn, gives to it the inf. n. إِنْضَابٌ; and yet asserts it to be formed by transposition: but this is absurd; for verbs so formed have not inf. ns.; as mentioned by Sb and Aboo- 'Alee and the rest of the skilful grammarians. (Abu-l-Hasan.) See قَلَبَ. غَضِيرٌ نَاضِبٌ A pool of which the water has sunk into the earth. (A.) — — [So] ↓ عين مُنَضِّبَةٌ A source of which the water has sunk into the earth; [a source that has become dried up]. (A.) — — خَرْقٌ نَاضِبٌ (tropical:) [A deep hole: or a far extending desert]: syn. بَعِيدٌ. (S, TA.) — — إِنَّ فُلَانًا لَنَاضِبُ الخَيْرِ (tropical:) Verily such a one is a person of little good, or beneficence. (AZ.) — — نَاضِبٌ (tropical:) Distant; remote: (As, S:) an epithet applied to water and anything. (TA.) — — جَرْىٌ نَاضِبٌ (assumed tropical:) A far-extending run. (TA.) تَنْضُبٌ, a coll. gen. n., [I find it said to have been written with tenween by J himself: but it appears to have been also used as a generic proper name; and as such, having the measure of a verb, it must be written تَنْضُبُ, being imperfectly declinable:] A certain tree: the ت is augmentative, because there is no word of the measure فَعْلُلٌ; whereas there are words of the measure تَفْعُلُ, as تَقْتُلُ and تَخْرُجُ: n. un. تَنْضُبَةٌ: (S:) a certain tree of El-Hijáz: (K:) it grows large, in the form, or manner, of the سَرْح, having white and thick branches; and folds, such as are called حَظَائِر, are made of it: [this is the only meaning I can assign to the words وهو محتظر, supposing بِهِ to be omitted after محتظر, though يُحْتَظَرُ would be better:] its leaves are contracted; and it always appears as though it were dry and dusty, though growing: (TA:) its thorns are like those of the عَوْسَج: (K, TA:) and it has a fruit [called مَغْدٌ (L, K, art. مغد)] like small grapes, which is eaten, of a reddish colour: AHn says, that its smoke is white, of the colour of dust; and that poets therefore liken dust to it: and in one place he says, that it is a large tree, without leaves [properly so called], which has a trunk, and from which grow thick boughs, with many branches; its leaves [if such they may be called] being only shoots, which are eaten by the camels and sheep and goats: Aboo-Nasr says, that it is a tree having short thorns: not of the trees that grow on lofty mountains; frequented by chameleons: [see حِرْبَاءٌ, in art. حرب: and see an ex. in a verse cited voce سَاقٌ:] ISd thinks that it is thus called because of its little sap: AM says, that it is a large tree, from which are cut tentpoles: (TA:) and Ibn-Selemeh says, that it is a tree from which arrows are made. (S.) — — نُوقٌ كَقِدَاحِ التَّنْضُبِ [She-camels like arrows made of the wood of the tendub]. (TA). مُنَضِّبَةٌ: see نَاضِبٌ. نضج 1 نَضِجَ, aor. نَضَجَ, inf. n. نُضْجٌ and نَضْجٌ, (S, K, &c.,) or these are [properly] simple substs., (the former accord. to the L, and both accord. to the Msb,) and the inf. n. is نَضَجٌ, (Msb,) It (fruit, الثَّمَرُ, S, K, [in the CK التَّمْرُ, or dates,] as grapes, and dates, TA, and flesh-meat, S, K, whether dried in the sun or roasted, TA, [or cooked in any way,]) attained to a perfect state of fitness for being used, or for being eaten: it (fruit) became ripe, or mature: it (flesh-meat) became thoroughly cooked. (S, K, &c.) See 2. [And It (the skin of one tormented in Hell) became thoroughly burned: see Kur iv. 59.] — — It (an ulcer or the like) became ripe, or suppurated.] 2 نَضَّجَتِ النَّاقَةُ بِوَلَدِهَا, (S, K,) and ↓ بِهِ نَضَجَتْ, (K,) and نَضَّجَتْ وَلَدَهَا, (L,) (tropical:) She (a camel) exceeded the usual period of gestation by a month, or thereabout: (L:) or exceeded the year and did not bring forth: (S, K:) was pregnant, and exceeded the year, counting from the time when she conceived, and did not bring forth. (As.) Th uses the expression نضّجت ولدها as signifying She (a woman) exceeded the usual period of gestation, namely nine months; or did so by a month: in which case the child is more strong for the delay. (TA.) — — نَضَّجَتِ النَّاقَةُ بِلَبَنِهَا (tropical:) The she-camel attained the utmost point with her milk: but ISd thinks it a mistake for نضّجت بولدها. (L.) — See 4. 4 انضج He rendered fruit, or flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way],) perfectly fit for being used, or for being eaten: rendered ripe, or mature: thoroughly cooked: (S, K:) it (the proper time) rendered fruit ripe, or mature;

ripened, or matured it. (TA.) — — AHn uses this verb in a strange manner, explaining the expression نَبَاتٌ مَهْرُوْءٌ by the words أَلَّذِى قَدْ أَنْضَجَهُ البَرْدُ [meaning, a plant, or herbage, that is nipped, shrunk, shrivelled, or blasted, by the cold]: this is strange because إِنْضَاج is an effect of heat; not of cold. (M.) [See أَحْرَقَ.] — — أَنْضِجْ رَأْيَكَ (tropical:) Mature thy judgment, or thine opinion]. (A.) — — لَا يُنْضِجُ السكُرَاعَ, (L,) or ↓ لَا يَسْتَنْضِجُ كُرَاعًا, (A,) [He does not thoroughly cook the slender part of the leg of a sheep, or the like]: i. e., he is weak, and of no use, or does not possess a competence. (L.) — — [انضج also signifies It matured, or caused to suppurate, an ulcer or the like; as also ↓ نضّج.] 10 إِسْتَنْضَجَ see 4. نَضْجٌ: see نُضْجٌ. نُضْجٌ and ↓ نَضْجٌ: see 1. — — As simple subst., in relation to fruit, or to flesh-meat. A perfect state of fitness for being used, or for being eaten. ripeness, or maturity: the state of being thoroughly cooked. (L, Msb.) نَضِيجٌ and ↓ نَاضِجٌ (S, K) and ↓ مُنْضَجٌ (TA) Fruit, and flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) in a perfect state of fitness for being used, or for being eaten: ripe, or mature: thoroughly cooked: (S, K, &c.:) pl. [of the first, and perhaps of the second also,] نِضَاجٌ. (TA.) — — نَضِيجُ الرَّأْيِ (tropical:) A man of sound, [or mature] judgment. (S, K.) — — ↓ أَمْرٌ مُنْضَجٌ (tropical:) [A matured affair; and affair soundly, or thoroughly, managed] (A.) نَاضِجُ: see نَضِيجٌ. مُنْضَجٌ: see نَضِيجٌ. مُنْضِجٌ: see what follows. مُنَضِّجٌ (S, L, K) and ↓ مُنْضِجٌ and each with ة (L) (tropical:) A she-camel that exceeds the usual period of gestation by a month, or thereabout: (L:) or that exceeds the year and does not bring forth: (S, K:) pl. مُنَضِجَاتٌ (S) and مُنْضِجَاتٌ. (L.) See an ex. voce قِرَابٌ. — — [Also both, but the latter the more common, A suppurative medicine.] مِنْضَاجٌ An iron instrument for roasting flesh-meat; syn. سَفُّودٌ. (K.) نضح 1 نَضَحَ, aor. نَضِحَ, (S, K,) and نَضَحَ, (Msb, MF,) inf. n. نَضْحٌ, (S,) He sprinkled a house, or chamber, [with water]: (S, K:) or he sprinkled it lightly: (TA:) نَضْحٌ is like نَضْخٌ; and sometimes these two words agree, and sometimes they differ: (Lth:) some say that they both signify any sprinkling: (TA:) or the former signifies what is intentional; and the latter, what is unintentional. (IAar.) [See نَضَخَ.] — — نَضَحْتُ عَلَيْهِ المَآءَ, inf. n. نَضْحٌ, [I sprinkled water, or the water, upon him]. (As.) — — نَضَحَ, aor. نَضِحَ, and ??, inf. n. نَضْحٌ, He moistened, or sprinkled, a garment, or piece of cloth. (Msb.) — — أَصَابَهُ نَضْحٌ مِنْ كَذَا [A sprinkling of such a thing came upon him]. (TA.) — — نَضَحَتْ بِبَوْلِهَا She (a camel) sprinkled her urine. (TA.) — — نَضَحَ عَطَشَهُ, (S, K,) aor. ??, inf. n. نَضْحٌ, (S,) (tropical:) It (water, TA,) moistened [or allayed] his thirst, (S, TA,) and allayed it: (K. TA:) took it away: or almost took it away: (TA;) also (K) or نَضَحَ الرِّىَ, (TA,) he satisfied his thirst with drink: (K:) or he drank less than what would satisfy his thirst. (S, K.) — — نَضَحَ المَآءُ المَالَ The water took away the thirst of the camels &c.: or nearly did so. (T.) — — نَضَحَ المَآءَ He (a camel) carried water from a river or canal or well to irrigate standing corn or the like. (Msb.) — — نَضَحَ He moistened a skin, in order that it might not break. — — نَضَحَ الجُلَّةَ, aor. نَضَحَ, inf. n. نَضْحٌ, He sprinkled the palm-leaf date-basket with water, in order that its dates might stick together: (L:) or he scattered forth its contents. (L, K.) — — نَضَحَ (inf. n. نَضْحٌ, S,) He watered palm-trees, (K,) and standing corn &c., (TA,) by means of a camel carrying the water. (K.) — — سُقِى الزَّرْعُ نَضْحا The standing corn &c. was watered by means of buckets, (دِلَآءَ and غُرُوب,) and camels carrying the water; not by means of a channel opened for that purpose. (TA.) — — هٰذِهِ نَخْلٌ تُنْضَحُ These are palm-trees that are watered [by the means above mentioned]. (S.) — — فُلَانٌ يَسْقِى بِالنَّضْح [Such a one waters palm-trees &c. by the means above mentioned]. (S.) — — يَنْضِحُ عَلَى البَعِيرِ He drives the camel that carries the water for irrigation, watering palm-trees [&c.] (S) — — نَضَحُوهُمْ بِالنَّبْلِ, (inf. n. نَضْحٌ, TA.) (tropical:) They shot at them [or sprinkled them] with arrows: (S, K:) they scattered arrows among them. like as water is sprinkled. (TA.) Mohammad said to the archers at the battle of Ohod, اِنْضِحُوا عَنَّا الخَيْلَ (tropical:) Shoot ye at the horses and their riders with arrows [and so repel them from us]. (S, * TA.) — — نَضَحَ فَرْجَهُ, aor. نَضِحَ and نَضَحَ, (TA;) and ↓ انتضح and ↓ استنضح [both of which are thus used as intrans.]: (K;) He sprinkled some water upon his pudendum after the ablution called الوُضُوْء: (K:) as also اِنْتَقَضَ. (TA.) — — نَضَحَ بِالبَوْلِ عَلَى فَخِذَيْهِ He made [a little sprinkling of] urine to fall upon his thighs. (K.) Hence the saying in a trad., النَّضْحُ مِنَ النَّضْح, meaning, that he upon whom falls a little sprinkling of urine, like the heads of needles, as explained by Z, must sprinkle the part with water, and is not required to wash it. (TA.) — — نَضَحَتْنَا السَّمَآءُ The sky rained upon us. (L.) — — نَضَحَ, [aor. نَضَحَ,] He (a horse) sweated. (Msb.) نَضَحَ بِالعَرَقِ, inf. n. نَضْحٌ and نَضَحَانٌ, He (a man, and a horse,) broke out with sweat: and in like manner, the protuberance behind a camel's ear ; and the arm-pit or the like. (L) [See an ex. in a verse cited in art. عدو, conj. 3.] — — يَنْضَحُ طيبًا He diffuses the odour of perfume: lit., sweats it. (L, from a trad.) — — نَضَحَ It (sweat) exuded, or came forth. (Msb.) — — نَضَحَتِ القِرْبَةُ. (S, K,) and الخَابِيَةُ, (S,) aor. ??, inf. n. نَضْحٌ and تَنَّضَاحٌ, (S, K,) [the latter of an intensive form, The water-skin, and the jar. (being thin, TA,) sweated, (ISk, S, K,) or exuded its water. (TA.) — — نَضَحَ الجَبَلُ The mountain sweated water between its masses of rock. (TA) — — نَضَح الشَّجَرُ, inf. n. نَضْحٌ, TA,) (tropical:) The trees began to break out with leaves. (As, S, K.) — — نَضَحَ الزَّرْعُ, and ↓ انضح, (assumed tropical:) The standing corn became thick in its body, (TA,) and began to have the farinaceous substance in its grains, yet moist, or succulent, or tender. (K.) — — نَضَحَتِ العَيْنُ, (L, K,) aor. نَضِحَ, inf. n. نَضْحٌ: (L.;) and ↓ انتضحت, (L, K,) and ↓ تنضّحت; (K;) The eye overflowed with tears: (L, K:) the eye filled with tears and the overflowed without stopping. (L.) — — نَضَحَ, aor. (??) It (a sea, or great river,) flowed. (TA, art. بتر.) — b29- إِنْضَحُوا الرَّحِمَ بِبِلَالِهَا: see بِلَالٌ. — نَضَحَ عَنْ فُلَانٍ, (S, K,) aor. نَضِحَ; (S;) and ↓ باضح عَنْهُ, (K,) inf. n. مُنَاضَحَةٌ and نِضَاحٌ; (TA;) (tropical:) He repelled from, and defended, such a one: (S, K:) as also مَضَحَ: (Shujáa:) and نَضحَ الرَّجُلَ he repelled from the man. (Kr.) — — نَضَحَ عَنْ نَفْسِهِ (tropical:) He defended himself with an argument. a pled. or an allegation. (S.) 3 نَاْضَحَ see 1. 4 أَنْضَحَ see 1 — — انضح عِرْضَهُ (assumed tropical:) He aspersed his honour, or reputation: (K:) marred it; as also أَمْضَحَهُ: (Shujáa Es-Sulamee:) made people to carp at it. (Khaleefeh.) 5 تَنَضَّحَ see 1 and 8. — — رَأَيْتُهُ يَتَنَضَّحُ مِمَّا قَرِفَ بِهِ (tropical:) I saw him deny, (S, K,) and declare himself clear of, (S,) that of which he was accused, or suspected. (S, K. *) — — تنضّح مِنْ أَمْرٍ (tropical:) He pretended to be clear, or quit, of the thing. (TA.) 8 انتضح عَلَيْهِمُ المَآءُ The water became sprinkled upon them. (S.) — — انتضح البَوْلُ عَلَى الثَّوْبِ The urine became sprinkled upon the garment. (Msb.) — — انتضح بِالنَّضُوحِ He sprinkled himself with the kind of perfume called نَضُوح. (L.) [And ↓ تنضّح is used in similar sense in art. غسل in the K.] See 1. 10 إِسْتَنْضَحَ see 1. نَضْحٌ A rain between two rains; better than what is called طَلّ; (L;) i. q. نَضْحٌ, with respect to rain. (Sh.) — — نَضْحَاتٌ [or نَضَحَاتٌ?] A slight, or scanty, scattered shower of rain. (L.) — — Also ↓ نَاضِحٌ Rain. (L.) — — نَضْحٌ (assumed tropical:) Perfume that is thin, like water: pl. نُضُوحٌ and أَنْضِحَةٌ: [see also نَضُوحٌ:] what is thick, like خَلُوق and غَالِيَة, is called نَضْخٌ. (L.) — — A mark left by water, or anything thin, such as vinegar and the like: differing from نَضْخٌ [q. v.]. (AA, in TA, art. نضخ.) نَضْحٌ and ↓ نَضِيحٌ (tropical:) A watering-trough or tank; or so called because it moistens [or allays] the thirst of camels: (IAar, S:) or a small watering-trough or tank: (TA:) or the latter a watering-trough or tank that is near to the well, so as to be filled with the bucket; and it may be large: (Lth:) pl. of the former أَنْضَاحٌ; and of the

latter نُضُحٌ. (S.) — — نَضَحُ الوُضُوْءِ What is sprinkled in the performance of the ablution called الوضوء. (L.) [See نَضَحَ مزادة A مَزَادَةٌ نَضُوحٌ .نَضُوحٌ :see نُضَحِيَّةٌ [.قَرْجَهُ that sweats, or exudes its water. (TA.) — — نَضُوحٌ (tropical:) A certain kind of perfume. (S, K.) [See also نَضْحٌ.] — — قَوْسٌ نَضُوحٌ, and ↓ نُضَحِيَّةٌ, A bow that impels the arrow with force, or sends it far, and that scatters the arrows much; expl. by ↓ طَرُوحٌ نَضَّاحَةٌ لِلنَّبْلِ. (AHn, K.) — — النَّضُوحُ One of the names of The bow. (TA.) نَضِيحٌ Sweat. (S.) — — See نَضَّاحٌ .نَضَحٌ He who drives the camel that carries water from a well &c., for irrigating land, (S, K,) and waters palm-trees [&c.]. (S.) — — See مِنْضَحَةٌ نَاضِحٌ :see نَضَّاحَةٌ .قَوْسٌ نَضُوحٌ (tropical:) A camel (S) or an ass or a bull (TA) upon which water is drawn (يَسْتَقَى عَلَيْهِ) [from a well &c.]: (S, TA:) a camel that carries water (يَحْمِلُ المَآءَ) from a river or canal or well to irrigate seed-produce; so called because it is a means of moistening [or allaying] thirst by the water which it carries: (Msb:) the female is called نَاضِحَةٌ (S, Msb) and سَانِيَةٌ [q. v.]: (S:) pl. نَوَاضِحُ. (Msb.) — — Afterwards applied to Any camel: as in the following instance, occurring in a trad., أَطْعِمْهُ نَاضِحَكَ Give him thy camel to eat. (Msb.) — — See مِنْضَحَةٌ .نَضْحٌ (L, K) as also مِنْضَخَةٌ, (IAar, L,) vulg. ↓ نَضَّاحَةٌ, (Az,) i. q. زَرَّاقَةٌ, (IAar, L, [in some copies of the K زُرَّقَة; in the CK زَرافة] i. e. An instrument made of copper or brass for shooting forth naphtha [into a besieged place: mentioned in several histories]. (L.) نضح 1 نَضَخَهُ, aor. نَضَحَ, [and نَضِحَ, see below], inf. n. نَضْخٌ, He sprinkled him, or it, [with water &c.]: or i. q. نَضَحَهُ: (K:) AZ says, نَضْخٌ signifies the act of sprinkling, like نَضْحٌ; these two words being syn.: you say نَضَخْتُ, aor. أَنْضَخُ: (S:) or the former signifies less than the latter: (K:) so most say: (L:) or the former signifies what is unintentional; and the latter, what is intentional: (IAar, L:) As says, that the latter is the act of man: (L:) and the former, he says, signifies more than the latter, and has no pret. nor aor.: and Aboo-'Othmán Et-Towwazee says, that the former signifies the mark, or effect, that remains upon a garment or other thing, and that the act is termed نَضْحٌ, with ح unpointed: (S:) As says, that نَضْخٌ has no verb nor act. part. n.; and A'Obeyd says, that it has no pret. nor aor. ascribed to any authority: or you say نَضَخْتُ الثَّوْبَ, aor. نَضَحَ and نَضِحَ, inf. n. نَضْخٌ, I wetted the garment; and it signifies more than نَضَحْتُ. (Msb.) نُضِخَتْ مَغَابِنُهَا, inf. n. نَضَخَانٌ, Her (a she-camel's) armpits were sprinkled with pitch. (S, L, from a verse of El-Katámee.) أَصَابَهُ نَضْخٌ مِنْ كَذَا A sprinkling, more [or less] than what is termed نَضْحٌ, came upon him. (As, S.) — — نَضَخْنَاهُمْ بِالنَّبْلِ, (Yz, S,) and نضحنا النَّبْلَ فِيهِمْ, (K,) i. q. نضحناهم, (Yz, S,) We [shot at them and] sprinkled them with arrows; or scattered arrows among them; (Yz, S, K;) meaning, our enemies. (K.) — — نَضَخَ, (inf. n. نَضْخٌ, L,) It (water) boiled forth vehemently (in gushing, L,) from its source, (L, K,) or boiled up vehemently. (Aboo- 'Alee, L, K.) 3 ناضخا, inf. n. مُنَاضَخَةٌ and نِضَاخٌ, They sprinkled each other. (S, K.) 8 انتضخ It (water) became sprinkled. (S, K.) 9 انضخّ and ↓ انضاخّ It (water) poured out, or forth. (TA.) 11 إِنْضَاخَّ see 9. نَضْخٌ A mark, or effect, that remains upon a garment or other thing, (Aboo-'Othmán EtTowwazee, S, K,) as the body, (TA,) from perfume, (K,) or mire, or a soil or pollution: (TA:) or from blood, and saffron, and mud, and the like: نَضْحٌ being with water, and with anything thin, such as vinegar and the like. (AA.) [See also نَضْحٌ.] نَضْخَةٌ A rain; a shower of rain. (S, K.) غَيْثٌ نَضَّاخٌ A copious rain. S, Msb, K.) — — عَيْنٌ نَضَّاخَةٌ A copious spring of water: (S:) or a spring that boils forth, or gushes forth (S, Msb) copiously. (Msb.) — — نَضَّاخَةُ الذِّفْرَى A she-camel that sweats copiously in the part called ذفرى, behind the ear. (L.) مِنْضَخَةٌ, [in the TA منضخ,] vulgo نَضَّاخَةٌ, i. q. زُرَّاقَةٌ: (K, TA:) [in the CK, زَرَاقَة, which is a mistake: see مِنْضَحَةٌ.] نضد 1 نَضَدَ, aor. نَضِدَ, (S, K, &c.,) inf. n. نَضْدٌ; (S, L, Msb;) and ↓ نضّد, (L, K,) inf. n. تَنْضِيدٌ; (S, L;) or the latter has an intensive signification; (S, L;) He put goods, household-goods, or commodities, (مَتَاع, S, L, K,) one upon another: (S, L, Msb, K:) or put, or set, them together, (T, A, L,) in regular order, or piled up: (A:) both verbs signify the same: (L, K:) or the latter, he put them one upon another [or side by side] compactly. (S, L.) — — [You say,] نَضَدْتُ اللَّبِنَ عَلَى المَيِّتِ [I placed the crude bricks in order against the corpse, to support it; as it is laid upon its right side, or so inclined that the face is towards Mekkeh]. (L.) 2 نضّد, inf. n. تَنْضِيدٌ, He [God] made a person's teeth to be disposed in regular order. (A.) — — See 1. 5 تنضّدت الأَسْنَانُ The teeth were disposed in regular order. (A.) 8 انتضد, [quasi-pass. of 1, It was put, or set, one part upon, or beside, another, in regular order; was piled up, or became piled up]. (K, art. فقر.) — — انتضد (tropical:) It (a people, A) remained, stayed, abode, or dwelt, in a place; (A, K;) and collected there. (A.) نَضَدٌ Goods, household-goods, or commodities, put one upon another: (S, L, K:) or, put, or set, together, (A, L,) in regular order, or piled up: (A:) or the best thereof: (L, K:) or such things in general: but the first meaning is the most appropriate: (L:) pl. أَنْضَادٌ. (S, L.) — — رَأَيْتُ نَضَدًا مِنَ الثِّيَابِ والفُرُشِ I saw a number of garments, or pieces of cloth, and of beds, or the like, put together in regular order, or piled up. (A.) — — See نَضِيدَةٌ. — — نَضَدٌ A couch-frame, or a raised couch, (سَرِير,) upon which goods, householdgoods, or commodities, are put one upon another, (S, L, K,) or put, or set, together, in regular order, or piled up: (A, L:) or simply, a couchframe, or raised couch; (سرير;) so called because the things so termed are generally put upon it: (L, Msb:) or a مِشْجَب, or a thing resembling this, upon which garments and household-goods are put, one upon another, or together. (L.) — — نَضَدٌ (tropical:) Glory; honour; dignity; might; or power; (A;) eminence; or nobility. (K.) — — نَضَدٌ (tropical:) Eminent; or noble: (L, K:) applied to a man: pl. أَنْضَادٌ. (L.) — — Also, (A, L,) and the pl., (S, A, L,) (tropical:) A man's paternal and maternal uncles (S, A, L) preëminent in nobility. (S, L.)— — Also, the pl., (tropical:) The party, or company, (L, K,) and number, (A, L, K,) and auxiliaries, or assistants, (A,) of a people, (L, K,) or of a man: (A:) and the sing. and pl., companies, or congregated bodies, of men. (A.) — — نَضَدٌ (tropical:) A fat she-camel; (K;) likened to a couch-frame, or a raised couch, upon which are the things termed نَضَد; (TA;) as also ↓ نَضُودٌ. (K.) — — أَنْضَادٌ, of mountains, Stones, such as are called جَنَادِل, one upon another. (S, L, K.) Also, of clouds, Portions piled up, one above another: (S, L, K:) sing. نَضَدٌ. (L.) نَضُودٌ: see نَضَدٌ and نَضِيدٌ .نَضِيدٌ and ↓ مَنْضُودٌ (Msb, K,) and ↓ مُنَضَّدٌ, [or the last has an intensive signification, as is shewn above,] Goods, household-goods, or commodities, (K,) put one upon another: (Msb, K:) [or put, or set, together, in regular order, or piled up: and the last, put one upon another, or side by side, compactly: see 1]. — — طَلْعٌ نَضِيدٌ, in the Kur, [l. 10.] Spadices of palm-trees [having their flowers] compacted, or compactly disposed; (L;) yet in their envelopes; (Fr, L;) for when they have come forth therefrom they cease to be نضيد. (L.) — — ↓ طَلْحٌ مَنْضُودٌ, in the Kur, [lvi. 28,] Gum-acacias having fruit or leaves closely set, one above another, from bottom to top, without their trunks being apparent below. (L.) — — شَجَرُ الجَنَّةِ نَضِيدٌ مِنْ أَصْلِهَا إِلَى فَرْعِهَا The trees of paradise are closely set with leaves and fruit, one above another, from bottom to top, without having trunks apparent: (L, from a trad.:) and similarly ↓ نَضُودٌ (Jel, lvi. 20.) نَضِيدَةٌ A pillow: and any

stuffed article of household furniture: (L, K:) pl. مَنْضُودٌ: and ↓ نَضَدٌ is used as a coll. n. (L.) نَضَائِدُ see نَضِيدٌ. دُرٌّ مُنَضَّدٌ Pearls arranged, or put together, in regular order. (A.) — — See نَضِيدٌ. نضر 1 نَضُرَ, aor. نَضُرَ; (IAar, S, A, Msb, K;) and نَضَرَ, aor. نَضُرَ; and نَضِرَ, aor. نَضَرَ; (IAar, S, A. K;) the last [also] mentioned by A'Obeyd; (S;) inf. n. نَضَارَةٌ, (S, A, Msb, K,) of the first; (S, Msb;) and نُضُورٌ (K) and نَضْرَةٌ, (S, A, K,) of the second, (S,) or this is a simple subst., (Msb,) and نَضْرٌ, (TA,) [also of the second;] and نَضَرٌ, (K;) [of the third;] and ↓ أَنْضَرَ; (IAar, L, K, TA;) It (a tree, A, K, and a plant, A, and foliage, TA, and a colour, K, and a face, IAar, S, Msb, K, and anything, TA,) was, or became, beautiful (S, Msb, K,) and bright: (S * [see نَضْرَةٌ below] or, when said of a face, tropically used, (A,) signifying as above: (TA:) or (tropical:) it was, or became, beautiful and fresh: or beautiful and fine-skinned, so that the blood appeared [through the skin]: syn. حَسُنَ وَغَضَّ: (A:) or pleasant: (Fr:) and ↓ انضر, said of a tree, its foliage became green. (TA.) — — [When said of a man, sometimes signifying He was, or became, in a state of enjoyment, or in a plentiful and pleasant and easy state of life; agreeably with a usage of نَضَرَ and ↓ نَضَّرَ and ↓ أَنْضَرَ to be mentioned below. And in like manner, when said of life, it signifies It was, or became plentiful and pleasant and easy.] — نَضَرَهُ اللّٰهُ, (IAar, S, A, Msb, K,) aor. نَضُرَ, (Msb,) inf. n. نَضْرٌ; (TA;) and ↓ نضّرهُ, (S, A, K,) or this has an intensive signification; (Msb;) and ↓ انضرهُ; (IAar, S, A, K;) when the pronoun relates to the face, (IAar, S, A,) in which case it is tropical, (A,) [or to a tree, or colour, as is implied in the K,] God made it beautiful (S, A, K,) and bright. (S, * TA.) — — When the pronoun relates to a man, the meaning (of the first of these three forms, as mentioned by En-Nadr and Sh and in the Mgh and TA, and of the ↓ second, as mentioned by As, and En-Nadr and Sh, &c., and of the ↓ third, as mentioned in the TA,) is God made him to have enjoyment, or plentiful and pleasant and easy life; syn. نَعَّمَهُ; (S, Mgh, Msb, TA;) or جَعَلَهُ نَاضِرًا [which signifies the same]: (A'Obeyd:) or نَضَرَهُ اللّٰهُ, (El-Azdee, Mgh,) and نضّرهُ ↓ اللّٰه, (El-Hasan El-Muäddib, TA:) signifies (assumed tropical:) God made his rank, or station, good (El-Azdee, El-Hasan El-Muäddib, Mgh, TA,) among mankind: (El-Hasan El-Muäddib, TA:) not relating to beauty of the face; (ElAzdee, El-Hasan El-Muäddib, Mgh, TA:) but is similar to the saying, أُطْلُبُوا الحَوَائِجَ إِلَى حِسَانِ الوُجُوهِ [which see explained in art. وجه]. (El-Hasan El-Muäddib, TA.) As cites this verse: نَضَّرَ اللّٰهُ أَعْظُمًا دَفَنُوهَا بِسِجِسْتَانَ طَلْحَةَ الطَّلَحَاتِ [May God grant enjoyment to bones which they have buried in Sijistán: (I mean) Talhat-et- Talahát]. (TA.) And it is said in a trad., نَضَرَ اللّٰهُ عَبْدًا سَمِعَ مَقَالَتِى فَوَعَاهَا ثُمَّ أَدَّاهَا إِلَى مَنْ يَسْمَعُهَا, (Sh, S, * A, * Mgh, * TA,) or ↓ نَضَّرَ, (Sh, S, in which latter we read امْرَأً in the place of عبدا, and A, in which we find مَنْ in the place of عبدا, and Mgh; the reading ↓ نضّر alone being given in the copies which I have of the S and A;) May God cause to have enjoyment, or a plentiful and pleasant and easy life, [the servant, or man, who hears what I say, and keeps it in mind, then conveys it to him who hears it:] (S, Mgh, in explanation of the latter reading, and TA, in explanation of both readings:) or (assumed tropical:) may God make to have a good rank or station &c. (Mgh, in explanation of the former reading.) 2 نضّرهُ اللّٰه: see نَضَرَهُ, throughout. 4 انضر: see نَضُرَ, in two places. — انضرهُ اللّٰهُ: see نَضَرَهُ, throughout. نَضْرٌ (S, A, Msb, K) and ↓ نُضَارٌ (S, A, K, [in the CK نَضَار] and TA) and ↓ نَضِيرٌ (S, Msb, K) and ↓ أَنْضُرُ (K [without tenween, though this is not shown in the K, as it is originally an epithet, though it may be obsolete as an epithet,]) Gold: (S, A, Msb, K;) as also ↓ نِضَارٌ: (Es-Sukkaree:) or silver; (K;) as also ↓ نِصَارٌ: (Es-Sukkaree:) or generally the former: (TA:) pl. [of pauc.] (of the first, S.) أَنْضُرٌ, (S, K,) and [of mult.] نِضَارٌ: (K:) or (so accord. to the S and A, but in the K, and) ↓ نُضَارٌ signifies what is pure, (S, A, K,) of gold &c., (A,) or of native or unwrought gold or silver, (Lth, K,) and of wood, (Lth,) or of anything: (S:) and is used as an epithet, applied to gold (TA:) and ↓ نَضْرَةٌ [n. un. of نَضْرٌ] signifies a molten piece of gold. (TA.) نَضِرٌ: see نَاضِرٌ. نَضْرَةٌ Beauty (S, Msb, K,) and brightness: (S, TA:) so in the Kur, lxxvi. 11. (Jel.) [The above explanation in the Msb and K, "beauty," is evidently imperfect. Accord. to the Msb, the word is a simple subst., not an inf. n.] (assumed tropical:) Pleasantness of countenance. — — نَضْرَةُ النَّعِيمِ (assumed tropical:) The beauty and brightness of aspect characteristic of enjoyment, or of a plentiful and pleasant and easy state of existence: so in the Kur, lxxx ii: 24: (Bd, Jel:) or the brightness, or glistening, and moisture (نَدًا) [upon the skin] characteristic thereof. (Fr.) — — Enjoyment; or a plentiful and pleasant and easy life; syn. نَعْمَةٌ [in the CK نِعْمَة]. (A, K.) — — Richness; or competence or sufficiency. (A, K.) — — Life. (A, K.) — See also نَضْرٌ. نُضَارٌ: see نَضْرٌ; each in two places. See also غَرَبٌ. نِضَارٌ: see نَضْرٌ; each in two places. See also غَرَبٌ. نَضِيرٌ: see نَاضِرٌ, in two places: — and see نَضْرٌ. نَاضِرٌ (A, L, K) and ↓ نَضِيرٌ (A, L, Msb, K) and ↓ نَضِرٌ, (A, L,) [being epithets from نَضَرَ and نَضُرَ and نَضِرَ, respectively,] and ↓ أَنْضَرُ, accord. to the K, but in the place of this we find in the corresponding passage in the L the verb أَنْضَرَ, with the addition " is like نَضَرَ," (TA,) Beautiful (Msb, K) and bright. (TA.) So in the Kur, lxxv. 22, وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ (assumed tropical:) Faces on that day shall be beautiful and bright: (Bd, Jel:) or shining by reason of enjoyment, or of a beautiful and pleasant and easy state of existence. (Fr.) [These epithets have also other, similar, significations, shown by explanations of نَضُرَ and its variations.] نَاضِرٌ is coupled with غَضٌّ, as an epithet applied to a boy, (A,) and so ↓ نَضِيرٌ; (TA,) and نَاضِرَةٌ with غَضَّةٌ, applied to a girl, (A,) and so نَضِيرَةٌ; (TA;) and thus used are tropical. (A.) — — نَاضِرٌ also signifies Intense in greenness: (K:) you say أَخْضَرُ نَاضِرٌ [intense, or bright, green], (S, K,) like as you say أَصْفَرُ فَاقِعٌ and أَبْيَضُ نَاصِعٌ: (S:) and in like manner it is used as an intensive epithet applied to any colour: you say أَحْمَرُ نَاضِرٌ [intense, or bright, red], and أَصْفَرُ نَاضِرٌ [intense, or bright, yellow]: (K:) so says IAar: (TA:) or أَخْضَرُ نَاضِرٌ signifies smooth green, accord. to A'Obeyd, and Az adds, glistening in its clearness. (TA.) أَنْضَرُ: see نَضْرٌ: — and see نَاضِرٌ. نضف &c. See Supplement نطأ 1 نَطَأَ بِسَلْحِهِ: see ثطأ.] نطب 1 نَطَبَهُ (aor. نَطُبَ, inf. n. نَطْبٌ, TA,) He struck [or fillipped] his ear with his finger. (K.) ↓ انطب أُذُنَهُ, and أَنْقَرَ, and بَلَّطَ, signify the same. (AA.) 3 نَاطَبَهُمْ, (inf. n. مُنَاطَبَةٌ, TA,) He incited them against each other, (K,) and acted in an evil or mischievous manner towards them. (TA.) 4 أَنْطَبَ see 1. نَطْبَةٌ i. q. نَطْمَةٌ, i. e., A single act of piercing, or pecking, with the beak, of a cock, &c. (Az.) نِطَابٌ The head. (Th, K.) Respecting the saying of El-Jo'eyd El-Murádee, نَحْنُ ضَرَبْنَاهُ على نِطَابِهِ ISk says, No one has explained it, and the reading better known is على تَطْيَابِهِ, meaning " notwithstanding the sweetness (طِيب) that was in him: " for the man spoken of was going in to a bride of the tribe of Murád: but accord. to some, نطاب here signifies The tendon of the neck; syn. حَبْلُ العُنُقِ; so in the K, on the authority of Aboo- 'Adnán alone; or حبل العَاتِقِ, accord. to IAar, who cites this verse: نَحْنُ ضَرَبْنَاهُ عَلَى نِطَابِهِ قُلْنَا بِهِ قُلْنَا بِهِ قُلْنَا بِهِ [We smote him on the tendon of the upper part of his shoulders: we slew him: we slew him: we slew him]. قلنا به signifies قَتَلْنَاهُ. (TA.) نَاطِبَةٌ, and نَاطِبٌ, sing. of نَوَاطِبُ in the following sense: (TA:) The holes that are made in a thing with which one clears, or clarifies, [i. e. strains, or filters], and through which what is cleared [or strained] passes forth: (K:) the holes of a strainer for wine, &c. (TA.) — — See مِنْطَبٌ. مِنْطَبٌ and مِنْطَبَةٌ and ↓ نَاطِبٌ A strainer; a colander. (K.) مَنْطَبَةٌ Stupid; foolish; of little sense: (K:) an epithet applied to a man. (TA.) نطح 1 نَطَحَهُ, aor. نَطَحَ and نَطِحَ, (S, K,) inf. n. نَطْحٌ, (S,) He (a ram, S, L, and the like, L) smote him with his horn. (K.) — — مَا نَطَحَتْ فِيهِ جَمَّآءَ ذَاتُ قَرْنٍ [A horned animal did not smite with its horn for him a

hornless ewe]: a proverb, said of him who has perished unavenged. (L.) [See also Freytag's Arab. Prov., ii. 507.] — — نَطَحَهُ عَنْهُ (tropical:) He pushed him, or thrust him, away from him, and removed him. (A.) 3 نَاطَحَا, inf. n. نِطَاحٌ (L, Msb) and مُنَاطَحَةٌ, (Msb,) They two (rams or he-goats) smote each other with their horns. (L.) — — بَيْنَهُمَا نِطَاحٌ (tropical:) [Between them two is a contention like that of two rams]; said of two learned men, and of two merchants. (A.) — — جَرَى لَنَا فِى السُّوقِ نِطَاحٌ (tropical:) [There happened to us in the market a contention like that of two rams]. (A.) — — [نَاطَحَهُ He, or it, faced, or was or came opposite to him, or it]: نِطَاحٌ is syn. with مُقَابَلَةٌ in the dial. of El-Hijáz. (TA.) 6 تَنَاطَحَ see 8. — — تَنَاطَحَتِ الأَمْوَاجُ, and السُّيُولُ, (tropical:) [The waves, and the torrents, conflicted, or dashed together.] (A.) 8 انتطحتِ الكِبَاشُ, and ↓ تناطحت, (S, K,) The rams smote one another with their horns. (K.) — — لَا يَنْتَطِحُ فِيهَا عَنْزَانِ [Two she-goats will not, in it, smite each other with their horns]: i. e., two weak persons will not encounter each other in it: alluding to a case in which there will not happen any discord or contention. (L, from a trad.) نَطُوحٌ: see نَطَّاحٌ. نَطِيحٌ Smitten with the horn and so killed: fem. with ة: (L, K:) pl. نَطْحَى (L) and نَطَائِحُ: (Lh, L:) you say also نَعْجَةٌ نَطِيحٌ, as well as نطيحة. (L.) — — Also نَطِيحَةٌ A sheep or goat (Az) smitten with the horn and so killed. (Az, S,) and of which the flesh is therefore unlawful to be eaten: (Az:) the ة is added because it is made a subst., not an epithet: (Az:) or because the quality of a subst. predominates in it, as in the case of فَرِيسَةٌ and أَكِيلَةٌ and رَمِيَّةٌ. (S.) — — نَطِيحٌ and ↓ نَاطِحٌ (tropical:) What comes to thee from before thee, (or faces thee, L,) of birds and wild animals (S, L, K) &c., which one rouses by throwing a stone or by crying out, and from the course of which one augurs evil or good: (L:) contr. of قَعِيدٌ. (S.) [The نطيح or ↓ ناطح is of evil omen.] — — Hence, (TA,) نَطِيحٌ (tropical:) An unfortunate, or unlucky, man. (K.) — — نَطِيحٌ A horse having a blaze, or white mark on his face, extending to one of his ears, which is deemed unlucky: (L:) or a horse having on his forehead two circular or spiral curls of hair (دَائِرَتَانِ), which are disliked: (S, L, K:) if there be but one, it is called دَائِرَةُ اللَّطَاةِ; and this is not disliked; (S;) or it is called لَطْمَةٌ; and the horse, لَطِيمٌ. (L.) كَبْشٌ نَطَّاحٌ [A ram that smites much with his horn]: (S:) and ↓ نَطُوحٌ [signifies the same: and] is applied to a man [app. as meaning who pushes, thrusts, or repels, much, or vehemently]. (IAar, TA in art. ردس.) دَائِرَةُ النَّاطِحِ A certain circular or spiral curl of hair on a horse, which is deemed unlucky. (L.) [See نَطِيحٌ.] — — نَاطِحٌ (tropical:) A difficulty; a distressing event; an affliction; a calamity: pl. نَوَاطِحُ. (S, K.) Ex. أَصَابَهُ نَاطِحٌ A difficulty, or distressing event, befell him. (S.) نَوَاطِحُ الدَّهْرِ The difficulties, &c., of fortune. (S.) — — النَّطْحُ وَالنَّاطِحُ (tropical:) [The two stars called] الشَّرَطَانِ, [q. v.,] which are [the two stars in] the two horns of Aries: (S, K:) [the first of the Mansions of the Moon: the latter is b, and the former a:] ISd says, that ↓ النَّطْحُ is a star which is one of the Mansions of the Moon, and from [the auroral rising of] which one augurs evil: and IAar says, that one says, نَطْحٌ and النَّطْحُ, without and with ال; and the like in the case of the name of any of the Mansions of the Moon. (TA.) The Arabs said إِذَا طَلَعَ النَّطْحُ طَابَ السَّطْحُ (tropical:) [When En-Nat-h rises aurorally, the house-top becomes pleasant as a place on which to sit in the evening, or on which to sleep]. (A.) — — مَا لَهُ نَاطِحٌ وَلَا خَابِطٌ He has neither sheep, or goat, nor camel. (S, K.) نطر 1 نَطَرَ, (IKtt, Msb,) aor. نَطُرَ, (TA,) inf. n. نَطْرٌ (IKtt, Msb, K) and نِطَارَةٌ, (Sgh, K,) He kept, or watched, vines, (IKtt, Msb, K,) and palmtrees, (K,) and seed-produce. (TA.) See نَطْرَةٌ and نَاطُورٌ. نَطْرَةٌ, with the unpointed ط, signifies The act of guarding, or watching with the eyes: and hence the word ↓ نَاطُورٌ. (IAar, Msb, TA.) نَطْرُونٌ, with fet-h, [Natron;] the Armenian بَوْرَق, or بُورَق; (thus differently written here in different copies of the K;) or [rather] the Egyptian بُورَق: (K, art. برق:) the best kind [of بورق] is the Armenian, which is soft, or fragile, light, and white: then the rose-coloured: and the strongest is the Ifreekee: there is a kind found in Egypt, in two places: one of these is in the western part of the country, in the neighbourhood of a district called Et-Tarráneh; and it is transparent, green and red; the green being the more in request; the other is in [the district called] El-Fákooseeyeh; and this is not so good as the former. (TA.) [See also بَوْرَقٌ.] نُطَّارٌ A scarecrow (خَيَالٌ) set up in the midst of seed-produce. (Sgh, K.) نَاطِرٌ: see نَاطُورٌ. نَاطُورٌ A keeper, or watcher, (S, Msb, K, &c.,) of vines, (S, K,) and of palm-trees, (K,) and of seed-produce: (Msb, TA:) as also ↓ نَاطُورَةٌ (ElBári', Msb) and ↓ نَاطِرٌ: (S, K:) pl. (of the first, TA) نَوَاطِيرُ (Az, S, A, Msb, K) and (of the last, TA) نِطَارٌ and نُطَرَاءُ and نَطَرَةٌ: (K:) it is a foreign word, (أَعْجَمِىٌّ, K,) not pure Arabic, (TA,) of the dial. of the people of Es-Sawád: (Lth, Msb, TA:) Az says, I know not whether it be taken from the language of the people of Es-Sawád or be Arabic: (TA:) accord. to AHn, it is Arabic: (TA:) and IAar says, that it is from نَطْرَةٌ, meaning as explained above: (Msb, TA:) IDrd says, that it is with ظ, (A, Msb,) from النَّظَرُ; (A;) but in the language of the Nabatheans with ط; (Msb;) that the Nabatheans change the former letter into ط. (A.) نَاطُورَةٌ: see نَاطُورٌ. نطس 1 نَطِسَ, aor. نَطَسَ, (S, K,) inf. n. نَطَسٌ, (S,) He was, or became, learned, or knowing, (K,) in affairs, and skilful therein: (TA:) or he exa mined things minutely, and attained the utmost knowledge of them. (S.) 4 مَا أَنْطَسَهُ How intelligent and knowing is he in affairs! (TA.) 5 تنطّس He took extraordinary pains, or exceeded the usual bounds, in cleansing or purifying himself, or in removing himself far from unclean things or impurities: (As, S:) or he shunned, or removed himself far from, unclean things: (M, A, K:) and he was dainty, nice, exquisite, refined, or scrupulously nice, and exact, syn. تَأَنَّقَ, (As, M, A, K,) in cleanliness; (K;) and in speech, (A, K,) so as never to speak otherwise than chastely; (TA;) and in diet and apparel, (A, K,) so as never to eat or wear anything but what was clean, (A,) or so as never to eat anything but what was clean nor wear anything but what was good; (TA;) and in all affairs. (K.) It is said in a trad. of 'Omar, لَوْ لَا التَّنَطُّسُ مَا بَالَيْتُ أَلَّا أَغْسِلَ يَدِى, (S, M,) i. e., Were it not for the being scrupulously nice and exact, I had not cared for my not washing my hand. (M.) — — تنطّس فِيهِ He examined it (anything) minutely. (A.) — — تنطّس, (S,) or عَنِ الأَخْبَارِ, (M, A,) He searched, or sought, for, or after, news, or tidings; searched or inquired into, investigated, scrutinized, or examined, news, or tidings. (S, M, A.) نَطْسٌ: see نَطِسٌ; the former, in two places; and the latter, in four. نُطُسٌ: see نَطِسٌ; the former, in two places; and the latter, in four. نَطِسٌ Learned, or knowing; (A, K;) as also ↓ نَطُسٌ (K) and ↓ نَطْسٌ (A, K) and ↓ نِطَاسِىٌّ and ↓ نَطَاسِىٌّ: (K:) or learned, or knowing, in affairs, and skilful therein: as also ↓ نَطُسٌ and ↓ نَطْسٌ: (ISk, TA:) intelligent, or skilful, and scrupulously nice and exact (مُتَنَوِّقٌ), in affairs: (A:) or one who examines things minutely, and attains the utmost knowledge of them: as also ↓ نَطُسٌ and ↓ مُتَنَطِّسٌ: (S:) or learned, or knowing, in affairs: skilful in physic &c.: as also ↓ نَطُسٌ and ↓ نِطِّيسٌ and ↓ نِطَاسِىٌّ: (M:) or ↓ نِطِّيسٌ (S, A, K, TA) and ↓ نِطَاسِىٌّ (S, TA) and ↓ نَطَاسِىٌّ, (A'Obeyd, S,) a student of physic, (S, K, TA,) who examines it minutely; (TA;) or learned, or knowing, in physic; in Greek نُسْطَاس [γνώστη�]: (A, TA: *) and ↓ مُتَنَطِّسٌ one who is dainty, nice, exquisite, refined, or scrupulously

nice and exact (مُتَنَوِّقٌ), and who chooses or selects [what is best]; (IAar;) or any one who takes extraordinary pains, or exceeds the usual bounds, in a thing: (M:) also ↓ نَطِيسٌ, [without teshdeed,] a skilful man: (TA:) and ↓ نُطُسٌ, [pl. of نَطِسٌ or نَطُسٌ or نَطْسٌ,] skilful physicians. (A, K.) — — Also, One who shuns, or removes himself far from, unclean things; (K, TA;) who is scrupulously nice and exact (مُتَأَنِّقٌ) in affairs: (TA:) and نَطِسَةٌ a woman who shuns, or removes herself far from, foul, evil, or unseemly, things: (AA, TA.) and نُطُسٌ, [pl. of نَطِسٌ,] men who do thus: (K, TA:) and ↓ نُطَسَةٌ a man who shuns much, or removes himself very far from, unclean things, and is very dainty, nice, exquisite, refined, or scrupulously nice and exact (كَثِيرُ التَّأَنُّقِ) in cleanliness, and in speech, and in diet and apparel, and in all affairs. (K, * TA.) See 5. نُطُسٌ: see نَطِسٌ, throughout. نُطَسَةٌ: see نَطِسٌ, throughout. نَطِيسٌ: see نَطِسٌ, throughout. نِطَاسِىٌّ: see نَطِسٌ, throughout. نِطِّيسٌ: see نَطِسٌ, throughout. نَاطِسٌ, (accord. to one copy of the S, and the L, and the CK, and a MS. copy of the K,) or ↓ نَاطُوسٌ, (accord. to the TA. as from the K,) or both, (accord. to one copy of the S,) A spy, who searches for news, or tidings, and then brings them. (S, L, K, TA.) نَاطُوسٌ: see نَاطِسٌ. مُتَنَطِّسٌ: see نَطِسٌ, in two places. نطش نَطْشَانٌ an imitative sequent to عَطْشَانٌ; (S, K;) not used alone. (S, art. عطش.) نطع &c. See Supplement نظر 1 نَظَرَ إِلَيْهِ, (S, M, A, Msb, K,) and نَظَرَهُ, (M, A, Msb, K,) aor. نَظُرَ, (M, A, &c.,) and أَنْظُورٌ is substituted for أَنْظُرُ in the dial. of certain Arabs, (IDrd, TS, K,) or, accord. to Lb, in the Bughyetel-Ámál, the و is here added only [by poetic license,] to make the sound of the dammeh full, agreeably with other instances; (TA;) and نَظِرَ إِلَيْهِ, and نَظِرَهُ, aor. نَظَرَ, (A, K,) the verb being like سَمِعَ accord. to the correct copies of the K, [and so in the A,] but in one copy of the K, like ضَرَبَ; (TA;) inf. n. نَظَرٌ, (S, M, A, Msb, K,) and نَظْرٌ is allowable, as a contraction of the former, (Lth,) and نَظَرَانٌ (S, K,) and مَنْظَرٌ (M, A, K) and مَنْظَرَةٌ and تَنْظَارٌ, (M, K,) [which last is an intensive form; He looked at, or towards, in order to see, him, or it;] he considered, or viewed, him or it with his eye; (S, A, K;) with the sight of the eye; (Msb;) [i. e. looked at him or it;] as also ↓ تنظّرهُ: (K:) and ↓ انتظرهُ signifies the same as تنظّرهُ and نَظَرَهُ [but app. in another sense, to be mentioned below, and not in the sense explained above, though the latter is implied in the TA; and the same may be meant when it is said that ↓ تنظّر is syn. with نَظَرَ, if this assertion, which I find in the M, have been copied without consideration, and be not confirmed by an example]: (TA:) or نَظَرَ إِلَيْهِ signifies he extended, or stretched, or raised, [or directed,] his sight towards him or it, whether he saw him or did not see him. (TA.) The usage of النَّظَرُ as relating to the sight is most common with the vulgar, but not with persons of distinction, who use it more in another sense, to be explained below. (TA.) You say, نَظَرَ إِلَيْهِ نَظْرَةً حُلْوَةً [He looked at him, or towards him, with one sweet look.] (A.) And نَظَرَ فِى المِنْظَارِ [He looked in the mirror]. (A.) And نَظَرَ فِى الكِتَابِ [He looked into, or inspected, the writing or book], (A, Msb,) which is for نَظَرَ المَكْتُوبَ فِى الكِتَابِ [he looked at what was written in the writing or book], or has a different meaning to be explained below. (Msb.) And هُوَ يَنْظُرُ حَوْلَهُ [lit., He looks around him; meaning,] he looks much. (A.) [See also نَظَرٌ below.] — — نَظَرَتِ الأَرْضُ, (Sgh, K,) and نَظَرَتِ الأَرْضُ بِعَيْنٍ, and بِعَيْنَيْنِ, (A,) (tropical:) The earth, or land, showed (A, Sgh, K) to the eye (Sgh, K) its plants or herbage. (A, Sgh, K.) — — نَظَرَ إِلَيْهِ (tropical:) It looked towards, meaning faced, him or it. So in the Kur, [vii. 197,] وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ (tropical:) Thou seest them look towards thee, i. e., face thee, but they see not; referring to idols, accord. to A'Obeyd. (TA.) And you say, دَارِى يَنْظُرُ إِلَى دَارِ فُلَانٍ (tropical:) My house faces the house of such a one. (S.) And نَظَرَ إِلَيْكَ الجَبَلُ (tropical:) The mountain faced thee: (A:) as in the following ex.: إِذَا أَخَذْتَ فِى طَرِيقِ كَذَا فَنَظَرَ إِلَيْكَ الجَبَلُ فَخُذْ عَنْ يَمِينِهِ أَوْيَسَارِهِ (tropical:) [When thou takest such a road, and the mountain faces thee, then take thou the way by the right of it or the left of it.] (S.) — — [Hence, perhaps,] نَظَرَ الدَّهْرُ إِلَى بَنِى فُلَانٍ فَأَهْلَكَهُمْ [app. meaning, (assumed tropical:) Fortune opposed the sons of such a one and destroyed them]: (S [immediately following there the ex. which immediately precedes it here:]) or نَظَرَ إِلَيْهِمُ الدَّهْرُ signifies (tropical:) Fortune destroyed them: (M, A:) but (says ISd) I am not certain of this. (M.) — — النَّظَرُ also signifies (assumed tropical:) The turning the mind in various directions in order to perceive a thing [mentally], and the seeing a thing: and sometimes it means (assumed tropical:) the considering and investigating: [and as a subst., speculation, or intellectual examination:] and sometimes, (assumed tropical:) the knowledge that results from [speculation or] investigation. (El-Basáïr.) It is mostly used as relating to the intellect by persons of distinction; and as relating to the sight, most commonly by the vulgar. (TA.) [It is said that] when you say نَظَرْتُ إِلَيْهِ, it means only [I looked at, or towards, him or it] with the eye: but when you say نَظَرْتُ فِى الأَمْرِ, it may mean [(assumed tropical:) I looked into, inspected, examined, or investigated, the thing or affair] by thought and consideration, intellectually, or with the mind: (TA:) [this remark, however, is not altogether correct, as may be seen from what follows: the truth seems to be, that نَظَرَهُ and نَظَرَإِلَيْهِ may be used in the latter of these two senses, though نَظَرَ فِيهِ is most common in this sense.] It is said in the Kur, [x. 101,] قُلِ انْظُرُوا مَا ذَا فِى السَّمٰوَاتِ (assumed tropical:) Say, Consider ye what is in the heavens. (TA.) And you say, نَظَرَ إِلَيْهِ He saw it, and (assumed tropical:) thought upon it, and endeavoured to understand it, or to know its result. (TA.) [And He looked to it, or at it, or examined it, intellectually; regarded it; had a view to it.] And نَظَرَ فِيهِ (assumed tropical:) He considered it: (TA:) or thought upon it; namely a writing or book; or when such is the object it may have another meaning, explained before; and an affair: and with this is held to accord the saying وَفِيهِ نَظَرٌ, q. v. infrà, voce نَظَرٌ: (Msb:) and (tropical:) he though upon it, measuring it, or comparing it. (M, K, TK. In the M and K, only the inf. n., نَظَرَ فِى أَمْوَالِ الأَيْتَامِ, of the verb in this sense is mentioned.) And فَنَظَرَ نَظْرَةً فِى النُّجُومِ (assumed tropical:) He considered, or examined, [or estimated,] the possessions of the orphans, in order to know them. (Msb.) And similar to this is the phrase [in the Kur, xxxvii. 86,] النَّظَرُ, meaning, (assumed tropical:) And he examined the science of the stars: (Msb:) [or he took a mental view of the stars, as if to divine from them.] الاِعْتِبَارُ when used unrestrictedly by those who treat of scholastic theology means الاِعْتِبَارُ [(assumed tropical:) The thinking upon a thing, and endeavouring to understand it, or to know its result; or judging of what is hidden from what is apparent; or reasoning from analogy]. (MF.) — — نَظَرَ بَيْنَهُمْ, inf. n. نَظَرٌ, [app. for نَظَرَ فِى مَا بَيْنَهُمْ,] (assumed tropical:) He judged between them. (K.) — — نَظَرَتْ, (TA,) inf. n. نَظَرٌ, (assumed tropical:) She practised divination; (K, * TA;) which is a kind of examination with insight and skill. (TA, from a trad.) — — أُنْظُرْ لِى فُلَانًا (tropical:) [look thou out for such a one for me;] seek thou for me such a one. (A, TA.) — — أُنْظُرْنِى (assumed tropical:) Listen thou to me. (M, K, TA [in the CK, erroneously, أُنْظِرْنِى.]) The verb [says ISd] has this meaning in the Kur, ii. 98. (M.) — — أَنَا أَنْظُرُ إِلَى اللّٰهِ ثُمَّ إِلَيْكَ [lit., I look to God, then to thee; meaning,] (tropical:) I look for the bounty of God, then for thy bounty. (A.) — — نَظَرَ اللّٰهُ إِلَيْهِ (tropical:) God chose him, and compassionated him, pitied him, or regarded him with mercy; because looking at another is indicative of love, and not doing so is indicative of hatred: (IAth:) or (assumed tropical:) God bestowed benefits upon him; poured blessings, or favours, upon him: (El-Basáïr:) and نَظَرَ لَهُمْ (tropical:) he compassionated them, and aided them; (Sgh, K;)

and simply, he aided them: (K, * TA:) and نَظَرَ لَهُ (assumed tropical:) he accomplished his want, or that which he (another) wanted. (Msb.) — نَظَرَهُ is also syn. with ↓ إِنْتَظَرَهُ, q. v. – — Also syn. with أَنْظَرَهُ, q. v. – — Also نَظَرَهُ, (K, TA,) inf. n. نَظْرٌ; (TA;) or ↓ نَظَّرَهُ; (so in a copy of the M, and in the CK; but from the mention of the inf. n. in the TA, the former seems to be the right reading;) He sold it (a thing, M) with postponement of the payment; he sold it upon credit. (M, * K, * TA.) See also 4. – — [In these last three acceptations, accord. to the A, the verb is used properly, not tropically.] — نُظِرَ He was, or became, affected by what is termed a نَظْرَة; (K, TA;) i. e., a stroke of an [evil] eye; (TA;) [or of an evil eye cast by a jinnee;] or a touch, or slight taint of insanity, from the jinn; (K;) or a swoon. (K, TA.) 2 نَظَّرَ see 1, last signification but one. – — نظّر فِيهِ [He said of it نَظَرٌ فِيهِ, q. v.]. (TA passim.) 3 نَاظَرَهُ فِى أَمْرٍ, inf. n. مُنَاظَرَةٌ, (T, S, *) (tropical:) He considered, or examined, or investigated, with him a thing or an affair, to see how they should do it: (T, TA:) he investigated, or examined, with him a thing, and emulated him, or vied with him, in doing so, each of them adducing his opinion: (TA:) [he held a discussion with him respecting a thing:] or نَاظَرَهُ is syn. with جَادَلَهُ: (Msb:) or مناظرة signifies the examining mentally, or investigating, by two parties, the relation between two things, in order to evince the truth; (KT; and Kull, p. 342;) and sometimes with one's self; but مجادلة signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not. (Kull.) – — Also ناظرهُ [(tropical:) He, or it, looked towards, or faced, him, or it; was opposite, or corresponded, to him or it. (See نَظِيرٌ.)] – — (tropical:) He was, or became, like him: (A, K:) or like him in discourse or dialogue. (TA.) – — جَيْشٌ يُنَاظِرُ أَلْفًا (tropical:) An army that is nearly equal to a thousand. (A.) – — نَاظَرَ فُلَانًا بِفُلَانٍ (tropical:) He made, or called, such a one like such a one. (K.) Hence the saying of Ez-Zuhree, (K,) Mohammad Ibn-Shiháb, (TA,) لَا تُنَاظِرْ بِكِتَابِ ٱللّٰهِ وَلَا بِكَلَامِ رَسُولِ ٱللّٰهِ, i. e., Thou shalt not call anything like the book of God, nor like the words of the apostle of God: (A'Obeyd, T, K:) or thou shalt not compare anything, nor call anything like, to the book of God, &c.: (A,) or thou shalt not apply [aught of] the book of God, nor the words of the apostle of God, as a proverb to a thing that happens: (A'Obeyd, T, K; in which last, we read لِشَىْءٍ لِغَرَضٍ, in the place of the right reading, لِشَىْءٍ يَعْرِضُ: TA:) for, as Ibráheem En-Nakha'ee says, they used to dislike the mentioning a verse of the Kur-án on the occasion of anything happening, of worldly events; (T;) as a person's saying to one who has come at a time desired by the former, (TA,) or to one named Moosà, who has come at a time desired, (K,) جِئْتَ عَلَى قَدَرٍ يَا مُوسَى [Thou hast come at a time appointed, O Moosà: (Kur, xx. 42:)] (T, K:) and the like: (T:) but the first explanation is the most probable (TA, as from Az; but I do not find it in the T) 4 أُنْظِرَ بِهِ (tropical:) [He, or it, was made like]. You say, مَا كَانَ هٰذَا نَظِيرًا لِهٰذَا وَلَقَدْ أُنْظِرَ بِهِ (tropical:) [This was not like this, but has been made like]. (T, K:) like as you say, مَا كَانَ خَطِيرًا لَهُ وَلَقَدْ أُخْطِرَ بِهِ. (T.) — انظرهُ He postponed him; delayed him: (M, A, Msb, K:) he granted him a delay or respite; let him alone, or left him, for a while: (T, TA:) as, for instance, a debtor, (T, Msb, TA,) and a man in difficult circumstances: (TA:) and ↓ نَظَرَهُ signifies the same. (Msb.) You say, بِعْتُهُ شَيْئًا فَأَنْظَرْتُهُ I sold to him a thing, and granted him a delay. (T.) And a person speaking says to him who hurries him, أَنْظِرْنِى أَبْتَلِعْ رِيقِى Grant me time to swallow my spittle. (T.) And it is said in the Kur, [xv. 36 and xxxviii. 80,] فَأَنْظِرْنِى إِلَى يَوْمِ يُبْعَثُونَ Then delay me until the day when they shall be raised from the dead. (TA.) See also 8. – — He sold to him a thing with postponement of the payment; he sold to him a thing upon credit. (M.) See also 1 last signification but one. 5 تَنَظَّرَ see 1, first signification. — See also 8. 6 تناظرا (tropical:) They faced each other. (K.) You say, تناظرت الدَّارَانِ (tropical:) The two houses faced each other. (M.) And دُورُنَا تَنَاظَرُ, (S,) or تَتَنَاظَرُ, [which is the original form,] (A,) (tropical:) Our houses faced one another. (S, A.) – — See also تَرَاوَضَا. 8 انتظره: see 1, first sentence. — He looked for him; expected him; awaited him; waited for him; watched for his presence; syn. إِرْتَقَبَ حُضُورَهُ; (TA;) and تَأَنَّى عَلَيْهِ; (M, K;) and ↓ نَظَرَهُ (aor. نَظُرَ, T &c., inf. n. نَظَرٌ, S, K) signifies the same; (T, M, A, Msb, K;) and so ↓ تنظّرهُ, (M, A, K,) and ↓ أَنْظَرَهُ; (Zj, TA;) [but respecting the last two, see what is said below:] but when you say انتظر without any objective complement, the meaning is, [he waited; or] he paused, and acted or behaved with deliberation, or in a patient, or leisurely, manner. (Lth, T.) It is said in the Kur, [lvii. 13,] أُنْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ Wait for us (اِنْتَظِرُونَا) that me may take of your light: and accord. to Zj, أَنْظِرُونَا [which is another reading] is said to mean the same: or the latter means delay us: accord. to Fr, however, the Arabs say أَنْظِرْنِى meaning Wait thou for me (اِنْتَظِرْنِى) a little, (T.) ↓ التَّنَظُّرُ also signifies The expecting, or waiting for a thing: (TA:) or the expecting, or waiting for, a thing expected: (M, K, TA:) or ↓ تنظّرهُ signifies he expected, or waited for, (انتظر,) him, or it, leisurely, and so ↓ استنظرهُ. (S.) You say also, انتظر بِهِ خَيْرًا أَوْ شَرًّا (M, A, K, in art. ربص, in the last of which is added يَحُلُّ بِهِ) [He looked for expected, awaited, or waited for, something good or evil to befall him, or betide him] 10 استنظرهُ: see 8, last signification but one – — He asked of him, or desired of him, a postponement, or delay. (M, A, K.) نِظْرٌ: see نَظِيرٌ. — A man says to another, بَيْعٌ, [or perhaps بِيعٌ, like the word used in reply to it. here following and like خِطْبٌ and نِكْحٌ meaning, I sell and the other says, نِظْرٌ, meaning, Grant me a delay (أَنْظِرْنِى) that I may buy (أَشْتَرِى) of thee. (M, TA.) نَظَرٌ: see 1. [Used as a subst., as well as when used as an inf. n.,] it has no pl. (Sb, in TA, voce فِكْرٌ.) – — ضَرَبْنَاهُمْ بِنَظَرٍ, and مِنْ نَظَرٍ, (tropical:) We saw them. (A, TA.) – — بَيْنَنَا نَظَرٌ (tropical:) Between as is the extent of a look in expect of ?? (A, TA.) – — حَىٌّ نَظَرٌ, (K, * TA,) and حَىٌّ حِلَالٌ وَنَظَرٌ, (S,) and حَىٌّ حِلَالٌ وَرِيَآءٌ وَنَظَرٌ, (A,) (tropical:) A tribe went together, (S, A, K, *) of which the several portions see one another. (S, A.) – — وَفِيهِ نَظَرٌ (assumed tropical:) But it requires consideration, by reason of its want of clearness, or perspicuity: (Msb:) [a phrase used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong:] like فِيهِ تَأَمُّلٌ. (MF, art. صفح.) – — هُوَ بِخَيْرِ ٱلنَّظَرَيْنِ, said in a trad., of one who has purchased a ewe or she-goat that has been kept from being milked for some days; meaning, (assumed tropical:) He has the option of adopting the better of the two things; he may either retain it or return it. (TA.) نَظْرَةٌ A look: a quick look or glance: (T:) pl. نَظَرَاتٌ. (A.) Hence the trad., لَا تُتْبِعِ ٱلنَّظْرَةَ ٱلنَّظْرَةَ فَإِنَّ لَكَ ٱلْأُولَى وَلَيْسَتْ لَكَ ٱلْآخِرَةُ [Thou shalt not make a look to follow a look; for the former is thine or right, lad the latter is not thine: i. e., when thou hast once looked at anything forbidden, unintentionally, thou shalt not look at it a second time]. (T, TA.) And the saying of a certain wise man, مَنْ لَمْ تَعْمَلْ نَظْرَتُهُ لَمْ يَعْمَلْ لِسَانُهُ [He whose look does not produce an effect, his tongue does not produce an effect]; (T;) meaning, that he who is not restrained from a fault or offence by being looked at is not restrained by speech. (TA.) – — A stroke of an [evil] eye: (TA:) a stroke of an [evil] eye by which one is affected from the jinn's looking at him; (T, S; *) as also سَفْعَةٌ: (T;) or a touch, or a slight taint or infection of insanity. (طَائِفٌ,) from the jinn: or a

swoon. (M, K.) — — An alteration of the body or complexion by emaciation or hunger or travel &c. (S, M, K.) — — Foulness; ugliness: (AA, TA:) evilness; or badness, of form or appearance; a fault: a defect; an imperfection. (M, K.) — — (assumed tropical:) Reverence, veneration, awe, or fear, (I Aar, T, K,) — — (tropical:) Compassion, pity, merry. (I Aar, T, K,) نَظِرَةٌ A postponement; a delay. (T, S, M, Msb, K.) It is said in the Kur. [ii. 280,] فَنَظِرَةٌ إِلَى مَيْسَرَةٍ [Then let there be a postponement, or delay, until he shall be in an easy state of circumstances]; (T, M, Msb) a. c., فَإِنْظَارٌ, (T,) or فَتَأْخِيرٌ: (Msb) and accord. to another reading, ↓ فَنَاظِرَةٌ, like كَاذِبَةٌ, in the Kur, lvi. 2. (M.) You say also, بَاعَ مِنْهُ الشَّىْءَ بِنَظِرَةٍ He sold to him the thing with postponement of the payment, he sold to him the thing upon credit. (M.) And اِشْتَرَيْتُهُ مِنْهُ بِنَظِرَةٍ, and بِإِنْظَارٍ, I bought a of him with postponement of the payment; I bought a of him upon credit. (T.) نَظَرِىٌّ (assumed tropical:) [Speculative knowledge or science; such as is acquired by study;] that of which the origination rests upon speculation. and acquisition by study; as the conception of the intellect or mind, and the assent of the mind or the position, that the world has had a ??? (K, T.) [It is opposed to بَدِيهِىٌّ and to صرورىٌّ.] نُظْرُنَّةٌ سُمْعُنَّةٌ, and vars. thereof, see in art. سمع. نَظَارِ, like قَطَامِ, (S, K,) an imp. n., (T.) meaning, Wait thou: syn اِنْتَظِرْ. (T, S, K.) نَظُورٌ and ↓ نَظُورَةٌ and ↓ نَاظُورَةٌ and ↓ نُظِيرَةٌ A chief person, whether male or female, to whom one looks. (M, K.) You say, ↓ فُلَانٌ نَظِيرَةٌ قَوْمِهِ, and ↓ نَظُورَةُ قَوْمِهِ, Such a one is the person to whom his people look, (Fr, T, S,) and whom they imitate, or to whose example they conform. (Fr, T.) All these words are also used in a pl. sense: (M, K:) or [so in some copies of the K; but in others, and,] نظيرة and نظورة have نَظَائِرُ for their pl., (S, K,) sometimes. (K.) — — Also, نَظُورٌ A man who neglects not to look at, (M, L, K,) or to consider, (A,) that which, (M, A, L,) or him who, (K,) disquiets him, or renders him solicitous. (M, A, L, K.) نَظِيرٌ (tropical:) Looking to, or facing, another person or thing; opposite or corresponding to another person or thing; as also ↓ مُنَاظِرٌ; syn. مُقَابِلٌ. (A.) [Hence, نَظِيرُ السَّمْتِ, and النَّظِيرُ, (tropical:) The nadir; the point opposite to the zenith.] اَلَّذِى نَظِيرُكَ signifies يُنَاظِرُكَ, (M,) or الذى تُنَاظِرُهُ وَيُنَاظِرُكَ, (T,) [which I suppose to mean (tropical:) He who looks towards, or faces, thee; who is opposite, or corresponds, to thee; or he towards whom thou lookest, &c., and who looks towards thee, &c.: though susceptible of other interpretations: see 3.] — — (tropical:) Like; a like; a similar person or thing: (AO, T, S, M, A, K;) equal; an equal: (Msb:) applied to anything: (TA:) as also ↓ نِظْرٌ; (AO, S, K;) like نَدِيدٌ and نِدٌّ; (AO, S;) and ↓ مُنَاظِرٌ: (K:) fem. نَظِيرَةٌ: (T, M, A:) pl. masc., نُظَرَآءُ: (M, A, Msb, K:) and pl. fem. نَظَائِرُ, (T, A,) applied to words and to all things. (T.) You say, فُلَانٌ نَظِيرُكَ (tropical:) Such a one is thy like. (T.) And هٰذَا نَظِيرٌ لِهٰذَا, (T,) or نَظِيرُ هٰذَا, (Msb,) (tropical:) This is the like of this, (T,) or the equal of this. (Msb.) And عَدَدْتُ إِبِلَ فُلَانٍ نَظَائِرَ (tropical:) I counted, or numbered, the camels of such a one in pairs, or two by two; (As, T, K; *) if by looking at their aggregate, you say, عَدَدْتُهَا جَمَارًا. (As, T.) نَظُورَةٌ: see نَظُورٌ, in two places. — — See also نَظِيرَةٌ. نَظِيرَةٌ: see نَظُورٌ, in two places. — — Also, A scout, or scouts; (T, Sgh, K;) and so ↓ نَظُورَةٌ: (Sgh, K:) pl. of both, نَظَائِرُ. (TA.) — — Fem. of نَظِيرٌ, q. v. (T, &c.). [And hence,] النَّظَائِرُ [the pl.] The more excellent of men: (K, * TA:) because they resemble one another in dispositions and actions and sayings. (TA.) نَظَّارٌ (tropical:) A horse (A, K) that raises his eye by reason of his sharpness of spirit: (A:) or sharpspirited, and raising his eye. (T, K.) نَظَّارَةٌ A people looking at a thing; (S, K;) as also ↓ مَنْظَرَةٌ. (K.) — — See also مِنْظَارٌ. نَاظِرٌ act. part. n. of نَظَرَ; Looking; &c.: pl. نُظَّارٌ. (Msb.) — — النَّاظِرُ [The pupil, or apple, of the eye, the smallest black of the eye, (S, Msb,) in which is [seen] what is termed إِنْسَانُ العَيْنِ, (S,) [and] with which the man sees; (Msb;) the black spot in the eye; (M, K;) the clear black spot that is in the middle of the [main] black of the eye, with which the looker sees what he sees: or that part of the eye which resembles a mirror, in which, when one faces it, he sees his person: (TA:) or a duct (عِرْق) in the nose, wherein is the water of sight: (M, K:) [app. a loose description of the optic nerve:] or the sight itself: (M, K:) or the eye: (K:) or the eye is called ↓ النَّاظِرَةُ; (S, A; *) the pl. of which is نَوَاظِرُ. (A.) — — شَدِيدُ النَّاظِرِ, (so in a copy of the M and of the A and in some copies of the K,) or سَدِيدُ النَّاظِرِ, (so in some copies of the K and in the TA,) A man clear of suspicion, who looks with a full gaze: (M, K:) or clear of that with which he is upbraided. (A.) — — النَّاظِرَانِ Two veins at the two edges of the nose, commencing from the inner angles of the eyes, towards the face. (Zj, in his Khalk el-Insán.) — — Also, نَاظِرٌ (assumed tropical:) A guardian; a keeper; a watcher: (S, Msb:) and, as also ↓ نَاظُورٌ, i. q. نَاطُورٌ, (K, TA,) [which last is] a word of the Nabathean dialect. (TA.) — — [The dim. is نُوَيْظِرٌ.] You say, عُيَيْنَتِى نُوَيْظِرَةٌ إِلَى اللّٰهِ ثُمَّ إِلَيْكُمْ (tropical:) My eye (lit. my little eye) is looking to God for His bounty, then to you for your bounty. (A.) — In the Kur, [lxxv. 23,] the words إِلَى رَبِّهَا نَاظِرَةٌ have been explained as signifying Waiting for (مُنْتَظِرَةٌ) their Lord: but this is a mistake; for the Arabs do not say نَظَرْتُ إِلَى الشَّىْءِ in the sense of إِنْتَظَرْتُهُ, but they say نَظَرْتُ فُلَانًا in that sense. (T.) نَاظِرَةٌ: see نَاظِرٌ. نَاظُورٌ: see نَظُورٌ. نَظِرَةٌ. — See also نَاظِرٌ. نَاظُورَةٌ: see نَظُورٌ. أَنْظُرُ for أَنْظُرُ: see 1. مَنْظَرٌ [A place in which a thing is looked at]: a place, or state, in which one likes to be looked at. (T, A, TA.) You say, فُلَانٌ فِى مَنْظَرٍ وَمَسْمَعٍ وَفِى رِىٍّ ومَشْبَعٍ (tropical:) Such a one is in a state in which he likes to be looked at and listened to [and in a state in which he is satisfied with drink and food]. (T, A, TA.) And لَقَدْ كُنْتَ عَنْ هٰذَا المَقَامِ بِمَنْظَرٍ (tropical:) Thou wast in a state [in] which thou likedst [to be looked at], away from this place of abode. (T, TA.) — — The aspect, or outward appearance, of a thing; opposite of مَخْبَرٌ: (S, art. خبر:) [when used absolutely, a pleasing, or goodly, aspect; or beauty of aspect; as also ↓ مَنْظَرَةٌ: this is implied by the usage of مَنْظَرَانِىٌّ, q. v., and is well known:] or what one looks at and is pleased by or displeased by; as also ↓ مَنْظَرَةٌ: (M, K:) or the former, a thing that pleases and rejoices the beholder when he looks at it: (T:) and the ↓ latter, the aspect (مَنْظَر) of a man when one looks at it and is pleased by it or displeased by it. (T, TA. *) You say, لَهُ مَنْظَرٌ حَسَنٌ [He has a goodly aspect]. (A.) And اِمْرَأَةٌ حَسَنَةُ المَنْظَرِ, and ↓ المَنْظَرَةِ, [A woman goodly of aspect.] (S.) And مَنْظَرُهُ خَيْرٌ مِنْ مَخْبَرِهِ [His aspect is better than his internal state]. (S.) And إِنَّهُ لَذُو مَنْظَرٍ بِلَا مَخْبَرٍ, (T,) and ↓ ذُو مَنْظَرَةٍ بَلَا مَخْبَرَةٍ, (A,) [Verily he has a pleasing aspect without a pleasing internal state.] مَنْظَرَةٌ A high place on which a person is stationed to watch; (S;) a place on the top of a mountain, where a person observes and watches the enemy: (T:) and مَنَاظِرُ [the pl.] eminences; or elevated parts of the earth; or high grounds: (M, K:) because one looks from them. (M.) — — Its application to A certain separate place of a house, [generally an apartment on the groundfloor overlooking the court, and also a turret, or rather a belvedere, and any building, or apartment, commanding a view,] is vulgar. (TA.) — — See also نَظَّارَةٌ. — — And see مَنْظَرٌ, in five places. مَنْظَرِىٌّ: see what next follows. مَنْظَرَانِىٌّ (S, M, A, K) and ↓ مَنْظَرِىٌّ, (M, K,) the latter contr. to analogy, (M,) A man (M,) of goodly aspect. (M, K.) You say, رَجُلٌ مَنْظَرَانِىٌّ مَخْبَرَانِىٌّ [A man of goodly aspect and of pleasing internal, or intrinsic, qualities]; (S, A;) i. e., ذُو مَنْظَرٍ and ذُو مَخْبَرٍ. (TA, art. خبر.) مِنْظَارٌ A mirror (A, K) in which the face is seen. (TA.) — — Also, A telescope; a thing in which what is distant is seen [as though it were] near: vulgarly, ↓ نَظَّارَةٌ. (TA.) مَنْظُورٌ A man looked at with an evil eye: (A, TA;) affected by what is termed a نَظْرَة; (T, TA;) i. e., a stroke of an [evil] eye; [or of an evil eye cast by a jinnee; or a touch, or slight taint of insanity, from the jinn;] or a swoon. (TA.) — — A person, (T,) or chief person, (A,) whose bounty is hoped

for, (T, A,) and at whom eyes glance. (A.) — — مَنْظُورَةٌ A woman in whom is a نَظْرَةٌ, meaning, a fault, defect, or imperfection. (K, * TA.) مُنَاظِرٌ: see نَظِيرٌ. نظف &c. See Supplement نعب 1 نَعَبَ, aor. نَعَبَ and نَعِبَ, inf. n. نَعْبٌ and نَعِيبٌ (S, K) and نُعَابٌ (K) and نَعَبَانٌ and تَنْعَابٌ (S, K) He (a raven, or crow, غُرَاب,) uttered a cry, cried out, or croaked: (S:) or uttered the cry, or croak, that is asserted to be ominous of separation: [but see below:] or moved about his head without crying: (Msb:) he (a raven, or crow, or other animal,) cried out: or stretched out his neck, and moved about his head, in crying out. (K.) The نَعِيب of the raven, or crow, is said to be ominous of good; and its نَعِيق, of evil. (Kifáyet el-Mutahaffidh.) — — نَعِيبٌ also signifies (assumed tropical:) The neighing of a horse. (TA.) — — نَعَبَ الدِّيكُ (tropical:) [The cock crowed] is sometimes said, metaphorically. (S.) — — نَعَبَ المُؤَذِّنُ (tropical:) The chanter of the call to prayer stretched out his neck, and moved about his head, in his cry. (A, L, K.) — — نَعَبَ, aor. نَعَبَ, inf. n. نَعْبٌ, He (a camel, K) went with a quick pace: (S, K:) or, with a certain kind of pace; (K:) or he (a camel) moved about his head, in proceeding at a quick rate; like a بُخْتِى camel, raising his head: (TA:) or, inf. n. نَعَبَانٌ, he stretched out his neck. (A.) Accord. to some, نَعْبٌ signifies The moving of a she-camel's head forwards in her march, or pace. [S, accord to an excellent copy, in which the original words are thus given: يُقَالُ إِنَّ النَّعْبَ تَحَرُّكُ رَأْسِهَا الخ: in another copy تُحَرِّكُ رَأْسَهَا; making نَعْب an epithet of a she-camel that so moves her head.] 4 انعب (assumed tropical:) He (a man) cried out, or stretched out his neck and moved about his head, in disturbances, broils, or the like: syn. نَعَبَ فِى الفِتَنِ. (TA.) رِيحٌ نَعْبٌ A rapid wind. (K.) نَعُوبٌ: see نَاعِبَةٌ. نَعَّابٌ The young one of a raven, or crow: syn فَرْخُ غُرَابٍ: or a raven, or crow, [absolutely]: syn. غُرَابٌ. In a prayer of David occur the words يَا رَازِقَ النَّعَّابِ فِى عُشِّهِ [O Sustainer of the young raven (or young crow) in his nest!]. It is said that the young raven (or young crow), when it comes forth from its egg, is white, like a lump of fat, and that the old bird, on seeing it, dislikes and abandons it; that thereupon God sends to it gnats, which light upon it on account of its foul greasy smell, and that it lives upon them until it is fledged and becomes black, when its parents return to it. (L.) نَعَّابَةٌ: see نَاعِبَةٌ. نَاعِبَةٌ (K) and ↓ نَعُوبٌ and ↓ نَعَّابَةٌ (S, K) and ↓ مِنْعَبٌ (so in the correct copies of the K: in the L, مِنْعَبَةٌ: accord. to MF, مُنْعِبٌ: TA) A swift she-camel: (S, K:) pl. of the first, and of [the masc. epithet] نَاعِبٌ, نَوَاعِبُ and نُعَّبٌ: and of نعوب, نُعُبٌ. (TA.) [The last pl. is the only one mentioned in the S, K, which do not point out its proper sing.] See also نَعْبٌ in 1. مِنْعَبٌ An excellent, fleet horse, (S, K,) that stretches out his neck like the raven, or crow: and (or accord. to some, TA) one that follows his own way, heedless of the bridle, [app., lowering his head, and stretching out his neck,] syn. الذى يَسْطُو بِرَأْسِهِ, (K,) without any increase in the rate of his run. (TA.) — — See نَاعِبَةٌ. — — A stupid, or foolish, and clamourous man. (K.) نعت 1 نَعَتَ, aor. نَعَتَ, inf. n. نَعْتٌ; and ↓ انتعت; He described, or characterized, or designated, (S, K,) a thing; (S;) syn. وَصَفَ: (S, K:) or he described a thing by mentioning what was in it, or what it possessed; whereas, in the وَصْف of a thing one may exaggerate: (L;) (??) distinguished a person or a thing by an epithet: and hence, he qualified a substantive by an epithet: and he used a word as an epithet] or he described a thing by mentioning what was in it that was good, or goodly; not with reference to what was bad. or foul, or ugly; unless by a straining of the meaning one say نَعْتٌ سَوْءٌ; whereas وَصَفَ is said with respect to what is good, or goodly and what is bad, or foul, or ugly: (IAth: or نَعَتَ signifies he described by mentioning the make, or form, or other outward characteristic, as tallness and shortness; and وَصَفَ respects action, as beating: or, accord. to Th, نَعَتَ signifies he described by mentioning something in some particular place in the body, such as lameness; whereas وَصَفَ is used with respect to what is common to the whole, as greatness, and generosity; therefore God is an object of وَصْف, but not of نَعْت. (TA.) — — نَعَتَ نَفْسَهُ بِالْخَيْرِ [He described himself as possessing, or characterized by, or distinguished by, goodness.] (Msb.) — — نَعَتَ, aor نَعُتَ, inf. n. نَعَاتَةٌ, He (a man) was naturally endowed with powers of description, and skilful in the use of those powers. (TA.) — — نَعُت, aor. نَعُتَ, inf. n. نَعَاتَةٌ, He (a horse) was, or became, what is termed نَعْتٌ, i. e., generous, or fleet, &c. (L, K.) — — نَعَتَ, (L,) or نَعِتَ, of the same measure as فَرِحَ, (K,) He (a horse) affected, or endeavoured, or constrained himself, to be, or become, what is termed نَعْتٌ, i. e., generous, or fleet, &c. (L, K.) MF remarks that نَعِتَ, in this sense, is strange, as فَعِلَ is not a measure denoting تَكَلُّف. (TA.) 4 انعت His face became beautiful, or goodly, so that he was described (K) as characterized by beauty, (TA,) [or, so that he became distinguished by an epithet]. 8 انتعت He, or it, was, or became, described: (TA:) [he, or it, was, or became, distinguished by an epithet: he, or it, was, or became, characterized, or distinguished, by that which made him to excel others of his kind: see نَعْتٌ]. See 1. 10 استنعتهُ He asked him to describe him, or it. (T, K.) نَعْتٌ An epithet; or that whereby a person or thing is described: [hence, an epithet whereby a substantive is qualified:] (TA:) pl. نُعُوتٌ: it has no other pl. than this. (ISd.) [Respecting distinctions said to exist between نَعْتٌ and وَصْفٌ or صِفَةٌ, see 1.] [You say,] لَهُ نُعُوتٌ وَمَنَاعِتُ جَمِيلَةٌ [He has goodly epithets applied to him, and goodly qualities, or properties. which are causes, or occasions, of epithets]. (A.) — — [كَنَعْتِ كَذَا, a phrase similar to كَمَثَلِ كَذَا, meaning Like such a thing. See an ex. voce سَبّع.] — — نَعْتٌ Anything excellent. (TA.) — — [Hence,] فَرَسٌ نَعْتٌ, and ↓ مُنْتَعِتٌ, and ↓ نَعْتَةٌ, [in the CK, نَعْتَت,] and ↓ نَعِيتٌ, and ↓ نَعِيتَةٌ, A generous, or a fleet, or swift, horse, that (??) in running, and outstrips others. (K.) And (??) ↓ مُنْتَعِتٌ A beast of carriage, or a man, characterized, or distinguished, by that which makes him to excel others of his kind. a horse at scribed as distinguished by generousness, or by fleetness, or swiftness, and by outstripping others (TA.) نَعْتَةٌ: see نَعْتٌ. عَبْدُكَ نُعْتَةٌ, or أَمَتُكَ نُعْتَةٌ, Thy male slave or thy female slave, is of the highest quality. (K.) But in the A it is said, عَبْدُكَ نَعْتٌ, and أَمَتُكَ نَعْتَةٌ. (TA.) نَعِيتٌ A generous, excellent, surpassing, man. (TA.) See also نَعْتٌ. نَعِيتَةٌ: see نَعْتٌ. نَاعِتٌ Describing; a describer: pl. نُعَّاتٌ. (TA.) مَنْعُوتٌ [A person or thing described; distinguished by an epithet: and hence, a substantive qualified by an epithet]. — — مَنْعُوتٌ بِالْكَرَمِ [Described as possessing, or characterized by, or distinguished by, generosity; distinguished by the epithet of generous]. (A.) مُنْتَعِتٌ: see نَعْتٌ. نعث 1 نَعَثَهُ, aor. نَعَثَ; and ↓ انتعثهُ; He took it. (K.) 4 انعث فِى مَالِهِ He was prodigal of his wealth: (K:) or he scattered it: or it signifies قَدَّمَ فِيهِ. (L.) — انعث He set about, or commenced fitting himself out, or equipping himself for journeying. (K.) — — هُمْ فِى إِنْعَاث (?? the CK, and in a MS. copy of the K, أَنْعَاثٍ,) They have striven, laboured, or exerted themselves, in their affair. (K.) 8 إِنْتَعَثَ see 1. نعج 1 نَعَجَ, aor. نَعُجَ, inf. n. نَعَجٌ (S, K) and نُعُوجٌ, (K,) a verb similar to طَلَبٌ, (S, K,) aor. نَعُجَ, inf. n. طَلَبٌ; (S;) so in the handwriting of J; (IB;) or, with reference to a colour, نَعِجَ, aor. نَعَجَ, inf. n. نَعَجٌ, a verb like صَخِبَ, aor. نَعَجَ, inf. n. صَخَبٌ: (accord-to an insertion in a copy of the S read to IB, TA, [and so in one of M. Fresnel's copies of the S, and in a copy in my possession, and so in the L, in which both forms of the verb are given,]) He, or it, [a colour,]

was of a clear, or pure white. (S, L, K.) — نَعِجَ, aor. نَعَجَ, inf. n. نَعَجٌ, He (a man, Az, or a camel, S) became fat: (T, S, K:) said by AA to occur in a poem of Dhu-r-Rummeh, but not found in his poetry by Sh, who deems it strange: Az, however, confirms it by the authority of an Arab of the desert; and adds, that it signifies he (a man) became fat and in good condition: and he increased, and became swollen, or inflated: and نَهِجَ is said to signify the same. (TA.) — — نَعِجَ, aor. نَعَجَ, inf. n. نَعَجٌ, He (a man, S) became heavy in the stomach (القَلْب) from eating mutton. (S, K.) — نَعَجَتْ فِى سَيْرِهَا, (inf. n. نَعْجٌ, L.) She (a camel) was quick, or swift, in her pace: (S, L:) she went with a certain pace: (L:) a dial. form of مَعَجَتْ. (S.) 4 أَنْعَجَ القَوْمُ The people's camels became fat. (S, K.) نَعِجٌ [and ↓ أَنْعَجُ] Of a pure white colour: (L:) [pl. of the latter نُعْجٌ]. — — نِسَآءٌ نُعْجُ المَحَاجِرِ دُعْجُ النَّوَاظِرِ [Women of a clear white colour in the parts around the eyes; intensely black and wide, in the eyes]. (A.) — نَعِجٌ A man heavy in the stomach (القَلْب) from eating mutton: pl. نَعِجُونَ. (S, TA.) نَعْجَةٌ, (S, K,) and ↓ نِعْجَةٌ, accord. to a reading of El-Hasan, وَلِى نِعْجَةٌ وَاحِدَةٌ, [Kur, xxxviii. 22,] (TA,) A ewe; the female of the sheep: (L, K:) also, the female of the wild bull: and, of the gazelle: and, of the wild sheep: (TA:) [but see below:] pl. نِعَاجٌ and نَعَجَاتٌ. (S, K.) — — نَعْجَةُ الرَّمْلِ The [wild] cow: pl. نِعَاجُ الرَّمْلِ: no other wild animal but the cow (accord. to A 'Obeyd, S,) is thus called: (S, K:) [but see above]. The Arabs speak of gazelles as though they were goats, terming the male تَيْسٌ; and of wild bulls or cows as though they were sheep, terming the female نَعْجَةٌ. (AAF.) — — Also نَعْجَةٌ (tropical:) A woman; as likewise شَاةٌ. (TA.) نِعْجَةٌ: see نَعْجَةٌ. نَاعِجٌ A camel of beautiful colour, and highly esteemed. (TA.) نَاعِجَةٌ A she-camel of beautiful colour: (TA:) or a white she-camel, (S, K,) of generous race: (TA:) a swift she-camel: a she-camel upon which one hunts wild cows: (S, K:) such is of the kind called مَهْرِيَّةٌ: (IJ:) or one that is light, or active: (TA:) pl. نَوَاعِجُ. (S.) — — نَاعِجَةٌ also A woman of beautiful complexion, or colour. (TA.) — أَرْضٌ نَاعِجَةٌ Plain, or even, land, (S, K,) fertile, and producing the kind of tree called رِمْث. (Aboo-Kheyreh.) أَنْعَجُ: see نَعِجٌ. نعر 1 نَعَرَ, (S, A, Msb, K,) aor. نَعِرَ (S, K) and نَعَرَ, (K,) [in the Msb, نَعُرَ, but this I suppose to be an error in transcription,] the first of which is the most common, (K,) or the most common when the verb relates to a vein, accord. to Fr, as cited by Sgh, (TA,) inf. n. نَعِيرٌ (S, A, Msb, K) and نُعَارٌ, (A, K,) or this latter is a simple subst., (Msb,) and نَعْرَةٌ, (A,) [or this also is a simple subst.,] He (a man, K, or a beast of carriage, Msb,) uttered a sound, or noise, (S, A, Msb, K,) with, (A, K,) or in, (S,) his خَيْشُوم [or the innermost part of his nose]: (S, A, K:) but Az, says, I have not heard this explanation from any of the leading authorities. (TA.) — — Also, (TA,) inf. n. نَعِيرٌ, (K,) He called out, or cried out vehemently, in war, or in some evil case. (K, * TA.) And نَعَرَتْ, inf. n. نَعِيرٌ, She (a woman) clamoured, and acted in a foul or immodest manner. (TA.) — — نَعَرَ العِرْقُ, (S, K,) or نَعَرَ العِرْقُ بِالدَّمِ, (A,) aor. نَعِرَ, (Fr, Sgh, K,) and نَعَرَ, (S, K,) the former of which is the more common, (Fr, Sgh,) inf. n. نَعْرٌ, (S, TA,) or نَعِيرٌ and نُعَارٌ, (as app. implied in the K, but perhaps not intended to be so,) (tropical:) The vein gushed with blood: (S, K:) or, (aor. نَعَرَ, inf. n. نُعُورٌ and نَعِيرٌ, TA,) made a sound by reason of the blood coming forth: (K:) or gushed with blood, and made a sound at the coming forth of the blood. (A.) نَعْرَةٌ A sound, or noise, in the خَيْشُوم [or innermost part of the nose]; (S, K;) [as also ↓ نُعَارٌ. (See 1.)] — — نَعَرَاتٌ [the pl.] is also applied to The call of the مُؤَذِّن. (S.) نُعْرَى: see نَاعِرٌ. نُعَارٌ: see نَعْرَةٌ. نَعُورٌ: see نَاعِرٌ. نَعَّارٌ and نَعَّارَةٌ: see نَاعِرٌ. نَاعِرٌ Uttering a sound or noise [with, or in, the خَيْشُوم, or innermost part of the nose]. (Sh.) And ↓ نَعَّارٌ Clamorous: (K, TA:) ↓ ة, applied to a woman, and signifying the same: (A:) or, so applied, it signifies clamorous and foul, or immodest: (K:) and ↓ إِمْرَأَةٌ غَيْرَى نَعْرَى a [very jealous] clamorous woman; (K;) in which phrase, نعرى may not be regarded as fem. of نَعْرَانُ, because [epithets of the measures] فَعْلَانُ and فَعْلَى come from verbs of the class of فَرِحَ; not from those of the class of مَنَعَ [or that of ضَرَبَ]. (Az, K.) — — [And so] ↓ نَعَّارٌ One who drives away the beasts and cries out after them. (TA, art. زغق.) — — You say also, صَوْتًا نَعَّارًا ↓ أَطَرْتُ بِهٰذَا [lit., I made a clamorous voice to fly with this; meaning,] (tropical:) I published this. (A.) — — Also نَاعِرٌ (tropical:) A vein flowing with blood: (Sh:) [or gushing with blood; &c. (See its verb, above.)] And ↓ نَعَّارٌ (tropical:) A vein gushing with blood; and so ↓ نَعُورٌ: (S:) that does not cease to flow with blood; as also ↓ نَعُورٌ (TA) and ↓ نَاعُورٌ: (K, TA:) and ↓ نَعَّارٌ applied to a wound signifies the same; as also تَعَّارٌ, with ت and ع, and ↓ تَغَّارٌ, with ت and غ: (IAar, Az:) and ↓ نَعُورٌ applied to a wound signifies (tropical:) making a sound by reason of the vehemence with which the blood comes forth. (TA.) نَاعُورٌ, (S, A, Mgh, Msb,) or ↓ نَاعُورَةٌ, (K,) A [machine of the kind called] دُولَاب [q. v.], (A, K,) or مَنْجَنُون [q. v.], (Mgh, Msb,) with which water is drawn [for irrigation], (S,) and which is turned by water, (S, Mgh, Msb,) and makes a noise, or [creaking] sound by [its revolving]: (S:) so called because of its نَعِير [or sound]: (A, Mgh, Msb:) [app. also any rotary machine for raising water to irrigate land: see Niebuhr's ' Voyage en Arabie, ' tome i., p. 220 et seq.:] it is used on the banks of the Euphrates (A, TA) and the 'Ásee: (TA:) pl. نَوَاعِير. (S, A, Msb.) — — And the former, The wing (جَنَاح) of a mill or mill-stone. (K.) — — Also ↓ نَاعُورَةٌ A bucket with which water is raised. (K.) — — See also نَاعِرٌ. نَاعُورَةٌ: see نَاعُورٌ. نعس 1 نَعَسَ, (S, A, Msb, K,) aor. نَعُسَ, (S, M, and so in a copy of the B by the author of the K,) or نَعَسَ, (A, K,) [the latter being agreeable with analogy,] inf. n. نُعَاسٌ, (S, A, K, * TA,) or this is a simple subst., (Msb,) [He drowsed; he was, or became, drowsy, or heavy with sleepiness: or he slumbered, or dozed:] the inf. n. is syn. with وَسَنٌ: (S, A, K:) or ↓ نُعَاسٌ signifies languor in the senses, (K, TA,) arising from the heaviness [which is the prevenient sign] of sleep: (TA:) or the beginning of sleep: (M, art. وسن:) or its proper signification is, accord. to Az, (Msb, TA,) وَسَنٌ (Msb) or سِنَةٌ (TA) without sleep: (Msb, TA,) or سِنَةٌ is in the head, and نُعَاسٌ is in the eye: or سنة is the vapour (ريح) of sleep which begins in the face, then is transmitted to the heart, and you say, of a man, يَنْعُسُ, and then, يَنَامُ. (Msb, art. نوم.) It is said in a proverb, مَطْلٌ كَنُعَاسِ الكَلْبِ [A delaying of the payment, of a debt, or the like, like the drowsing, or slumbering, of the dog:] i. e. continual: (S, TA:) for the dog is characterized by much نعاس, and, as is said in the B, is accustomed to open his eyes [only] sufficiently for the purpose of guarding, and this he does time after time. (TA.) — — نَعَسَ, (TK,) inf. n. نَعْسٌ, (IAar, K,) (assumed tropical:) It (a man's judgment, and his body,) was soft, and weak. (IAar, K, TK.) — — (assumed tropical:) It (a market) was, or became, stagnant, or dull, with respect to traffic. (K, TA.) 4 انعس (assumed tropical:) He begat heavy, sluggish, lazy, indolent, or torpid, sons. (AA, K.) 6 تناعس He feigned himself [drowsing, or slumbering, or] sleeping. (K, * TA.) — — (tropical:) It (lightning) became faint. (A, TA.) نَعْسَةٌ [A single fit of drowsiness: or of slumber:] a single movement of the head in drowsing or slumbering. (TA.) You say, رَكِبَتْهُ نَعْسَةٌ شَدِيدَةٌ [A vehement fit of drowsiness, or of slumber, came upon him]. (A.) And نَعَسْتُ نَعْسَةً وَاحِدَةً [I drowsed, or slumbered, once]. (S.) نَعْسَانٌ: see نَاعِسٌ. نُعَاسٌ: see 1. نَعُوسٌ A she-camel bountiful in yielding milk; (S, A, K;) that drowses, or slumbers, in yielding milk; (A;) or because, in yielding milk, she drowses, or slumbers: (S:) or having much milk, that drowses, or slumbers, when milked: (M:) or that closes her eyelid on being milked. (Az, TA.) نَعَّاسَةٌ: see نَاعِسٌ. نَاعِسٌ, part. n. of نَعَسَ, [Drowsing, drowsy, or heavy with sleep: or slumbering, or dozing:] (S, Msb, K:) as also ↓ نَعْسَانٌ; (Lth, Fr, Th, Msb, K;) but this latter is rare; (Fr, Th, Msb, K;) and by some disallowed:

(TA:) fem. of the former with ة: (Msb, TA:) and of the latter نَعْسَى, made to accord. with وَسْنَى, fem. of وَسْنَانٌ; and this is best in poetry: (Lth, Msb, TA:) and ↓ نَعَّاسَةٌ is also used as an epithet [in an intensive sense] applied to a female: (TA:) the pl. of نَاعِسٌ is نُعَّسٌ; like رُكَّعٌ, pl. of رَاكِعٌ: and that of نَاعِسَةٌ is نَوَاعِسُ. (Msb.) — — جَدُّهُ نَاعِسٌ (tropical:) [His good fortune is slumbering]. (A, TA.) نعش 1 نَعَشَهُ, aor. نَعَشَ, (S, K,) inf. n. نَعْشٌ, (S,) He (God) raised him; lifted him up; (S, K;) as also ↓ انعشهُ; (Lth, Ks, K;) which is disallowed by ISk, who says that it is a vulgar word, and by J after him, but is correct; (TA;) and ↓ نَعّشهُ, (AA, K,) inf. n. تَنْعِيشٌ: (AA, TA:) or He (God) set him up, or upright; as also ↓ انعشهُ: (Msb:) [see an ex. in a verse cited voce شَمْلٌ:] or be [app. a man] raised him, or lifted him up, after a stumble, or trip. (Sb.) You say also, نَعَشْتُ الشَّجَرَةَ I set the tree upright, when it was leaning. (TA.) And نَعَشَ طَرْفهُ He raised his eye, or eyes. (S, * K.) — — [Hence,] aor. and inf. n. as above, (TA,) (tropical:) He recovered him from his embarrassment, or difficulty: (A:) (tropical:) he restored him from a state of poverty to wealth, or competence, or sufficiency: (K, TA;) as also ↓ انعشهُ: (TA:) and (tropical:) he recovered him from a state of perdition or destruction. (TA.) And نَعَشَكَ اللّٰهُ (tropical:) May God restore thee from poverty to wealth, or competence, or sufficiency: or make thee to continue in life; preserve thee alive. (A.) And ↓ انعشهُ (assumed tropical:) He set him up, and strengthened his heart. (TA.) And الرَّبِيعُ يُنْعِشُ النَّاسَ (tropical:) (A, TA,) [The spring, or spring-herbage, or the season, or rain, called الربيع,] makes men to live and enjoy plenty of herbage or the like. (TA.) — — [Hence also,] نَعَشَ المَيِّتَ, (Sh, K,) aor. as above, (Sh,) and so the inf. n. (TA) (tropical:) He eulogized, or praised, the dead man, (Sh, K,) and exalted his praise, or fame, or honour. (Sh.) — — نَعَشُوا المَيِّتَ also signifies They carried the dead man upon the نَعْش, q. v. (A [where this signification is indicated, but not expressed: it is shown, however, by an explanation of pass. part. n. (q. v. infra) in the TA.]) — — نُعِشَ عَلَى جِنَازَتِهَا A نَعْش [q. v.] was made for her bier. (Mgh, from a trad. of, or relating to, Fátimeh.) 2 نَعّشهُ: see 1. — Also, (K,) or نعّش لَهُ, (S,) inf. n. تَنْعِيشٌ, (K,) He said to him نَعَشَكَ اللّٰهُ [which see above, in 1, and also below, in 8]: (S, K:) in [some copies of] the S, نَعَّشَكَ الله. (TA.) 4 أَنْعَشَ see 1, in four places. 8 انتعش He rose; or became raised, or lifted up: (TA:) he rose after his stumble, or trip: (S, A, Msb, K:) and in like manner you say of a bird, (A, TA,) meaning it rose [after falling or alighting], (TA,) and he raised his head. (TA.) Hence the saying, تَعَسَ فَلَا انْتَعَشَ May he fall, having stumbled, or stumble and fall, and not rise [again]: a form of imprecation. (TA.) And hence the saying of 'Omar, اِنْتَعِشْ نَعَشَكَ اللّٰهُ Rise thou: may God raise thee: or نعشك الله has here one of the two meanings assigned to it before, in 1. (TA.) — — [And hence,] (tropical:) He recovered, or became recovered, from his embarrassment, or difficulty. (A, TA.) نَعْشٌ A state of elevation, or exaltation. (Sh.) See 1. — — A state of remaining; lastingness; endurance; permanence; or continuance; syn. بَقَآءٌ. (Sh, K.) — [A kind of litter, or] a thing resembling a مِحَفَّة, upon which the king used to be carried. when sick: (IDrd, Msb, K:) not the نَعْش of a corpse. (IDrd, Msb.) This is said to be the primary application. (TA) — — And hence, (TA,) A bier, (S, A, Msb, K,) when the corpse is upon it. for otherwise it is called سرِيرٌ: (S, IAth, Msb:) it is called by the former name because of its height, or its being raised: (S, TA.) pl. نُعُوشٌ: (Msb:) also, a reticulated thing. (Az. Mgh, TA,) resembling a مِحَفَّة, (Mgh,) which is put as a cover over a [dead] woman when she is placed upon the bier; (Az, Mgh, TA;) but this is properly called حَرَجٌ, though people called is نَعْشٌ, which is properly only the bier itself. (Az, TA.) — — [And hence,] بَنَاتُ نَعْشَ الكُبْرَى [or بَنَاتُ نَعْشِ الكُبْرَى], together with نَعْشٌ or نَعْشُ, constitute (assumed tropical:) The constellation of Ursa Major: or the principal stars thereof:] seven stars; whereof four [which are in the body] are called نَعْشٌ [or نَعْشُ], and three [which are in the tail] are called بَنَاتٌ, (S, K,) i. e., بنات نعش (TA:) and to like manner الصُّغْرَى, (K,) or بنات نعش الصُّغْرَى [together with نعش الصُّغْرَى constitute [the constellation of Ursa Minor: or the principal stars thereof; seven in number; whereof the four in the body are called نعش, and the there in the tail are called بنات]: (S:) [the former four] said to be likened to the bearers of a bier, because they form a square: (IDrd, TA:) [the بنات being so called as being likened to damsels or to men for بنات is pl. of اِبْنٌ applied to an irrational thing as well as pl. of بِنْتٌ) following a bier:] Sb and Fr agree that نعش is imperfectly decl. because determinate and of the fem. gender: (S:) or it is perfectly decl. when indeterminate, but not when determinate [by having the epithet الكُبْرَى or الصُّغْرَى added to it]: (Aboo-'Amr Ez-Záhid, K:) بَنو نَعْشٍ also occurs, in poetry; (Sb, S, K;) because a single one [of the stars thereof] is called اِبْنُ نَعْشٍ, (Lth, K,) being made to accord. in gender with كَوْكَبٌ; but when they say ثَلَاث or أَرْبَع, they say بَنَات: (Lth, TA:) [this is agreeable with a general rule; accord. to which, بَنَاتٌ is the pl. of اِبْنٌ applied to anything but a human being:] the pl. of بنات نعش is النَّوَاعِشُ; like as أَبَارِصُ is pl. of سَامُّ أَبَرَصَ. (L, TA.) See also نُعَيْشٌ. — — Also نَعْشٌ A piece of wood, (K, TA,) of the length of twice the stature of a man, (TA,) upon the head of which is a piece of rag, (K, TA,) called حَرَجٌ, (TA,) with which young ostriches are hunted or captured. (K, TA.) نُعَيْشٌ [or نُعَيْشُ (assumed tropical:) The small star called] السُّهَى, which is [by the star (??)] in the middle of بَنَات نَعْش. So in the saying, هُوَ أَخْفَى مِنْ نُعَيْشٍ فِى بَنَاتِ نَعْش [He, or it, is more obscure than No'eysh among the Bená Naash]. (A, TA.) النَّوَاعِشُ: see نَعْشٌ, near the end. مَنْعُوشٌ A corpse carried upon a نَعْش, or bier. (S, A, * Msb.) نعظ &c. See Supplement نغب 1 نَغَبَ, aor. نَغَبَ and نَغُبَ, (inf. n. نَغْبٌ, TA,) He (a man, TA) swallowed saliva. (K.) — — نَغَبَ, (inf. n. نَغْبٌ, TA,) It (a bird) sipped water: you do not say of a bird شَرِبَ. (K.) — — نَغَبَ He (a man) took in gulps, or gulped, in drinking: (K:) and likewise an ass. (TA.) — — نَغِبْتُ مِنَ الإِنَاءِ نُغَبًا, with kesr, I drank in gulps from the vessel. (ISk, S.) نَغْبَةٌ A hungering. (K.) A tribe's wanting food, or hungering: syn. إِقْفَارُ الحَىِّ. (K, as in some copies: [app. the right reading:] in other copies, أَقْفَار, which is pl. of قَفْرٌ. TA.) — — See نُغْبَةٌ. نُغْبَةٌ and ↓ نَغْبَةٌ A gulp; or as much as is swallowed at once; of water &c.: (S, K:) or the ↓ latter signifies a single act of gulping: (K:) differing from the former like as [its syn.] جَرْعَةٌ does from جُرْعَةٌ: (TA:) pl. of the former نُغَبٌ: (S:) for which نُغَمٌ occurs in a verse. (TA.) — — Ex. وَاهًا مَا أَبْرَدَهَا مِنْ نُغْبَةٍ مَا أَبْرَدَهَا عَلَى الفُؤَادِ تَعْسًا لِلْيَدَيْنِ وَالفَمِ (tropical:) [Excellent! How cool a gulp is it! How cool is it to the heart! May the hands and mouth perish!] said on hearing of the death of an enemy, or of any trial or affliction that has befallen him. (A.) — نُغْبَةٌ A foul action. (S, K.) So in the following saying, مَا جُرِّبَتْ عَلَيْهِ نُغْبَةٌ قَطُّ [A foul action was never found to be chargeable upon him.] (S.) نغت 1 نَغَتَ, aor. نَغَتَ, inf. n. نَغْتٌ, He pulled hair; syn. جَذَبَ. (K.) نغث نَغْثٌ Lasting and vehement evil. (IAar, K.) — — وَقَعْنَا فِى نَغْثٍ We fell into lasting and vehement evil. (L.) نغر 1 نَغَرَتِ القِدْرُ, (S, K, TA,) aor. نَغَرَ; and نَغَرَت (K, and so in a copy of the A,) aor. نَغِرَ; and نَغَرَت, aor. نَغَرَ; (K;) inf. n. نَغْرٌ (IKtt, K) [of the first] and نَغْرٌ (IKtt, TA) and نَغَرَانٌ (K, TA) and نَغِيرٌ, (TA,) The cooking-pot boiled; estuated; became in a state of violent commotion; syn. غَلَت, (As, S, IKtt, A, L,)

and فَارَت. (As, K.) — Hence, (TA,) نَغِرَ الرَّجُلُ, (S,) or نَغَرَ, (so in a copy of the A,) (tropical:) The man became angry, or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: (S, A:) or his inside boiled by reason of such anger: (As, S:) and نَغِرَ عَلَيْهِ, aor. نَغَرَ; and نَغَرَ, aor. نَغِرَ; and نَغَرَ, aor. نَغَرَ; (K;) the first of which is the most common; (TA;) inf. n. نَغَرٌ [of the first] and نَغَرانٌ; and ↓ تَنَغَّرَ; (K;) [after which last, in the CK, the word عَلَى, commencing the explanation, is omitted;] his inside boiled against him by reason of anger: (K:) or by reason of vehement or most vehement anger, or latent anger without power to exercise it: (TA:) or (so accord. to the TA; but in the K, and) ↓ تنغّر عَلَيْهِ he became changed, or altered, to him, and threatened him with evil: (ISk, S, K, TA:) and نَغِرَ, aor. نَغَرَ, inf. n. نَغَرٌ, also signifies he held enmity in his heart, watching for an opportunity to indulge it; or he hid enmity and violent hatred in his heart; or he bore rancour, malevolence, malice, or spite. (TA.) 5 تَنَغَّرَ see 1, in two places. 6 تَنَاغُرٌ i. q. تَنَاكُرٌ [app. meaning, (tropical:) The behaving with mutual enmity or hostility]. (K.) نَغِرٌ (tropical:) [Angry or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: as is implied in the S: or] having his inside boiling by reason of anger: (S, * K:) and [it is said that] إِمْرَأَةٌ نَغِرَةٌ signifies a woman very jealous; syn. غَيْرَى: (K:) [but] it is related in a trad. of 'Alee, that a woman came to him and told him that her husband had illicit intercourse with her female slave; whereupon he said, "If thou be speaker of truth, we stone him; and if thou be a speaker of falsehood, we whip thee: " and she said, رُدُّونِى إِلَى أَهْلِى غَيْرَى نَغِرَةً, (S, TA,) meaning, [Restore ye me to my family, very jealous,] with my inside boiling by reason of anger, or vehement or most vehement anger, or latent anger without power to exercise it: this is the explanation given by As: and ISd says, that he holds نغرة to signify here angry, not very jealous; since it is related that an Arab said to a woman, أَغَيْرَى أَنْتِ أَمْ نَغِرَةٌ [Art thou very jealous or angry?] (TA.) نُغَرٌ Certain birds like sparrows, (S,) or a species of sparrows, (Msb,) with red beaks: (S, Msb:) n. un. with ة: (S:) or the young ones of sparrows: (K:) n. un. as above: (TA:) or the young ones of the sparrows; (Sh, Msb;) which you always see in a lean state: (Sh:) or [a species] of young sparrows: (TA:) or the bird called بُلْبُل: (Msb, K:) it is said that the people of El-Medeeneh call the بُلْبُل by the names of نُغَرٌ and حُمَّرَةٌ; and it is said to resemble the sparrow; and the fem. is with ة: (Msb:) or (TA; in the K, and) a species of the حُمَّر, (K, TA; in the CK, erroneously, حُمُر;) red in the beaks and in the lower parts of the أَحْنَاك [or portions beneath the beaks]: (TA:) or the males thereof: (K:) pl. نِغْرَانٌ, (S, Msb, K,) like as صِرْدَانٌ is pl. of صُرَدٌ. (S, Msb.) Its dim. is نُغَيْرٌ (S, Msb, K) occurring in a trad.; يَا أَبَا عُمَيْرْ مَا فَعَلَ النُّغَيْرْ [O Aboo-'Omeyr, what did the little nughar?]; (S, K;) said by Mohammad to a little child of Aboo-Talhah El-Ansáree, who had a bird, or birds, of this name, which died. (TA.) نُغْرُوقٌ See art. غرنق نغص 1 نَغِصَ, aor. نَغَصَ, (S, K,) inf. n. نَغَصٌ, (S,) He (a man, S,) failed of having his desire fully accomplished: (S, K:) but Lth says, that it is more commonly with teshdeed, i. e. ↓ نَغَّصَ, [unless this be a mistake for نُغِّصَ,] inf. n. تَنْغِيصٌ. (TA.) — — And in like manner, (S,) He (a camel) failed of having his full, or complete, draught, or drink. (S, K.) — — And It (beverage) was imperfect, or defective. (K.) — — See also 5. — نَغَصٌ (L, K) and نَغْصٌ (L, TA) [both inf. ns., the verb of the former being app. نَغِصَ, used intransitively, and that of the latter نَغَصَ, used transitively, followed by إِبِلَهُ,] also signify The bringing one's camels to the drinking-trough, and, when they have drunk, turning them back, and bringing others; (K;) taking forth, from every two camels, a strong camel, and putting in its place a weak camel; and thus as it were, making their drinking troublesome. (TA.) — — You say also, نَغَصَ الرَّجُلَ الرَّجُلَ The man prevented the man from obtaining his share of water by interposing to hinder his camels from drinking: and in like manner, ↓ أَنْغَصَهُ رَعْيَهُ [He prevented him from obtaining his share of pasturage for his camels]: the verb in the latter instance being with ا. (TA.) — — See also 2. 2 نغّص عَلَيْنَا He cut short a thing of which we loved to have much, or abundance. (IAar, TA.) — — نغّص عَلَيْهِ; and ↓ نَغَصَ عليه, inf. n. نَغْصٌ; but the former is the more common; He rendered [an affair, or circumstances, or a state,] troublesome, or perturbed, to him; syn. كَدَّرَ. (IKtt, TA.) You say, نغّص اللّٰهُ عَلَيْهِ العَيْشَ, (S, K,) inf. n. تَنْغِيصٌ; (S;) and نغّصهُ (S, K) and ↓ انغص عليه العيش; (K;) God rendered life troublesome, or perturbed, to him; syn. كَدَّرَهُ: (S, K:) the first of these is the most common: (TA:) the second occurs in poetry; the pronoun in this relating to a man. (Akh, S, TA.) — See also نَغِصَ. 4 أَنْغَصَ see 1, last sentence: — — and see also 2. 5 تنغّصت عِيشَتُهُ, (S,) or مَعِيشَتُهُ, (K,) His state of life, (S,) or his means of subsistence, (K,) became troublesome, or perturbed, or attended with trouble; syn. تَكَدَّرَتْ. (S, K.) You say also, نَغِصَ أَمْرُهُ, inf. n. نَغَصٌ, [His affair, or case, became troublesome, &c.;] (A;) [for] ↓ نَغَصٌ is syn. with تَنَغُّصٌ as signifying تَكَدُّرٌ (Har, p. 273). 6 تناغصت الإِبِلُ عَلَى الحَوْضِ The camels crowded, or pressed, together to the drinkingtrough. (Ks, K. *) نُغَصٌ is said to signify Things that prevent one from attaining an object of desire. (Har, p. 273.) مُنَغِّصٌ Any one who cuts short a thing of which one loves to have more. (IAar, TA.) نغض 1 نَغَضَ, aor. نَغِضَ, (Ks, S, A, Msb, K,) and نَغُضَ, (S, A, K,) inf. n. نَغْضٌ (S, Msb, K) and نُغُوضٌ (S, K,) and نَغَضَانٌ and نَغَضٌ, (K,) It was or became, in a state of motion, commotion, agitation, or convulsion; it shook; shook about; wabbled; tottered; wagged; nodded; syn. تَحَرَّكَ, (S, A, Msb, K,) and اِضْطَرَبَ, (A, K,) فِى ارْتِجَافٍ; (TA;) as also ↓ انغض (Msb, K) and ↓ تنغّض: (K:) it is said of a man's head; (S, TA;) and also, (S, A,) with نَغْضٌ and نَغَضَانٌ for its inf. ns., (S,) of a camel's saddle, (S, A,) and of the central incisor (S, TA) of a child, (S,) or of any tooth, as also ↓ the last of the verbs above mentioned; (A;) and of other things; (Msb, TA;) نَغْضٌ signifying any moving in a shaking or tremulous or convulsive manner (فِى ارْتِجَافٍ); (S, TA;) and نَغَضَتْ and ↓ تَنَغَّضَتْ, said of a tooth, being syn. with رَجَفَتْ. (A.) — — Also, inf. n. نَغَضَانٌ, He, or it, was, or became, disquieted, agitated, or violently agitated. (TA.) — — نَغَضُوا إِلَى العَدُوِّ (tropical:) They rose and hastened and went forth to, or towards, the enemy. (A, TA.) — — نَغَضَ also signifies (assumed tropical:) It (a thing, TA) was, or became, dense: (so in some copies of the K) or much in quantity: (so in other copies of the K:) or much in quantity, and dense. (TA.) And (tropical:) It (a cloud) was, or became, dense, and then became ready to rain, and was seen to move about, one part into another, without its going along: (S:) or was seen to become ready to rain, without motion, not travel-ling along: (A:) or it travelled along. (IF.) [See نَاغِضٌ, below.] — — نَغَضَ أَمْرُهُ (assumed tropical:) His affair, or case, was, or became, in a weak, or unsound, state; syn. وَهَى. (TA.) — See also 4, in two places. 4 نغض: see 1. — انغضه He put it in a state of motion, commotion, agitation, or convulsion: shook it; shook it about; made it to wabble, or totter; wagged it; nodded it; as also ↓ نَغَضَهُ; (S, Msb, K, TA;) and ↓ نَغَضَ بِهِ: (A:) namely a thing: (Msb:) or his head; (S, A, TA;) in wonder; (A;) or as one in wonder at a thing; (S, TA;) or in disapproval of a thing told him; (AHeyth, TA;) or in derision; or as though asking the meaning of what was said, inclining to the speaker. (TA.) Hence, in the Kur, [xvii. 53,] فَسَيُنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ (S, TA) And they will shake, or wag, their heads at thee, in derision. (TA.) 5 تَنَغَّضَ see 1, in three places. نَغْضٌ One who shakes his head, and trembles in his gait: (K:) an inf. n. used as an epithet. (TA.) — — A male ostrich that shakes his head: (S:) or نَغْضٌ, as also ↓ نِغْضٌ, is a name of the male ostrich;

determinate; (K;) being a name of the species; like أُسَامَةُ: (TA:) so called because, when he hastens his gait, he moves up and down: (Lth:) or a name of the male ostrich that has a habit of going round about: (AHeyth, K:) and ↓ نَغْضَةٌ [is the n. un., signifying] an ostrich. (TA.) — — See also نَاغِضٌ. نُغْضٌ: see نَاغِضٌ, in three places. نِغْضٌ: see نَغْضٌ. نَغْضَةٌ A tree. (IKt.) — — See also نَغْضٌ. نَغُوضٌ A she-camel having a large hump: because, when it is large, it shakes, or quakes. (IF, K.) نَغَّاضٌ [In a state of much motion, commotion, agitation, or convulsion; shaking, shaking about, wabbling, tottering, wagging, or nodding, much]. You say, إِبِلٌ نَغَّاضَةٌ بِرِحَالِهَا [Camels jogging much with their saddles; or jogging much their saddles]. (A, TA.) — — See also نَاغِضٌ. — — نَغَّاضُ البَطْنِ Wrinkled in the belly: an expression applied to Mohammad, (K,) by 'Alee, who thus explained it: because of the elevation of the wrinkled parts above the even surface of the belly: or it may be derived from غُضُونٌ, meaning " wrinkles " in the belly, by transposition of letters. (TA.) نَاغِضٌ [In a state of motion, commotion, or agitation, or convulsion; shaking; shaking about; wabbling; tottering; wagging; nodding: pl. نُغَّضٌ]. You say, مَحَالٌ نُغَّضٌ [Great pullysheaves in a state of motion, &c.]. (S, TA.) And غَيْمٌ نَاغِضٌ (K) and ↓ نَغَّاضٌ (S, K) (tropical:) A cloud, or clouds, becoming dense, and then ready to rain, and seen to move about, one part into another, without going along: (S:) or in a state of motion, or commotion, one part after another, (K, TA,) not travelling along: (TA:) or seen to move about, one part into another, without going along. (L.) — — Also, (S, E,) or ↓ نَاغِضَةٌ. (so in a copy of the A,) and ↓ نُغْضٌ and ↓ نُغْصٌ (A, K,) but this is rare, (TA,) A cartilage (S:) or the cartilage of the shoulder-blade: (A, K:) or the part thereof where it mores to and fro: (K:) or the upper part of the end of the cartilage of the shoulder-blade: (TA.) or the ↓ نُغْض of the shoulder-blade is the thin bone at the extremity thereof: (Sh:) or the ↓ نُغْضَانِ are the parts of the root of the shoulder blade that move about in walking: (L:) and the نَاغِض of a man is the base of the neck, where he moves about his head, (Sh) نَاغِضَةٌ: see نَاغِضٌ. نغف &c. See Supplement نفأ نُفْأَةٌ One of several parts, or portions, of scattered herbage: or one of several adjacent meadows (رِيَاض), separated from, and rising above, the greater part of the pasture. pl. نُفًا (K.) نفت 1 نَفَتَتِ القِدْرُ, (S, K,) aor نَفِتَ, inf. n. نفيتٌ (S) and نَفْتٌ and نَفَتَانٌ, (L,) The cooking-pot boiled: (K:) or threw forth what resembled arrows, by reason of [its vehement] boiling: (S, L:) [see also نَفَتَت, and نَفَطَتْ] or [boiled so that] the broth, or gravy, stuck to its sides: (K:) or the broth boiled in the cooking pot, and what dried thereof stuck to the sides of the pot: L:) you say [also] ↓ القِدْرُ تَنَافتُ, and تَنَافَطُ, [for تَتَنَافتُ and تَتَنَافَطُ]. (S, L [but in the latter, these two verbs are written without the syll. points].) — — يَنْفِتُ غَضَبًا, as also يَنْفِطُ, (assumed tropical:) He boils with anger. (S:) — — يَنْفِتُ عَلَيْهِ غَضَبًا, as also ينفط, (assumed tropical:) He boils against him with anger. (TA.) — — صَدْرُهُ يَنْفِتُ بِالْعَدَاوَةِ (tropical:) [His breast boils with enmity]. (A.) [See also نَفَثَ.] — — نَفَتَ, aor. نَفِتَ, inf. n. نَفْتٌ and نَفَتَانٌ (L, K) and نَفِيتٌ and نَفَاتٌ, (L,) (assumed tropical:) He (a man, L) was angry: (K, L:) or نَفَتَانٌ resembles coughing: [so that the verb seems to signify he made a noise like coughing, by reason of anger:] (L:) or he blew in anger: (L:) or he blew, (نَفَخَ, as in the copies of the K in my hands,) or swelled, or became inflated, (انتفخ, as in the TA,) by reason of anger. (K.) — — نَفَتَ, (aor. نَفِتَ, L,) inf. n. نَفْتٌ, It (flour or the like) had water poured upon it, and swelled, or became inflated, (تَنَفَّخَ,) in consequence. (L, K.) 6 تَنَأْفَتَ see 1. مِرْجَلٌ نَفُوتٌ A cooking-pot throwing forth what resembles arrows, by reason of [its vehement] boiling: &c. (S, L.) نَفِيتَةٌ A certain kind of food, thicker than what is called سَخِينَةٌ; (K;) i. q. حَرِيقَةٌ; made by sprinkling flour upon water or milk, (fresh milk, L,) until it becomes swollen or inflated, (يَنْفِت,) (S, L,) when it is supped, or sipped (يتحسَّى); (L;) it is thicker than سَخِينَة; the master of a family uses it plentifully for his household in times of scarcity: (S, L:) they only eat نفيتة and سخينة in a time of straitness, and dearness, and leanness of the cattle: Az says, in art. سخينة ,حذرق is flour thrown upon water or milk, and cooked, and then eaten with dates or [here a word in the L is illegible; after which we read] and it is [what is called] حَسَاء; and it is also called سَخُونَةٌ: and نَفِيتَةٌ and حَرِيقَةٌ and حَرِيرَةٌ and نَفِيثَةٌ are a kind of حسا, between thick and thin. (L.) [See also خَزِيرٌ, and حَرِيقَةٌ.] نفث 1 نَفَثَ, aor. نَفِثَ and نَفُثَ, inf. n. نَفْثٌ (S, K) and نَفَثَانٌ, (TA,) [He puffed; or blew, without spitting: or he sputtered, or blew forth a little spittle in minute scattered particles: or] he spat: or he [did as though he] spat without ejecting spittle: and نَفَثَ فى العُقْدَةِ signifies he spat, ejecting a little spittle, upon the knot, in enchantment: (Msb:) or النَّفْثُ is like النَّفْخُ, or blowing, and less than التَّفْلُ, or spitting, or ejecting spittle from the mouth: (S, K:) or like blowing, with [the emission of] spittle: (Keshsháf;) or like blowing, as done in enchantment, without spittle: the action, if accompanied by spittle, being termed التفل: this is the most correct explanation: ('Ináyeh:) or gentle blowing without spittle: (الاذكار:) or more than blowing; or like blowing; but less than spitting: sometimes without spittle, thus differing from التفل; and sometimes with a little spittle, thus differing from النفخ: or the emitting wind from the mouth, together with a little spittle. (MF.) — — لَا بُدَّ لِلْمَصْدُورِ أَنْ يَنْفِثَ [He who has a disease in his chest must spit]. A proverb. (S.) — — نَفَثَهُ مِنْ فِيهِ, aor. نَفِثَ, inf. n. نَفْثٌ, He ejected it from his mouth. (Msb.) — — [Hence,] نَفَثَ اللّٰهُ الشَّىْءِ فِى القَلْبِ (tropical:) God cast, or put, the thing into the heart. (Msb) — — نَفِثَ فِى رُوعِى كَذَا (tropical:) Such a thing was inspired, or put, into my mind. (A.) — — نَفَثَ فِى رُوعِى (tropical:) He (the Holy Spirit [Gabriel]) inspired, or cast, or put, into my mind, or heart. (Nh, from a trad.) — — [You say,] لَوْ نَفَثَ عَلَيْكَ فُلَانٌ قَطَّرَكَ [If such a one blew, or spat, upon thee, he would throw thee down upon thy side.]. Said to one who tries his strength with one superior to him. (A.) — — نَفَثَ عَلَىَّ غَضَبًا as though meaning He blew at me by reason of the violence of his anger. (L.) [See also نَفَتَ.] — — الحَيَّةُ تَنْفِثُ السَّمَّ إِذَا نَكَزَتْ [The serpent ejects venom from its mouth when it inflicts a wound with its nose]. (S.) — — نَفَثَ It (a wound) emitted blood. (TA.) — — [From the blowing or spitting upon the knots:] نَفَثَهُ, inf. n. نَفْثٌ, He enchanted him. (Msb.) — — نَفَثَتِ القِدْرُ, aor. نَفِثَ, inf. n. نَفِيثٌ and نَفْثٌ, The cooking-pot boiled: or, boiled, and threw forth what resembled arrows, by reason of the vehemence of its boiling. (Msb.) [See also نَفَتَت.] It is when it begins to boil. (TA.) نَفْثُ الشَّيْطَانِ Poetry: (K, from a trad.:) called نفث because it is like a thing which a man spits, or blows, (يَنْفِثُ,) from his mouth, like incantation. (A 'Obeyd.) — — ذَا مِنْ نَفَثَاتِ فُلَانٍ This is of the poetry of such a one. (TA.) دَمٌ نَفِيثٌ Blood emitted by a wound (S, K) or vein. (TA.) مِنْثَاثٌ كَأَنَّهَا نُفَاثٌ [A plain land that produces many plants, or herbs, or much herbage,] as though blowing forth, or spitting forth, the pleats, or herbs. (L, from a trad.) [The correctness of نُفَاثٌ is questioned by El-Khattábee. May it not be a mistake for نَفَاثٌ?] نُفَاثَةٌ What one blows, or spits, (يَنْفِثُ,) from his mouth. (S.) — — What a person having a disease in his chest blows forth or spits out, يَنْفِثُ. (K.) — — What remains in one's mouth, of a سِوَاك, or tooth-stick, and is spit out: (S:) a particle broken off (شَظِيَّةٌ: so in the L &c.: in the K, شَطِيبَةٌ:) from a سواك, or tooth-stick, remaining

in the mouth, and spit out. (L, K.) One says, لَوْ سَأَلَنِى نُفَاثَةَ سِوَاكٍ مَا أَعْطَيْتُهُ If he asked me for a particle of a tooth-stick, remaining in my mouth, I would not give him (it). (S.) نفِيثَةٌ A certain kind of food. (See نَفِيثَة and وَطِيْئَة.) نَفَّاثٌ An enchanter; one who is in the habit of enchanting: fem. with ة. (Msb.) — — النَّفَّاثَاتُ فِى العُقَدِ [Kur, cxiii. 4,] The women who blow, without spitting, saying something at the same time, upon the knots which they tie in a thread, or string: (Jel:) meaning the enchantresses. (S, K, Jel.) [See a verse cited voce عَاضِهٌ.] نَافِثٌ Enchanting. (Msb.) مَنْفُوثٌ A man enchanted. (A.) نفج 1 نَفَجَ, (S, K,) aor. نَفُجَ, inf. n. نُفُوجٌ; (Msb;) and ↓ انتفج; (TA;) It (a hare, S, K, or other animal, Msb) sprang up (S, K) from its hole; or leaped. (TA.) — — نَفَجَ; (TA;) and ↓ انفج, (S,) inf. n. إِنْفَاجٌ; (Msb;) and ↓ انتفج; (TA;) He made a hare to spring up (S, &c.) from its hole; or to leap. (TA.) — — نَفَجَ, aor. نَفِجَ and نَفُجَ, inf. n. نَفْجٌ; and ↓ انتفج; It (a jerboa) ran: (M:) or slackened his run. (A.) — — نَفَجَ, and ↓ انتفج, and ↓ تنفّج, It (anything) rose; or became elevated, or exalted. (TA.) — — نَفَجَ, aor. نَفُجَ, inf. n. نَفْجٌ, He made anything to rise; or to become elevated, or exalted. (TA.) — — نَفَجَتِ الفَرُّوجَةُ The chicken came forth from its egg. (S, K.) — — نَفَجَ, (aor. نَفُجَ, inf. n. نَفْجٌ, S,) It (a woman's breast) heaved up her shift. (S, K.) — — نَفَجَتِ الرِّيحُ (tropical:) The wind came with force: (S, K:) or, suddenly. (TA.) — — نَفَجَ, inf. n. نَفْجٌ, He magnified, or made great, him, or it. (Msb, TA.) [And so,] ↓ انتفج It became great. (TA.) — — نَفَجَ, aor. نَفُجَ, inf. n. نَفْجٌ; (Msb;) and ↓ انتفج, (TA,) and ↓ تنفّج; (K;) He boasted of that which he did not possess, (Msb,) and which was not in him: (TA:) or, of more than he possessed. (K.) 4 أَنْفَجَ see 1, and 10. 5 تَنَفَّجَ see 1, in two places. 8 إِنْتَفَجَا جَنْبَا البَعِيرِ The sides of the camel became elevated, (S, K,) [or bulging,] and great, naturally. (TA.) — — Hence the expression إِنْتِفَاجُ الأَهِلَّةِ (assumed tropical:) [The swelling out of the new moons], in a trad. respecting the signs [of the last day]. (TA.) — — See 1 throughout. 10 استنفج (IAar, M) and ↓ انفج, (M,) He (a sportsman) drew forth a jerboa [&c. from its hole]. (M.) — — Hence, (TA,) (assumed tropical:) He drew forth, and caused to appear, the anger of a person. (K.) نَفْجٌ and ↓ نَفَاجَةٌ (tropical:) [A boasting of that which one does not possess, or the like: see 1, and نَفَّاجٌ]. (A.) [See also نَفْخٌ.] نُفُجُ الحَقِيبَةِ A woman, (K,) and a man, (TA,) large in the buttocks: (K, TA:) or prominent therein. (TA in art. حقب.) نَفْجَةٌ A single leap of a hare from the place where it has been lying. In a trad., a sedition, or disturbance, is likened to this in regard of the shortness of its duration. (TA.) نَفَاجَةٌ: see نَفْجٌ and نَفَّاجٌ. نَفِيجَةٌ A bow (S, K) made of a piece of wood of the kind of tree called نَبْع; not known by Aboo-Sa'eed with ح [in the place of ج]. (S [so in the copies of that work which I am using, three in number: but in one copy, "except with ح"].) نَفَّاجٌ (tropical:) A proud man; as also ↓ مُنْتَفِجٌ: (K:) a boastful and proud man: (ISk, S:) a man who praises himself for that which is not in him: one who says that which he does not, and who boasts of that which does not belong to him and which is not in him; as also ↓ ذُو نَفْجٍ (and ↓ ذُو نَفَاجَةٍ, A): or one who boasts of that which he does not possess: and said to be not of high repute. (TA.) [See also نَفَّاشٌ.] نَافِجٌ: see نَافِجَةٌ. نَافِجَةٌ The commencement of anything, (so in two copies of the S, and so in the Msb,) or of any wind, (so in one copy of the S,) that begins with vehemence, or violence: (S, Msb:) or a wind that begins with vehemence: (K:) or, that comes with vehemence: (A:) As thinks it to be attended by cold: AHn says, that sometimes the north wind rises upon people when they have been sleeping, and almost destroys them with cold at the close of the night, when the former part of the night has been warm: (TA:) or a wind that rises upon one suddenly and vehemently, when he is not aware: (Sh:) pl. نَوَافِجُ. (A.) — — نَافِجَةٌ (tropical:) A cloud abounding with rain: (S, K:) so called from the same word as signifying " a wind that comes with vehemence: " (TA:) thus called by the name of the thing which is its cause. (S.) — نَافِجَةٌ The hinder part of a rib: (S:) or, of the ribs: (K:) as also ↓ نَافِجٌ: (TA:) pl. نَوَافِجُ. (S.) — نَافِجَةٌ (assumed tropical:) Camels which a man inherits, and whereby his camels are increased in number. (TA.) — — نَافِجَةٌ (tropical:) A daughter: so called because she in creases the property of her father by her dowry: (K:) or, that increases the property of her father: for he takes her dowry (consisting of camels, TA) and adds it to his property, (or camels, TA,) so that the amount becomes raised. (S.) The Arabs used to say, in the time of paganism, when a daughter was born to one of them, هَنِيْئًا لَكَ النَّافِجَةُ May she who is to increase thy property by her dowry be productive of enjoyment to thee! (S.) — نَافِجَةٌ A bag, follicle, or vesicle, of musk: (K:) pl. نَوَافِجُ: (S:) an arabicized word, (S, K,) from [the Persian] نَافَهْ; and therefore some say that it is properly written نَافَجَةٌ: or, accord. to the Msb, it is Arabic, and a bag of musk is so called because of its high value, from نَفَجَهُ " he magnified him, or it: " but this requires consideration. (TA.) See فَأْرَةُ المِسْكِ, voce فَأْرٌ. أَنْفَجَانِىٌّ One who exaggerates, or exceeds the due bounds, in speech; (K;) and who boasts of that which he does not possess. (TA.) مَنَافِجُ Pieces of stuff with which women make their buttocks to appear large; syn عُظَّامَاتٌ. (K.) مُنْتَفِجُ الجَنْبَيْنِ A man having elevated, [or bulging,] sides. (A.) — — مُنْتَفِجٌ A camel having prominent flanks. (TA.) See نَفَّاجٌ. نفح 1 نَفَحَ, aor. نَفَحَ, (S, L, K,) inf. n. نَفْحٌ (L, K) and نُفُوحٌ (L) and نُفَاحٌ and نَفَحَانٌ, (K,) It (perfume) diffused its odour. (S, L, K.) — — نَفَحَتِ الرِّيحُ, (S, Msb, K,) aor. تَفَحُ, inf. n. نَفْحٌ, (Msb,) (tropical:) The wind blew: (S, Msb, K:) or blew gently; began to be in a state of commotion: (A:) نَفَحَتْ and لَفَحَتْ are syn., except that the effect of النَّفْح is greater than that of اللَّفْح: (Zj:) or, accord. to As, (S,) or IAar, (TA,) نَفْحٌ relates to a cold, or cool, wind; and لَفْحٌ, to a hot wind: (S, TA.) [but see نَفْحَةٌ.] — — نَفَحَتْهُ الجنوب بِبَرْدِهَا (tropical:) The south wind blew upon it with its cold, or coolness. (IB.) — — نَفَحَ العِرْقَ, (aor. نَفَحَ, inf. n. نَفْحٌ, S,) (tropical:) The vein ejected, or spirted forth, blood. (S, K.) And in like manner, نَفَحَتِ الطَّعْنَةُ بِالدَّمِ (tropical:) The stab ejected, or spirted forth, blood. (TA.) — — نَفَحَ اللَّبَنَ نَفْحَةً (tropical:) He churned the milk once. (A.) — نَفَحَهُ بالسَّيْفِ (tropical:) He struck him, or it, lightly, or slightly, with the sword: (A:) he reached, or hit, him, or it, (تَنَاوَلَهُ,) with the sword (S, L, K) from a distance, (S, L,) by a side-blow, شَزْرًا. (L.) — — نَفَحَ, inf. n. نَفْحٌ, He struck, smote, or beat. (L.) See 3. — — نَفَحَ, inf. n. نَفْحٌ, He threw, or cast. (L.) — — نَفَحَ شَيْئًا (assumed tropical:) He thrust, or pushed, or repelled, a thing from him. (L.) — — نَفَحَتِ الدَّابَّةُ, aor. تَفَحَ, inf. n. نَفْحٌ, The horse, or the like, kicked, or struck, with its hind leg: (L:) or, with its hoof: (Msb:) or, with the extremity of its hoof: النَّفْحُ is said to be with one hind leg: and الرَّمْحُ, with both hind legs together. (L.) نَفَحَتِ النَّاقَةُ The she-camel struck, or kicked, with her hind leg. (S.) أَبْطَلَ نَفْحَ الدَّابَّةِ He made the kicking of the horse, or the like, with its hind leg, to be of no account; not to require anything to be paid by its owner. (L.) [See 3 in art. عقب.] — نَفَحَهُ بِشَىْءٍ, (inf. n. نَفْحٌ, Msb,) (tropical:) He gave him a thing. (S, K.) — — نَفَحَهُ نَفْحَةً (tropical:) He gave him a gift; or conferred upon him a favour]. (S.) [See an ex. voce عَرَبَة.] 3 نَافَحُوهُمْ (inf. n. مُنَافَحَةٌ, TA) (tropical:) They contended with them with swords face to face; or encountered them in war face to face, having before their faces neither shields nor anything else; syn. كَافَحُوهُمْ: (S, K:) originally signifying they approached them in fight so near that the breath of each party reached the other (TA.) — — نافحهُ (tropical:) He contended with him. (K.) — — نافح عَنْهُ; (S, A;) and ↓ نَفَحَ عَنْهُ, (A,) inf. n. نَفْحٌ. (IAar;) (tropical:) He contended for him, or in defence of him; (S;) repelled from him, and defended him: (IAar, A:) as also ناضح. (TA.) نَفْحَةٌ An odour, whether good or bad: or a plenteous odour; differing from نَفْخَةٌ, which is a slight odour: (AHn, in L, art. نفخ:) pl. نَفَحَاتٌ. (L.) You

say لَهُ نَفْحَةٌ طَيِّبَةٌ, (S, L.) and خَبِيثَةٌ, (L,) It has a good, or sweet, and a bad, or foul, odour. (L.) — — نَفْحَةٌ (tropical:) A blast, or breath, of wind. (K.) — — نَفْحَةٌ مِنَ الصَّبَا (tropical:) A pleasant and fragrant blast of the east wind. And نفحةٌ مِنْ سَمُومٍ (tropical:) A grievous blast of hot wind. (AHeyth.) — — نَفْحَةٌ مِنَ العَذَابِ (assumed tropical:) A part, or portion, of punishment: (S, K:) or a grievous blast of punishment: (AHeyth:) or a most violent infliction of punishment. (L.) — — نَفْحَةُ الدَّمِ (tropical:) The first gush of blood from a wound. (Khálid Ibn-Jembeh, L.) — — نَفْحَةٌ (tropical:) A single churning (مَحْضَةٌ so in the A and TA: in. the CK and a MS copy of the K. مَحْضَة, with ح unpointed:) of milk. (A, K.) — — [See 1.] — — نَفْحةٌ (tropical:) A gift: (Msb:) [pl. نَفَحَاتٌ.] — — لا تَزَالُ لِفُلَان نَفَحَاتٌ مِنَ المَعْرُوفِ (S, L) There cease not to be attributable to such a one acts of kindness, or favours. (L.) — — تعَرَّضُوا لِنَفَحَاتِ رَحْمَةِ اللّٰهِ (tropical:) (TA:) see art. عرض, ?? تَعَرَّضَ. رِيحٌ نَفُوحٌ (tropical:) A wind that blows violently, and raises the dust. (L.) — — يَمَانِيَّةٌ نَفُوحٌ (tropical:) A south wind (S, IB) that blows coldly, or coolly (IB.) — — دَابَّةٌ نَفُوحٌ A horse, or the like, that kicks with its kind leg: or, with the extremity of its hoof. (L.) [See 1.] — — نَفُوحٌ (tropical:) A she-camel whose milk comes forth without its being drawn from the teat: (S, K:) and an udder that does not retain its milk. (AZ.) See نَفَّاحٌ. — قَوْسٌ نفُوحٌ (tropical:) A bow that sends the arrow far; or that impels the arrow with force: (S, A, K:) as also ↓ نَفِيحَةٌ (K) and ↓ مِنْفَحَةٌ: (TA:) each of which two words is a name for a bow: (S, with respect to the former, and TA, with respect to the latter:) pl. of the former نَفَائِحُ: (S:) and ↓ نَفيحةٌ signifies a branch of the tree called نَبْع, of which a bow is made. (ISk, S, K.) [See also نَفِيجَةٌ, with ح.] نَفِيحَةٌ: see نَفُوحٌ. مِسْكٌ نَفَّاحٌ [Musk that diffuses much odour or fragrance]. (A, art. خطر.) — طَعْنَةٌ نَفَّاحَةٌ (tropical:) A stab that ejects, or spirts forth, blood, much, or vehemently. (TA.) ↓ طَعْنَةٌ نَفُوحٌ (tropical:) A stab that ejects its blood quickly. (T.) — نَفَّاحٌ (tropical:) One who gives many gifts. (TA.) — — النَّفَّاحُ, (K,) or النَّفَّاحُ بِالخَيْرِ, (TA,) The Bestower of [many] benefits upon mankind, or the creation: (K:) an epithet applied to God; but disapproved by some, because not so applied in the Kur-án or the traditions. نَافِحٌ Diffusing odour; fragrant. Ex. نَافِجَةٌ نَافِحَةٌ A bag, or vesicle, of mush diffusing odour, or fragrant: pl. نَوَافِحُ. (A.) إِنْفَحَةٌ (S, K, &c.) said to be the most common form of the word, (TA,) for which one should not say أَنْفَحَةٌ, (ISk,) but this is mentioned by Ibn-Et-Teiyánee and the author of the 'Eyn, (MF,) and sometimes it is written and pronounced إِنْفَحَّةٌ, (K,) or this is the most common form, (Msb,) and most approved, (ISk,) and sometimes إِنْفِحَةٌ, (K,) and ↓ مِنْفَحَةٌ, (IAar, S, K,) and بِنْفَحَةٌ, (IAar, K,) with ب in the place of the م, (TA,) [The rennet, or rennet-bag, of a kid or lamb; i. e.] A substance that comes forth from the belly of a kid, containing coagulated milk which is termed لِبأً, used as a means of converting fresh milk into cheese: (IDrst:) or a thing that is taken forth from the belly of a sucking-pig, (or lamb, Msb,) of a yellow colour, and squeezed in some cotton, (which is soaked, into milk, L, Msb,) whereupon it (i. e. the milk, MF) becomes thick, like cheese: (L, Msb, K:) or the stomach (كَرِش) of a lamb or kid before it eats: (AZ, S, Msb:) when it eats, it is called كَرِش. (AZ, S.) F imputes inadvertence to J in his explaining انفحة by the term كَرِش; but he does not explain it by this term absolutely; and F adds to his own explanation what makes it exactly the same as that of J, [except that he makes it relate to a kid only,] saying " when the kid eats, it," that is the انفحة, " is called كَرِش. " (MF.) None but a ruminating animal has an انفحة. (Lth.) The pl. is أَنَافِحُ. (S, K.) Any انفحة, especially [that of] the hare, if hung upon the thumb of a person suffering from a fever, cures him. (K.) — — إِنْفَحَةٌ also signifies A kind of tree (شَجَر) resembling the بَاذِنْجَان. (K.) مِنْفَحَةٌ: see نَفُوحٌ and إِنفَحَةٌ. 1 نفخ نَفَخَ بِفَمِهِ, (K,) aor. يَنْفُخُ, [accord, to Golius and Freytag, incorrectly, يَنْفَخُ; see Kur, iii. 43, &c.] inf. n. نَفْخٌ; (Msb;) and ↓ نفّخ, (K,) inf. n. تَنْفِيخٌ; (TA;) He blew with his mouth; sent forth wind from his mouth; (K;) this is done in taking rest, and in labour or exertion, and the like. (L.) نَفَخَ is mostly used as a neut. v.; but sometimes it is trans., as many have asserted: you say نَفَخَ الصُّورَ, as well as نَفَخَ فِيهِ, He blew the trumpet, or blew into the trumpet: (MF, TA:) نَفَخَهُ is a dial. form of نَفَخَ فِيهِ: (S:) also, نَفَخَ فِى النَّارِ [he blew the fire; or blew into the fire]: [see 8 (last sentence) in art. قوت:] and نَفَخَ فى الزِّقِّ [he blew into, or inflated, the skin]: and sometimes one says نَفَخَهُ. (Msb.) نُفُخُوا occurs in a verse of El-Katámee for نُفِخُوا. (S.) — — نَفَخَ الشَّيْطَانُ فِى أَنْفِهِ (assumed tropical:) [The devil blew into his nose]: said of him who aspires to that which is not for him. (TA.) — — نَفَخَ شِدْقَيْهِ (tropical:) [He inflated, or puffed out, the sides of his mouth; meaning] he was proud, or affected pride. (A.) — — نَفَخَهُ, aor. يَنْفُخُ, inf. n. نَفْخٌ, It (food) inflated him, or filled him. (L.) — — نَفِخَ, aor. يَنْفَخُ, inf. n. (L) نَفَخٌ, (S, L,) He (a man, S, and a horse, L) had inflated testicles. (S, L.) — — Also, He (a beast of carriage) had his pasterns inflated with wind. When a beast thus affected walks, the humour subsides. (L.) — — نَفَخَ بِهَا Pepedit; crepitum ventris emisit. (S, K.) — — نَفَخَتِ الرِّيحُ The wind came suddenly. (L.) — — نَفَخَتْ بِهِمُ الطَّرِيقُ (tropical:) The road cast [or brought] them suddenly [to a place]: from نفخت الريح. (L.) — نَفَخَتِ الضُّحَى, inf. n. نَفْخٌ, (tropical:) The morning became advanced, and the sun high. (L, K.) You say also النَّهَارُ ↓ انتفخ (tropical:) The day became advanced, the sun being high, (S, L,) an hour before noon. (L.) 2 نَفَّخَ see 1. 5 تَنَفَّخَ see 8. 8 انتفخ It (a thing, S, as a skin, Msb,) became inflated, or puffy; (S, A, Msb;) as also ↓ تنفّخ: (A:) also, it became swollen; i. q. وَرِمَ. (K, art. ورم.) — — انتفخ He became inflated, or filled, by food. (L.) See 1. — — إِنْتِفَاخُ الأَهِلَّةِ (tropical:) The bigness [or swelling] of the new moons. Occurring in a trad. respecting the signs of the last day. (L.) [See انتفج.] — — انتفخ عَلَىَّ (assumed tropical:) [He became inflated against me; i. e.] he was angry with me. (TA.) And انتفخ لَهُ (assumed tropical:) [He behaved angrily to him]. (TA in art. زحر.) نَفْخٌ [Flatulence. — — And hence,] (tropical:) Boastfulness; arrogance; pride; (S, K;) [inflation with pride]: pride was termed by Mohammad نَفْخُ الشَّيْطَانِ. (TA, art. همز.) — — رَجُلٌ ذُو نَفْخٍ, as also ذو نَفَجٍ, (tropical:) A boastful, arrogant, proud man; (S;) [a man inflated with pride]. نُفُخٌ (assumed tropical:) A young man (TA) full of youthfulness [or youthful plumpness or vigour]; (K;) and so, without ة, a damsel. (TA.) نَفْخَةٌ and نُفْخَةٌ and نِفْخَةٌ Inflation of the belly (S, K) by food &c. (TA.) You say بِهِ نفخةٌ He has an inflation of the body: (K:) and أَجِدُ نفخةً I experience an inflation of the body. (S.) — — [And A flatulent humour of any kind: a meaning well known.] — — النَّفْخَةُ The blast [of the horn] of the day of resurrection. (L.) — — نَفْخَةٌ A slight odour: differing from نَفْحَةٌ, which is a plenteous odour. (L.) — — نَفْخَةُ الشَّبَابِ (tropical:) The chief part of youth. (L.) نَفْخَةُ الرَّبِيعِ (tropical:) The time of the season called الربيع when the earth produces herbs, or herbage: (A:) or نُفْخَةُ الربيع, and نِفْخَتُهُ, the time of that season when vegetation has ended. (AZ:) — — نُفْخَةٌ A disease that attacks a horse, and makes his testicles to swell. (L.) — — See نُفَّاخٌ. نَفْخَاءُ (applied to land, or ground, S) i. q. نَبْخَاءُ: (S, L, K:) or elevated and good or fertile ground, in which is no sand nor stones, producing a few trees; and so نَهْدَاءُ, except that this latter is more flat and extensive: or soft land, in which is elevation: (L:) or tumid earth, that breaks in pieces when trodden upon: (TA,

voce رَخَّآءُ:) pl. نَفَاخِىُّ: it has a form of pl. proper to substs, because it is an epithet in which the quality of a subst. predominates. (L.) — — نُفْخَآءُ The upper part of the bone of the ساق [or shank, or tibia]. (K.) نَفِيخٌ One who is employed to blow a fire. (K.) نُفَّاخٌ An inflation of a humour occasioned by disease, (T, K,) arising in any part: (T:) a humour; as also ↓ نَفْخَةٌ. (L.) — — See نُفَّاخَةٌ. نُفَاخَةٌ A bubble upon water. (L, K [but in some copies of the K, for الحَجَاةُ is erroneously put الحجارة.]) — — [The air-bladder of a fish;] an inflated thing in the belly of a fish, which is (as they assert, L,) its نِصَاب [app. meaning its most essential part, or element,] by means of which it rises in the water, and moves to and fro. (L, K.) — — A bladder of a plant (S, O, L, voce قَتَادٌ, &c.) N. un. of نُفَّاخٌ (AHn, in TA, voce عُشَّرٌ.) [And in anatomy, A cell.] مَا بِالدَّارِ نَافِخُ ضَرَمَةٍ [There is not in the house a blower of a fire; i. e.,] there is not in the house any one. (S.) — — نَافِخٌ حِضْنَيْهِ [A man inflating, or puffing out, his sides;] inflated, and ready to do mischief, or evil. (L, from a trad.) أَنْفَخُ A man, (S, L, K,) and a horse, (L,) having inflated testicles: (S, L, K:) syn. of آدَرُ. (Mgh, in art, ادر.) — — Also, A beast of carriage having his pasterns inflated with wind: see نَفِخَ. (L.) رَجُلٌ أُنْفُخَانٌ, and إِنْفِخَانٌ, and أُنْفُخَانِىٌّ, and إِنْفِخَانِىٌّ, fem. with ة, (assumed tropical:) A man full of fat; (K;) inflated with flaccid fat, and so ↓ رحل مَنْفُوخٌ; pl. مَنْفُوخُونَ. (TA.) مِنْفَخٌ: see what follows. مِنْفَاخٌ (S, L, Msb, K) and ↓ مِنْفَخٌ (Msb) The instrument with which a fire is blown; (Msb, K:) a blacksmith's bellows: the thing with which a fire or other thing is blown: (L:) the thing into which one blows. (S.) See also كِيرٌ — — مِنْفَاخُ الرَّاعِى The instrument [i. e. reed-pipe] of the pastor, with which he calls together the camels. (A, TA, voce شِيَاعٌ.) مَنَافِخُ الشَّيْطَانِ (assumed tropical:) The suggestions of the devil (TA.) مَنْفُوخٌ (assumed tropical:) Big-bellied; (K, TA;) [inflated in the belly]. — — Also, (K,) ↓ مُنْتَفِخٌ, (TA,) (tropical:) Fat; as an epithet; (A, K;) [inflated, or swollen, with fat]. See أُنْفُخَانٌ. — — مَنْفُوخٌ (tropical:) A coward: so called because he swells out his lungs. (L.) مُنْتَفِخٌ (tropical:) A man inflated, or puffed, or filled, with pride, and with anger. (L.) See مَنْفُوخٌ. نفد 1 نَفِدَ, aor. نَفَدَ, inf. n. نَفَادٌ (S, A, L, Msb, K) and نَفَدٌ, (L, K,) It (a thing, S, &c.) passed away and came to an end; became spent, exhausted, or consumed; failed entirely; ceased; syn. فَنِىَ (S, A, L, Msb, K) and ذَهَبَ (S, L, K) and إِنْقَطَعَ. (L, Msb.) 4 انفده (S, A, L, Msb, K) and ↓ استنفده (A, L, K) and ↓ انتفده (K) He caused it to pass away or come to an end; spent, exhausted, or consumed, it; caused it to fail entirely; caused it to cease; made an end of it. (S, A, L, Msb, K.) — — انفدوا مَا عِنْدَهُمْ, and ↓ استنفدوهُ, They spent, exhausted, or consumed, what they had. (A, L.) — — استنفد ↓ وُسْعَهُ He spent, exhausted, or exerted, to the utmost his ability or power (S, L, Msb.) — — انفد القَوْمُ The people came to that state that their travelling-provisions were exhausted, or had come to an end: (S, A, L, K:) or, (in the K, and,) their property had passed away and come to an end. (S, L, K.) — — انفدت الرَّكِيَّةُ The well lost its water. (L, K.) 3 نافدهُ, (inf. n. مُنَافَدَةٌ, L,) [He exerted his whole power, or ability, in contention, dispute, or litigation, with him: see مُنَافِدٌ:] he contended with him in arguments, pleas, or allegations, so as to put an end to his argument, and overcome him: (L:) or he contended with him before a judge; (IAth, L, K;) contended, disputed, or litigated with him. (K.) It is said in a trad., إِنْ نَافَدْتَهُمْ نَافدوك (S, L) If thou contend with them before a judge, they will so contend with thee: or if thou allege to them, they will allege to thee: (IAth, L;) but accord. to one relation, the verb is with ق (S, L.) and accord. to another, the latter verb is with ذ, نافذوك. (L.) 6 تنافدوا They contended, disputed, or litigated, together. (A.) See 3, and see also تنافذوا, with ذ.] 8 انتفدهُ: see 4, — — He exacted, took, or received, it fully, or wholly (K) — — انتفد مِنْ عَدْوِهِ He exacted the full, or utmost, rate of his running. Said with reference to a horse. (M, L.) — — انتفد اللَّبَنَ He drew forth the milk. (K.) 10 إِسْتَنْفَدَ see 4. مُنَافِدٌ A man who exerts his whole power, or ability, in contention, dispute, or litigation, (S, L,) and who does so well, so as to put an end to the arguments, pleas, or allegations, of his adversary, and overcome him: (L:) who contends with his adversary in arguments, pleas, or allegations, so as to put an end to his argument. (A, L.) One says, لَيْسَ لَهُ رَافِدٌ وَلَا مُنَافِدٌ He has not an aider, or assistant, nor one who contends &c. (A, TA.) فِيهِ مُنْتَفَدٌ عَنْ غَيْرِهِ In him is that which renders thee in no need of any other. (Aboo-Sa'eed, T, L, K. *) — — إِنَّ فِى مَالِهِ لَمُنْتَفَدٌ Verily in his wealth is ample provision. (AZ, T, L, K *) — — تَجِدُ فِى البِلَادِ مُنْتَفَدًا (in the TK مُتَنَفَّدًا) Thou wilt find in the countries, or towns, a place to which to flee and in which to seek gain; syn. مُرَاغَمًا وَمُضْطَرَبًا (K.) See also مُنْتَفِذًا. قَعَدَ مُنْتَفِذًا He set aside, or apart. (IAar. L, K.) نفذ 1 نَفَذَ, aor. نَفُذَ, (M, L,) inf. n. نَفَاذٌ and نُفُوذٌ, (M, L, K,) It went, or passed, through: (L:) or it went, or passed, through a thing, and became clear of it. (M, L, K.) — — نَفَذْتُ I went, or passed, through. (L.) — — نَفَذَ السَّهْمُ, aor. نَفُذَ, inf. n. نُفُوذٌ and نَفَاذٌ, The arrow perforated, transpierced, or pierced through, the animal at which it was shot, and went forth from it: (Msb:) or نَفَذَ السَّهْمُ الرَّمِيَّةَ, (M, L,) and نَفَذَ مِنْهَا, (S, L,) and فِيهَا, (M, A, L,) aor. نَفُذَ, (M, L,) inf. n. نَفَاذٌ (M, A, L, K) and نُفُوذٌ (A) and نَفْذٌ, (M, L, K,) the arrow penetrated into the inside of the animal at which it was shot, and its extremity went forth from the other side, or protruded from it, the rest remaining therein; the extremity of the arrow passed through the animal at which it was shot, the rest remaining therein; (M, L, K;) a part of the arrow passed through, or went forth or protruded from, the animal at which it was shot. (A, art. صرد.) See سهْمٌ نَافِذٌ — — نَفَذَتِ الطَّعْنَةُ The wound made by a spear or the like passed through, or beyond, the other side (T, L.) — — أُنْفُذْ عَنْكَ Go thou from thy place; pass thou from it. (L.) [See also عَنْ.] — — نَفَذَ لِوَجْهِهِ He went his way. (TA.) — — نَفَذ الطَّرِيقُ (tropical:) The road was [a thoroughfare (see نَافِذٌ)] pervious, or passable, to every one in common. (Msb.) — — هٰذَا الطَّرِيقُ يَنْفُذُ إِلَى مَكَانِ كَذَا [This road is a thoroughfare, along which every one may pass, to such a place]. (T, M, * L.) — — نَفَذَ المَنزِلُ إِلَى الطَّرِيقِ (tropical:) The house, or abode, [was a thoroughfare, and] communicated with the road. (Msb.) — — نَفَذَ القَوْمَ He passed through the people, and left them behind him; (T, M, L, K;) as also ↓ أَنْفَذَهُمْ; (L, K;) or only the former is used in this sense (L.) See also the latter. — — نَفَذَهُمُ البَصَرُ (tropical:) The sight reached them, and extended beyond them: (Ks, L:) or, extended over them all: (A'Obeyd, L:) you say also, البَصَرُ ↓ أَنْفَذَهُمْ in the former sense (L:) [or The sight penetrated into the midst of them: see أَنْفَذَ القَوْمَ.] — — نَفَذَ رَأْيُهُ (assumed tropical:) His judgment was penetrating; syn. ثَقَبَ. (K in art ثقب) — — نَفَذَ فِى الأَمْرِ (tropical:) He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, in the affair; syn. مَضَى (S, K, art. مضى.) — — نَفَذَ الكِتَابُ إِلَى فُلَانٍ, inf. n. نَفَاذٌ and نُفُوذٌ, (tropical:) [The letter passed to, came to, or reached, such a one]: (S, L:) [and in like manner, الرَّسُولُ the messenger: see 4.] — — نَفَذَ الأَمْرُ,and القَوْلُ, (assumed tropical:) The command, or order, and the saying, was effectual; had effect; was, or became, executed, or performed; syn. مَضَى. (Msb.) — — نَفَذَ العِتْقُ (assumed tropical:) [The act of emancipation had, or took effect; was, or became, executed. or performed; and in like manner, a covenant, contract, sale, &c.: see 4]. App. a met. expression, from نُفُوذُ السَّهْمِ; because there is no retracting it. (Msb.) — — يَنْفُذُ بَيْنَنَا (tropical:) He shall judge between us, and make his command or order to have effect, or execute or perform it. (L.) — — لَهُ نَفَاذٌ فِى الأُمُورِ (tropical:) [He has ability in affairs, to execute, or perform]. (A.) 2 نَفَّذَ see 4. 3 نافذهُ (assumed tropical:) He cited him before a judge. It is said in a trad., ان نَافَذْتَهُمْ نَافَذُوكَ If thou cite them before a judge, they will do the same to

thee; meaning, If thou say to them, they will say to thee. Accord. to one relation, the verb is with ق and د. (L.) [Accord. to another, it is with ف and ذ.] 4 انفذ السَّهْمَ, (A, Msb,) and ↓ نفّذهُ, (Msb,) He made the arrow to pierce, and go forth from, or to pass through, the animal at which it was shot: (Msb:) [or, to penetrate within the animal at which it was shot, and to protrude its extremity from the other side, the rest remaining within; accord. to the explanation of نَفَذَ السَّهْمُ in the M, L, K: or to penetrate the animal at which it was shot, and to protrude a part of it from the other side; accord. to the explanation of سَهْمٌ نَافِذٌ in the A, art. صرد.] You say also, أَنْفَذْتُ فِيهِ السَّهْمَ [I made the arrow to pierce, or penetrate, him, &c.] (A.) — — رَمَيْتُهُ فَأَنْفَذْتُهُ I shot, or cast, at him, and pierced, or made a hole, through him. (Mgh.) — — See 1. — — انفذ الأَمْرَ (assumed tropical:) [He brought to pass the command, or order; made it effectual; made it to have effect; executed or performed it: and in like manner, the saying: see 1]. — — (assumed tropical:) He executed, performed, or accomplished, the affair. (M, L, K.) — — انفذ القَوْمَ He became [or entered] among the people: (M, L:) in the copies of the K, explained by صَارَ مِنْهُمْ; but the correct reading is بَيْنَهُمْ [as in the M and L]: (TA:) or he penetrated into them, and went, or walked, in the midst of them. (T, L, K.) See also نَفَذَ القَوْمَ. — — انفذ كِتَابًا إِلَى فُلَانٍ; (S, L;) and ↓ نفّذهُ, (A,) inf. n. تَنْفِيذٌ; (S, L;) (tropical:) [He sent, or transmitted, a letter to such a one; caused it to pass to or to reach him]: and in like manner, رَسُولًا a messenger. (A.) — — انفذ عَهْدَهُ, inf. n. إِنْفَاذٌ (assumed tropical:) He made his covenant, or contract, or the like, to take effect; executed or performed it: [and in like manner, an act of emancipation: see 1.] (L, TA.) 6 تَنَافَذُوا إِلَيْهِ (assumed tropical:) They came to him, (namely, a judge,) and referred to him their cause, or suit, for judgment. When each party adduces his plea, or allegation, one says تنافدوا, with د, unpointed. (Aboo-Sa'eed, T, L, K. *) طَعْنَةٌ لَهَا نَفَذٌ i. q. طَعْنَةٌ نَافِذَةٌ; (S;) A wound having a passage through the other side; by نَفَذٌ being meant مَنْفَذٌ, or نُفُوذٌ: (T, L:) pl. أَنْفَاذٌ. (A.) Keys Ibn-El-Khateem says (see Ham. p. 85), طَعَنْتُ ابْنَ عَبْدِ القَيْسِ طَعْنَةَ ثَائِرٍ لَهَا نَفَذٌ لَوْلَا الشَّعَاعُ أَضَاءَهَا (T, S, L) I pierced the son of 'Abd-El-Keys with the wound of one making an angry assault, that had a passage through, which, but for the spirtling blood, would have made it show the light through him. (T, L [See also شُعَاعٌ.]) See also مَنْفَذٌ. — — نَفَذٌ (tropical:) A place, or way, or means, of exit, escape, or safety; syn. مَخْرَجٌ (T, S, A, L, K.) So in the saying أَتَى بِنَفَذِ مَا قَالَ (tropical:) He effected a means of escape from [the natural consequences of] what he had said; i. e., بِالمَخْرَجِ مِنْهُ. (T, S, A, L, K.) It occurs in a trad., where it is said, that unless a man who has published against a Muslim a charge of which he is clear do this, he is to be punished. (T, L.) — — نَفَذٌ a subst., (M, L,) used in the sense of إِنْفَاذٌ: (T, M, L, K: *) نَفَذُ أَمْرٍ signifying (assumed tropical:) [The making a command, or order, effectual; making it to have effect; to be executed or performed;] i. q. إِنْفَاذُهُ: (T, L:) you say, أَمَرَ بِنَفَذِهِ (assumed tropical:) He commanded that it should have effect, or be executed or performed;] i. e., بِإِنْفَاذِهِ: (M, L:) and قام المُسْلِمُونَ بِنَفَذِ الكِتَابِ (assumed tropical:) [The Muslims accomplished the execution, or performance, of what was in the Scripture:] i. e. بإِنفَاذِ مَا فِيهِ. (T, A, L.) نَفُوذٌ: see نَافِذٌ. أَمْرٌ نَفِيذٌ (assumed tropical:) An affair arranged, or made easy. (L.) See also نَافِذٌ. نَفَّاذٌ: see نَافِذٌ. سَهْمٌ نَافِذٌ [An arrow that perforates, transpierces, or pierces through, and goes forth from, or passes through, the animal at which it is shot; accord. to the explanation of the verb in the Msb: or, that penetrates into the inside of the animal at which it is shot, and of which the extremity goes forth from the other side, or protrudes from it, the rest remaining therein; accord. to the explanation of the verb in the M, L, K: or,] of which a part has passed through the animal at which it is shot: when the extremity only has passed through, it is termed صَارِدٌ; and when the whole of it has passed through, مَارِقٌ. (A, art. صرد.) — — طَعْنَةٌ نَافِذَةٌ A wound made by a spear or the like passing through both sides: (M, L:) pl. طَعَنَاتٌ نَوَافِذُ. (A.) See also نَفَذٌ. — — طَرِيقٌ نَافِذٌ (tropical:) A road which is a thoroughfare; (T, M, L, K;) [pervious;] not stopped up; (T, L;) along which every one may pass. (T, A, L, Msb.) See also مَنْفَذٌ. — — نَافِذٌ sing. of نَوَافِذُ, (Msb,) which signifies All the holes, or perforations, by which joy or grief is conveyed to the mind (of a man, Msb); as the two ear-holes, (IAar, on the authority of Abu-l-Mekárim, T, L, Msb, K,) and the two nostrils, and the mouth, and the anus: (IAar, T, L, K: *) called by the doctors of practical law مَنَافِذُ, which is contr. to analogy: see مَنْفَذٌ. (Msb.) — — نَافِذٌ and ↓ نَفُوذٌ and ↓ نَفَّاذٌ [but the second and third are intensive epithets] (tropical:) A man (M, L) penetrating, or acting with a penetrative energy, or sharp, energetic, vigorous, and effective, (مَاضٍ,) in all his affairs. (M, L, K.) — — رَجُلٌ نَافِذٌ فِى أَمْرِهِ (tropical:) A man penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in his affair; (S, L;) and فى الأُمُورِ in affairs. (A.) — — أَمْرُهُ نَافِذٌ (assumed tropical:) His command, or order, is effectual; has effect; is executed, or performed; syn. مَاضٍ (K;) and obeyed; (S, L, Msb, K; *) as also ↓ نَفِيذٌ. (K.) — — دَائِرَةٌ نَافِذَةٌ A feather, or curl of hair in a horse's coat, of the kind which, when it is only on one side, is called هَقْعَةٌ, but which is on both sides. (AO, T, L.) ذَا مَنْفَذُ القَوْمِ, and ↓ نَفَذُهُمْ; and هٰذِهِ مَنَافِذُهُمْ, and أَنْفَاذُهُمْ, [This is the place of passage of the people, and these are their places of passage]. (A.) — — هٰذَا الطَّرِيقُ مَنْفَذٌ لِمَحَلِّ كَذَا (tropical:) This road is a way along which every one may pass to such a place. (A.) — — فِيهِ مَنْفَذٌ لِلقَوْمِ (tropical:) In it (the road) is a [free, or an open,] passage to, or for, the people. (T, L.) See also نَافِذٌ. مَنْفِذٌ, in measure like مَسْجِدٌ, [or مَنْفَذٌ, agreeably with analogy, as it is written in copies of the T, A, L,] A place by which a thing passes through; [a thoroughfare; an outlet; a place of egress:] pl. مَنَافِذُ. (Msb.) See also نَافِذٌ. مُنْتَفَذٌ (assumed tropical:) Ample room, space, or scope, or liberty to act &c.: (syn. سَعَةٌ, (M, L, K, TA,) and مَنْدُوحَةٌ: (TA:) [ample means of escape: see also نَفَذٌ:] you say, إِنَّ فِى ذٰلِكَ لَمُنْتَفَذًا Verily in that there is ample room, scope, or means [for action, or for escape]. (TA.) See also مُنْتَفَذٌ. نفر 1 نَفَرَ, (T, M, L, Msb, K,) aor. نَفِرَ, (T, M, K,) and نَفُرَ, (M, K,) inf. n. نَفْرٌ and نَفَرَانٌ (M, K) or نُفُورٌ, (Msb,) said of a wild animal, (T, Msb,) a gazelle, (M, K,) or other beast, (M,) He took fright, and fled, or ran away at random; or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness; syn. شَرَدَ; (M, K;) as also ↓ استنفر; (T, Msb, K;) and so the former verb in speaking of a camel, or a beast: (L, art. شرد:) you say, نَفَرَتِ الدَّابَّةُ, (T, S, M, A, K,) aor. نَفِرَ and نَفُرَ, (T, S, M, K,) inf. n. نُفُورٌ and نِفَارٌ (T, S, M, A, K) and نَفْرٌ: (A:) or this signifies the beast was, or became, impatient (A, K, TA) of or at a thing, (TA,) [or shied at it,] and retired to a distance; (A, K, TA;) and ↓ إِسْتِنْفَارٌ signifies the same as نُفُورٌ: (S:) or نَفَرَ, inf. n. نِفَارٌ [and نُفُورٌ], signifies he fled, and went away or aside or apart or to a distance. (M.) — — [Hence, نَفَرَ, aor. نَفِرَ and نَفُرَ, inf. n. نُفُورٌ and نِفَارٌ and نَفْرٌ and نَفِيرٌ, as used in the following phrases.] نَفَرْتُ مِنْ هٰذَا الأَمْرِ (tropical:) I shrank from this thing or affair; was averse from it; did not like or approve it. And نَفَرَ فُلَانٌ مِنْ صُحْبَةِ فُلَانٍ (tropical:) [Such a one shrank, or was averse, from the companionship of, or the associating with, such a one]. And نَفَرَتِ المَرْأَةُ مِنْ زَوْجِهَا (tropical:) [The woman was averse from

her husband; or shunned or avoided him]. (All from the A.) And you say of a man's disposition, عَنِ الحَقِّ ↓ تَنَفَّرَ (tropical:) [It shunned, or was averse from, the truth] (Bd, lxvii. 21.) — — إِلَّا نُفُورًا, in the Kur, [xvii. 43, and xxxv. 40,] means (tropical:) Save in aversion and نَفِيرٌ is like نُفُورٌ: and the subst. is نَفَرٌ, with two fet-hahs. (Msb) — — نَفَرَ الشَّىْءُ مِنَ الشَّىْءِ inf. n. نِفَارٌ [and نُفُورٌ], The thing receded, withdrew, removed, or became remote or aloof, from the thing. (A'Obeyd, T, S.) [See also 3.] — — Hence it is, I think, that نَفَرَ is used as signifying (tropical:) It became swollen, in the following words of a trad. of 'Omar: تَخَلَّلَ رَجُلٌ فِى زَمَانِهِ بِالقَصَبِ فَنَفَرَ فُوهُ (tropical:) A man, in his time, picked his teeth with reeds, and in consequence his mouth became swollen: as though the flesh, disliking the disease, receded from it, and so became swollen. (A'Obeyd, T, S. *) You say also, نَفَرَتِ العَيْنُ, aor. نَفِرَ and نَفُرَ, inf. n. نُفُورٌ. (tropical:) His eye became inflamed and swollen: and so you say of other parts of the person. (M, K. *) And نَفَرَ الجُرْحُ, inf. n. as above, (tropical:) The wound became swollen: (T, Msb:) or it became so after healing. (W, i. 42.) And نَفَرَ الجِلْدُ (tropical:) The skin became swollen, (S, A,) and the flesh receded from it. (A.) [All these significations seem to be derived from the first in this art.: and so several others which follow.] — — نَفَرْتُ إِلَى اللّٰهِ, inf. n. نِفَارٌ, I betook myself to God by reason of fear, seeking protection. (IKtt) — — نَفَرُوا, (Msb,) inf. n. نَفْرٌ, (M, Msb, K,) They became separated, or dispersed: (M, * Msb, K: *) and so نَفَرتْ, said of camels. (TA.) Hence, (M,) the saying, لَقِيتُهُ قَبْلَ كُلِّ صَيْحٍ وَنَفْرٍ, (S, M, A.) a proverb, in which the last word is used tropically; (A;) explained in art. صيح, q. v. (S.) [And غَضِبَ مِنْ غَيْرِ صَيْحٍ وَلَا نَفْرٍ; explained in the same art.] — — نَفَرَ الحَاجُّ مِنْ مِنًى, (M, Msb, K,) aor. نَفِرَ, (S, M, K,) inf. n. نَفْرٌ (M, Msb, K) and نَفَرٌ (M) and نُفُورٌ (K) [and نَفِيرٌ], The pilgrims removed from Minè. (Msb.) Hence, يَوْمُ النَّفْرِ, and النَّفَرِ, and النُّفُورِ, and النَّفِيرِ, (S, M, K,) and لَيْلَةُ النَّفْرِ, (S, TA,) and النَّفَرِ, (TA,) [The day of, and the night immediately preceding, the removing from Minè]; after the day called يَوْمُ القَرِّ: (S;) [therefore. the twelfth of Dhu-l-Hijjeh:] or there are two days thus called: (Msb:) يَوْمُ النَّفْرِ الأَوَّلُ is [the day above mentioned,] the second of the days called أَيَّامُ التَّشْرِيقِ; (IAth, Msb;) and يَوْمُ النَّفْرِ الآخِرُ, (IAth,) or الثَّانِى, (Msb,) is the third thereof: (IAth, Msb:) the order is this; يَوْمُ النَّحْرِ, then يَوْمُ القَرِّ, then يَوْمُ النَّفْرِ الأَوَّلُ then يَوْمُ النَّفْرِ الآخِرُ. (T, L) — — نَفَرُوا فِى الأَمْرِ, (S, M.) or لِلْأَمْرِ, (K,) aor. نَفِرَ, (M, K.) inf. n. نُفُورٌ (S, M, K) and نِفارٌ (M, K) and نَفِيرٌ; (Zj, M, K;) and ↓ تنافروا; (M, K;) They went, or went away, to execute the affair: (M, K:) and in like manner, فِى القِتَالِ to fight. (M.) And نَفَرُوا, alone, They went forth to war against unbelievers or the like. So in the Kur, is وَقَالوا لَا تَنْفِرُوا فِى الحرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا 82.] And they said, Go not ye forth to war against the unbelievers in the heat: say, The fire of hell is hotter]: and so in the same chap. v. 39: (Jel:) and in the same book, iv. 73. (Bd.) You say also, نَفَرُوا لَهُمْ They went forth to fight them. (TA, from a trad.) And تَفَرُوا إِلَى الحَرْبِ They hastened to the war, or to war. (Msb.) — — [Hence,] نَفَوْا مَعَهُ; and ↓ أَنْفَرُوهُ, (M, K,) inf. n. إِنْفَارٌ; (TA;) They aided and succoured them: (M, K:) or the former verb, alone, they, being asked to do so, complied, and went forth to aid. (TA.) — — نَفَرِبنَا: see 2. 2 نَفَّر, (T, M, A, Msb,) inf. n. تَنْفِيرٌ; (Msb;) and ↓ انفر; (T, K;) and ↓ اشتنفر; (T, M, A, Msb;) He made (wild animals, T. Msb, or an antelope. K, or a beast of carriage. M,) to take fright, and flee, or run away at random: (K, TA:) or he made a beast of carriage to become impatient, and to retire to a distance: (A:) or he scared away; or made to flee, and go away, or aside, or apart, or to a distance: (so accord. to an explanation of the intrans. v. from which it is derived, in the M:) you say نَفَّرْتُهُ and ↓ إِسْتَنْفَرْتُهُ and ↓ أَنْفَرْتُهُ: and in like manner, نَفَّرَ عَنْهُ, and أَنْفَرَ عَنْهُ, [meaning, he scared away, or made to take fright and flee, &c., from him or it:] (TA:) الإِنْفَارُ عَنِ الشَّىْءِ, and التَّنْفِيرُ عَنْهُ, and الإِسْتِنْفَارُ, all signify the same, [i. e., the scaring away, &c. from a thing.] (S.) It is said in a trad. of Zeyneb, the daughter of Mohammad, فَأَنْفَرَ بِهَا المُشْرِكُونَ بَعِيرَهَا حَتَّى سَقَطَتْ And the polytheists made her camel to take fright and run away at random with her, so that she fell. And in like manner you say, أُنْفِرَبِنَا, and نُفِرَبِنَا, [or نُفِّرَبِنَا Our camels were scared away with us; or made to take fright and run away at random with us: or] we were made to be persons having camels taking fright and running away at random. And تَنْفِيرٌ signifies The chiding camels or sheep or goats, and driving them from the pasturage. (TA.) — — [Hence] بَشِّروا وَلَا تُنَفِّرُوا (assumed tropical:) [Rejoice people by what ye say. and] do not encounter them with [roughness and violence and] that which will incite them to نُفُور [i. e. flight or aversion]. (TA.) See the act. part. n., below. — — [Hence also,] نَفِّرْ عَنْهُ, (S, K,) inf. n. تَسْنْفِيرٌ. (TA.) (assumed tropical:) Give thou to him a لَقَب [meaning a nickname or name of reproach], (S,) or a لقب that is disliked: (K:) as though they held such to be تَسْفِيرٌ لِلْجِنِّ وَالعَيْنِ عَنْهُ [a means of scaring away the jinn, or genii, and the evil eye, from him]. (S, K.) An Arab of the desert said, When I was born, it was said to my father, نَفِّرْ عَنْهُ: so he named me قُنْفُذ [hedge-hog], and surnamed me أَبو العَدَّاءِ [father of the quick runner]. (S.) 3 نَافَرَ [نَافَرَا], inf. n. مُنَافَرَةٌ, (tropical:) They shunned or avoided each other; regarded each other with aversion. But perhaps this signification is only post-classical. — — And hence, (tropical:) They (two things) were incongruous, or discordant, each with the other. But perhaps this signification, also, is only post-classical. See also 6.] 4 أَنْفَرَ see 2, in several places. — — أَنْفَرُوا Their camels took fright and ran away at random, (نَفَرَت, K, TA,) and became separated or dispersed. (TA.) — — See also 1, last signification. 5 تنفّر عَنِ الحَقِّ: see 1. 6 تَنَافَرَ [تنافروا] (tropical:) They shunned or avoided one another; regarded one another with aversion. But perhaps this signification is only post-classical. — — And hence, تنافرت الأَشْيَآءُ (tropical:) The things were incongruous, or discordant, one with another. But perhaps this signification, also, is only postclassical. See also 3.] — — تنافروا فِى الأَمْرِ, or لِلْأَمْرِ: see 1, towards the end. See also تَنَافَرَا in the K: and compare 6 in arts. نفد and نفذ. 10 إِسْتَنْفَرَهُمْ He (the Imám) incited, and summoned or invited them to go forth, لِجِهَادِ العَدُوِّ to war against the enemy: (T, Mgh:) or imposed upon them the task of going forth to war, light and heavy: [see Kur, ix. 41:] (A:) or he demanded, sought, or desired, of them aid. (M, * K, TA.) — — See also 2. in three places. — — And see 1, in two places, near the beginning. نَفْرٌ: see نَافِرٌ, of which it is a quasi-pl.: — — and نَفِيرٌ: — — and نَفَرٌ. نِفْرٌ an imitative sequent to عِفْرٌ, (T, M, K,) and so is ↓ نَفِرٌ to عَفِرٌ, (Sgh, K, but omitted in some copies of the K,) and ↓ نِفْرِيَةٌ to عِفْرِيَةٌ, (T, M, K,) and ↓ نِفْرِيتٌ to عِفْرِيتٌ, (T, S, M, K,) and ↓ نُفَارِيَةٌ to عُفَارِيَةٌ, (T, M, K,) and ↓ نِفْرِيتَةٌ to عِفرِيتَةٌ; (K;) denoting corroboration. (S.) نَفَرٌ A number of men, from three to ten; (S, Msb;) as also ↓ نَفْرٌ and ↓ نَفْرَةٌ and ↓ نَفِيرٌ: (S:) or to seven: (so in a copy of the Msb, [but probably سبعة is a mistake for تسعة nine: this appears likely from what here follows:]) or a number of men less then ten; (AZ, T, M, K;) as also ↓ نَفِيرٌ; (K;) and so رَهْطٌ; (AZ, T;) and some add, excluding women: (TA:) accord. to Fr, (S,) a man's people or tribe consisting of his nearer relations; as also ↓ نَفْرَةٌ; syn. رَهْطٌ, (S, IAth,) and عَشِيرَةٌ: (IAth:) [see also نَفْرَةٌ:] accord. to Kr, (M,) all the men or people: (M, K:) accord. to Lth, you say, هٰؤُلَآءِ عَشَرَةُ نَفَرٍ, i. e. these are ten men: but one does not say, عِشْرُونَ نَفَرًا, nor more than عَشَرَةٌ: and Abu-l- 'Abbás says, that نَفَرٌ, like قَوْمٌ and رَهْطٌ, has a pl. signification, without any proper sing.; and is applied to men, exclusively of women: (T:) it is a quasi-pl. n.: (TA:) and its pl. is أَنْفَارٌ; (M, K;) occurring in a trad., in the phrase أَحَدٌ مِنْ أَنْفَارِنَا, which IAth explains as meaning any one of our people; syn. قَوْمِنَا: (TA:) and ↓ نَفِيرٌ, occurring, in the accus. case, in the Kur, xvii. 6, is, accord. to Zj, a pl. [or

rather quasipl. n.] of نَفَرٌ, like عَبِيدٌ and كَلِيبٌ. (M.) [See also نَفِيرٌ, below.] Imra-el-Keys says, describing a man as an excellent archer, فَهْوَ لَا تَنْمِى رَمِيَّتُهُ مَا لَهُ لَا عُدَّ مِنْ نَفَرِهْ (S,) And he is such that the animal shot by him does not go away after it has been shot and then die. What aileth him? May he be killed, so as not to be numbered among his people. The latter hemistich is a proverb. (Meyd.) The poet here utters an imprecation against the man, but in so doing praises him; as when you say, of a man whose action pleases you, مَا لَهُ قَاتَلَهُ اللّٰهُ and أَخْزَاهُ اللّٰهُ [q. v.]. (S.) The rel. n. is ↓ نَفَرِىٌّ. (Sb, M.) — [Accord. to the Msb, it is also a simple subst. from نَفَرَ: and app. as signifying especially Aversion.] نَفِرٌ: see نَفْرَةٌ. نِفْرٌ: see نَفِيرٌ. — — A man's near kinsmen; syn. أُسْرَةٌ (T, K) and فَصِيلَةٌ; (K;) who are angry on account of his anger; (K;) as also ↓ نُفَرَةٌ, mentioned by Sgh and others, (TA,) and ↓ نُفُورَةٌ (T. K) and ↓ نَافِرَةٌ (A, * K) and ↓ نَفَرٌ: (T:) and نُفُورَةٌ signifies a man's near kinsmen (أُسْرَة) who go forth with him to war when an event befalls him or oppresses him severely or suddenly. (TA.) You say, جَآءَنَا فِى نَفْرَتِهِ and ↓ نَفَرِهِ, (T, TA,) &c., (TA,) He came to us among his near kinsmen, (T, TA,) &c. (TA.) And, غَلَبَتْ نُفُورَتُنَا نُفُورَتَهُمْ Our near kinsmen overcame their near kinsmen. (T, TA.) See also نَفَرٌ, in two places: and see نَفِيرٌ. نُفْرَةٌ (Sgh, K) and ↓ نُفَرَةٌ (K) A thing that is hung upon a child for fear of, (K,) or to repel, (Sgh,) the evil eye. (Sgh, K.) — See also نَفْرَةٌ. نِفْرِيَةٌ: see نَفَرِىٌّ. نَفَرٌ, last sentence but one. نِفْرِيتٌ and نِفْرِيَةٌ: see نِفْرٌ. نِفَارٌ a subst. from نَفَرَتِ الدَّابَّةُ. Ex. فِى الدَّابَّةِ نِفَارٌ [In the beast of carriage is a disposition to take fright and run away at random]. (S.) And in like manner, from نَفَرَ said of a wild animal. (Msb.) نَفُورٌ: see نَافِرٌ. نَفِيرٌ A people hastening to war, or to some other undertaking: an inf. n. used as a subst.: (Msb:) or a people going to execute an affair: (S:) or a people going with one to fight; as also ↓ نَفْرَةٌ [q. v.] and ↓ نَفْرٌ: (M, K:) each is a noun having a pl. signification: (M:) or the first and last signify a company of men: and the pl. of each is أَنْفَارٌ: (M:) or the first, (S,) or all, (K,) a people, (S,) or company, (K,) preceding in an affair: (S, K:) or the first, those of a man's people who go forth with him to war: or it is a pl. [or quasi-pl.] of نَفَرٌ, signifying men assembled to go to the enemy: (Bd, xvii. 6:) or aiders, or assistants. (M.) [See نَفَرٌ, in two places.] You say, جَآءَتْ نَفْرَةُ بَنِى فُلَانٍ and نَفِيرُهُمْ, The company of the sons of such a one, that came forth to execute an affair, arrived. (S, TA.) نَفِيرُ قُرَيْشٍ means Those of Kureysh who went forth to Bedr to defend the caravan of Aboo-Sufyán, (M,) which was coming from Syria. (T.) Hence the proverb, فُلَانٌ لَا فِى العِيرِ وَلَا فِى النَّفِيرِ [Such a one is neither in the caravan nor in the company going forth to fight]: applied to him who is not regarded as fit for a difficult undertaking: because none held back from the caravan and the fight except him who was crippled by disease and him in whom was no good; (TA:) or the original words of the proverb are لا فِى العِيرِ وَلَا فِى النَّفِيرِ: and these words were first said by Aboo-Sufyán, with reference to the Benoo-Zuhrah, when he found them turning back towards Mekkeh; and, accord. to As, are applied to a man who is held in low and little repute. (Mgh.) [See also Freytag's Arab. Prov., ii. 500.] نُفُورَةٌ: see نَفْرَةٌ, in three places. نُفَارِيَةٌ: see نَفْرٌ. نَافِرٌ [and ↓ نَفُورٌ] and ↓ مُسْتَنْفِرٌ signify the same; [i. e., Taking fright, and fleeing, or running away at random: or being, or becoming, impatient, of or at a thing, and retiring to a distance: or fleeing, and going away or aside or apart or to a distance: or the second, being of an intensive form, signifies, as also ↓ يَنْفُورٌ, that does so much or often; or wont or apt to do so:] (TA:) and نَفْرٌ is a pl. of نَافِرٌ, (K,) or [rather] a quasi-pl., like as صَحْبٌ is of صَاحِبٌ, and زَوْرٌ of زَائِرٌ. (M.) You say, دَابَّةٌ نَافِرٌ, and ↓ نَفُورٌ, [A beast that takes fright and runs away at random: &c.:] (M, K:) accord. to IAar, one should not say نَافِرَةٌ (M) [unless using it as an epithet applied to a broken pl. of a subst., as will be seen below]. It is said in a proverb, كُلُّ أَزَبَّ ↓ نَفُورٌ [Every one, of camels, that is hairy on the face is wont to take fright and run away at random: see art. زب]. (M.) You say also ظَبْىٌ ↓ يَنْفُورٌ, (M, K, *) in some copies of the K, نيفور, (TA,) A gazelle that takes fright and flees much or often; or that is wont to do so. (M, K. *) And it is said in the Kur, [lxxiv. 51,] كَأَنَّهُمْ حُمُرٌ ↓ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ, i. e., نَافِرَةٌ, [As though they were asses taking fright and running away at random, that have fled from a lion:] and (accord. to one reading, T) ↓ مُسْتَنْفَرَةٌ, (T, S,) meaning, made to take fright and run away at random; (T;) or frightened, or scared. (S.) — — أَنَا نَافِرٌ مِنْ هٰذَا الامر (tropical:) I shrink from this thing or affair; am averse from it; do not like or approve it. And هِىَ نَافِرَةٌ مِنْ زَوْجِهَا (tropical:) [She is averse from her husband; she shuns or avoids him]. (A.) نَوْفَرٌ: see art. نيلوفر. نَافِرَةٌ: see نَفْرَةٌ. مُنَفِّرٌ act. part. n. of 2, q. v. — — (assumed tropical:) One who encounters people with roughness and violence [and that which incites them to flight or aversion: see 2]. (TA, from a trad.) مُسْتَنْفِرٌ: see نَافِرٌ; the first and third in two places. مُسْتَنْفَرٌ: see نَافِرٌ; the first and third in two places. يَنْفُورٌ: see نَافِرٌ; the first and third in two places. نفز 1 نَفَزَ, (S, A, Msb, K,) aor. نَفِزَ, (S, Msb, K,) inf. n. نَفَزَانٌ (S, K) and نَفْزٌ (Msb, TA) and نُفُوزٌ, (TA,) He (an antelope) leaped, jumped, sprang, or bounded; (S, A, K;) as also ↓ نفّز: (A:) or did so in his running: (As, TA:) or did so and alighted with his legs spread: when he alights with his legs together, the action is termed قَفْزٌ: (TA:) or did so after putting his legs together: (AZ, TA:) or leaped upwards with all his legs at once and put them down without separating them: (Msb:) or raised his legs together and put them down together: or ran at the utmost vehement rate of the running termed إِحْضَار. (TA.) 2 نَفَّزَ see 1. — نفّزهُ, (K,) or نفّزتهُ, (S, A,) He, or she, danced, or dandled, him, (S, A, K,) namely, a child; (S, A;) as also نقّزته. (TA, art. نقز.) 6 تنافزوا They (children) contended together in leaping, jumping, springing, or bounding, in play. (A, K.) نَفْزَةٌ An antelope's running by reason of fright. (AA, TA.) نَفُوزٌ (S) and ↓ يَنْفُوزٌ (K) An antelope that leaps, jumps, springs, or bounds, (S, K,) [in one or other of the manners described above,] much, or vehemently. (TA.) نَافِزَةٌ, sing. of نَوَافِزُ, (TA,) which signifies The legs of a beast of carriage: (K, TA:) but the word commonly known is نَوَاقِزُ, with ق. (TA.) يَنْفُوزٌ: see نَفُوزٌ. نفس 1 نَفُسَ, aor. نَفُسَ, inf. n. نَفَاسَةٌ (S, M, A, Msb, K) and نِفَاسٌ and نَفسٌ (K) and نُفُوسٌ; (TA;) and ↓ أَنْفَسَ, (M, A, Msb,) inf. n. إِنْفَاسٌ; (A, Msb;) It was, or became, high in estimation, of high account, or excellent; (M, Msb, TA;) [highly prized; precious, or valuable;] and therefore, (TA,) was desired with emulation, or in much request: (S, K, TA:) and the ↓ latter verb, said of property, it was, or became, loved, and highly esteemed. (TA.) — نَفِسَ بِهِ, (S, M, Msb, K,) aor. نَفَسَ, (K,) inf. n. نَفسٌ (M) [and app. نَفْسٌ as will be shown below] and نَفَاسَةٌ and نَفَاسِيَةٌ, which last is extr., (M, TA,) He was, or became avaricious, tenacious, or niggardly, of it, (S, M, Msb, K,) because of its being in high estimation, or excellent. (Msb.) Hence the saying in the Kur, [xlvii. 40,] فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ [app. meaning He is only avaricious from his avarice.] (TA.) You say, نَفِسَ عَلَيْهِ بِالشَّىْءِ, (M,) or عَنْهُ [in the place of عليه], (TA,) He was, or became, avaricious, &c., of the thing, towards him, or withholding it from him. (M, TA.) And نَفِسَ عَلَيْهِ الشَّىْءَ, (S, M, K, TA,) and بِالشَّىْءِ, (M,) inf. n. نَفَاسَةٌ. (S, K, TA,) He was, or became, avaricious, &c., of the thing, towards him, and thought him not worthy of it, and was not

pleased at its coming to him: (TA:) or [simply] he thought him not worthy of it: (S, M, K;) as also فِيهِ نافسهُ ↓; of which last verb we have an ex. in the phrase تُنَافِسُ دُنْيَا, used by a poet in speaking of the tribe of Kureysh, meaning either تُنَافِسُ فِى دُنْيَا [they think others not worthy of worldly good]. or تُنَافِسُ أَهْلَ دُنْيَا [they think the possessors of worldly good unworthy thereof]. (M.) [See also 3, below.] You say also, نَفِسْتَ عَلَىَّ بِخَيْرٍ, (A, K,) or بِخَيْرٍ قَلِيلٍ, (S,) and نَفِسْتَ عَلَىَّ خَيْرًا كَثِيرًا, (A,) inf. n. نَفْسٌ and نَفَاسَةٌ, (A,) Thou enviedst me (S, A, K) good, (A, K,) or a little good, (S,) and much good, (A.) and didst not consider me worthy of it. (A.) And فُلَانٌ مَا يَتَنَغَّسُ عَلَيْنَا الغَنِيمَةَ وَالظَّفَرَ [app. meaning Such a one does not envy us the spoil and the victory.] (A, in continuation of what here immediately precedes.) And مَا هٰذَا النَّفَسُ What is this envying? (A, TA.) — نَفِسَتْ; (S, M, A, Msb, K;) and نَفِسَتْ, (S, M, Msb, K,) as some of the Arabs say, (Msb.) aor. ??, (Msb, K:) inf. n. نِفَاسٌ and نِفَاسةٌ (S, M) and نَفَسٌ, (M, TA,) or the first of these ns. is a simple subst.; (Msb;) (tropical:) She (a woman) brought forth; (S, M, K;) and نُفِسَتْ وَلَدًا [she brought forth a child]: (Th, M:) and نُفِسَتْ بِوَلَدِهَا [she brought forth her child]. (A.) You say also, وَرِث فُلَانٌ هٰذَا قَبْلَ أَنْ يَنْفَسَ فُلَانٌ, meaning, Such a one inherited this before such a one was born. (S.) — — Also, both these verbs, (Msb, K,) or the latter, نَفِسَتْ, only, (Az, Mgh, TA,) or the latter is the more common, (K.) the former, which is related on the authority of As, not being well known, (Msb,) (tropical:) She (a woman) menstruated. (Az, Mgh, Msb, K.) [In the CK, a confusion is made by the omission of a و before the verb which explains this last signification.] This signification and that next preceding it are from نَفْسٌ meaning " blood. " (Mgh.) — نَفَسْتُهُ بِنَفْسٍ (tropical:) I smote him with an [evil or envious] eye. (S, K, TA.) 2 نفّسهُ فِيهِ, or بِهِ: see 4. — نَفّس كُرْبَتَهُ, (A, Mgh, Msb, K, *) and نَفّس عَنْهُ كُرْبَتَهُ, (S,) inf. n. تَنْفِيسٌ (S, Msb, K) and [quasi-inf. n.] نَفَسٌ, (K,) (tropical:) He (God) removed, or cleared away, his grief, or sorrow, or anxiety: (S, A, Mgh, Msb, K *:) and نفّس عَنْهُ signifies the same; (M, Mgh;) and He made his circumstances ample and easy; (M, TA;) and he (a man) eased him, or relieved him, syn. رَفَّهَ: (S, TA:) and also, this last phrase, he granted him a delay: the objective compliment being omitted: and نَفِّسْنِى is used as meaning grant thou to me a delay: or, elliptically, نَفِّسْ كَرْبِى or غَمِّى [remove thou my grief, &c.]. (Mgh.) — — [Hence] حَرْفُ تَنْفِيسٍ, applied to the prefix سَ [and its variants سَوْفَ &c.], meaning A particle of amplification; because changing the aor. from the strait time which is the present, to the ample time, which is the future. (Mughnee, in art. س.) — نفّس القَوْسَ (tropical:) He cracked the bow: (Kr. M:) [see 5:] accord. to ISh, he put (حَطَّ) its string [upon the bow]. (TA.) 3 نافس فِى الشَّىْءِ, (S, K. *) inf. n. مُنَافَسَةٌ and نِفَاسٌ, (S,) He desired the thing, [or aspired to it.] with generous emulation; (S, K;) as also ↓ تنافس: (K:) and نافس صَاحِبَهُ فِيهِ [he vied with his companion in desire for it]: (A:) or ↓ فيه تنافسوا signifies they desired it [or aspired to it]: (S:) or they vied, one with another, in desiring it: or they desired it with emulation; syn. فَرَاغَبُوا: (A, TA:) [and فيه يُتَنَافسُ it is emulously desired, or in request; or in great request:] or مُنَافَسَةٌ and ↓ تَنَافُسٌ signify the desiring to have a thing, and to have it for himself exclusively of any other person; from نَفِيسٌ, signifying a thing " good, or goodly, or excellent, in its kind: " (TA:) and تَنَافَسْنَا ذٰلِكَ الأَمْرَ and تنافسنا فيه we envied one another for that thing, and strove for priority in attaining it. (M.) See also نَفِسَ عَلَيْهِ الشَّىْءَ, with which نَافَسَهُ فِيهِ is syn. (M.) 4 انفس: see نَفُسَ, in two places. — انفسهُ It (a thing, TA) pleased him, (K, TA,) and made him desirous of it: (TA:) or became highly esteemed by him. (IKtt.) — — أَنْفَسَنِى فِيهِ He made me desirous of it; (S, M, A, K:) as also تَفَّسَنِى فيه, (IAar, M, TA,) or بِهِ. (So in my copy of the A.) — مَا أَنْفَسَهُ How powerful is his evil, or envious, eye! (Lh, M.) 5 تنفّس [He breathed] is said of a man and of every animal having lungs: (S:) [or it signifies] he drew (اِسْتَمَدَّ) breath: (M:) or [he respired, i. e.] he drew breath with the air-passages in his nose; to his inside, and emitted it. (Msb.) You say also, تنفّس الصُّعَدَآءَ [He sighed: see also art. صعد]. (S.) — — (tropical:) He (a man) emitted wind from beneath him. (TA.) — — Also, (TA,) or تنفّس فِى الإِنَآءِ, (K,) (tropical:) He drank (K, TA) from the vessel (TA) with three restings between draughts, and separated the vessel from his mouth at every such resting: (K, TA.) and, contr., the latter phrase, (assumed tropical:) he drank [from the vessel] without separating it from his mouth: (K, TA:) which latter mode of drinking is disapproved. (TA.) — — Also تنفّس (assumed tropical:) He lengthened in speech; he spoke long; for when a speaker takes breath, it is easy to him to lengthen his speech; and تنفس فِى الكَلَامِ signifies the same. (TA.) — — (tropical:) It (said of the day, M, A, and of the dawn, A, and of other things, M) became extended; (M;) it became long; (M, A;) or, said of the day, accord. to Lh, it advanced so that it became noon: (M:) or it increased: (S:) and it extended far: and hence it is said of life, meaning either it became protracted, and extended far, or it became ample: (M:) and, said of the dawn, it shone forth, (Akh, S, K, TA,) and extended so that it became clear day: (Fr, TA:) or it broke, so that things became plain in consequence of it: (TA:) or it rose: (Mujáhid:) or its dusty hue shone at the approach of a gentle wind. (Bd, lxxxi. 18.) You say also, تنفّس بِهِ العُمُرُ (tropical:) [Life became long, or protracted, &c., with him]. (A.) And تنفّست دِجْلَةُ (assumed tropical:) The water of the Tigris increased. (TA.) — — تنفس المَوْجُ (tropical:) The waves sprinkled the water. (S, K.) — — تنفّست القَوْسُ (tropical:) The bow cracked. (S, M, K.) It is only the stick that is not split in twain that does so; and this is the best of bows. And تنفّس in the same sense is said of an arrow. (M.) — [تنفّس عَلَيْهِ الشَّىْءَ app. signifies the same as نَفِسَ عليه الشىء, q. v.] 6 تَنَآفَسَ see 3, throughout. نَفْسٌ The soul; the spirit; the vital principle; syn. رُوحٌ: (S, M, A, Msb, K:) but between these two words is a difference [which must be fully explained hereafter, though ISd says, that it is not of the purpose of his book, the M, to explain it]: (M:) in this sense it is fem.: (Msb:) pl. [of pauc.] أَنْفُسٌ and [of mult.] نُفُوسٌ. (M, Msb.) You say, خَرَجَتْ نَفْسُهُ [His soul, or spirit, went forth]; (Aboo-Is-hák, S, M, Msb, K;) and so جَادَتْ نَفْسُهُ. (Msb.) And a poet says, not Aboo-Khirásh as in the S, but Hudheyfeh Ibn-Anas, (IB,) نَجَا سَالِمٌ والنَّفْسُ مِنْهُ بِشِدْقِهِ وَلَمْ يَنْجُ إِلَّا جَفْنَ سَيْفٍ وَمِئْزَرَا i. e., [Sálim escaped when the soul was in the side of his mouth; but he escaped not save] with the scabbard of a sword and with a waist-wrapper. (S.) In the same sense the word is used in the saying. فِى نَفْسِ فُلَانٍ أَنْ يَفْعَلَ كَذَا وَكَذَا [but this seems rather to mean, It is in the mind of such a one to do so and so]. (Aboo-Is-hák, M.) Some of the lexicologists assert the نَفْس and the رُوح to be one and the same, except that the former is fem., and the latter [generally or often] masc.: others say, that the latter is that whereby is life; and the former, that whereby is intellect, or reason; so that when one sleeps, God takes away his نفس, but not his روح, which is not taken save at death: and the نَفْس is thus called because of its connexion with the نَفَس [or breath]. (IAmb.) Or every man has نَفْسَانِ [two souls]: (I'Ab, Zj:) نَفْسُ العَقْلِ [the soul of intellect, or reason, also called النَّفْسُ النَّاطِقَةُ (see رُوحٌ)], whereby one discriminates, [i. e., the mind,] (I'Ab,) or نَفْسُ التَّمْيِيزِ [the soul of discrimination], which quits him when he sleeps, so that he does not understand thereby, God taking it away: (Zj:) and نَفْسُ الرُّوحِ [the soul of the breath], whereby one lives, (I'Ab,) or نَفْسُ الحَيَاةِ [the soul of life], and when this quits him, the breath quits with it; whereas the sleeper breathes: and this is the difference between the taking away of the نفس of the sleeper in sleep and the taking away of the نفس of the living [at death.] (Zj.) Much has been said respecting the نَفْس and the رُوح; whether they be one, or different: but the truth is, that there is a difference between them, since they are not always interchangeable: for it is said

in the Kur, [xv. 29 and xxxviii. 72,] وَنَفَخْتُ فِيهِ مِنْ رُوحِى [And I have blown into him of my spirit.]; not مِنْ نَفْسِى: and [v. 116,] تَعْلَمُ مَا فِى نَفْسِى [to be explained hereafter]; not فِى رُوحِى, nor would this expression be well except from Jesus: and [lviii. 9,] وَيَقُولُونَ فِى أَنْفُسِهِمْ [And they say in their souls, or within themselves]: for which it would not be well to say فِى أَرْوَاحِهِمْ: and [xxxix. 57,] أَنْ تَقُولَ نَفْسٌ [That a soul shall say]; for which no Arab would say أَنْ تَقُولَ رُوحٌ: hence, the difference between them depends upon the considerations of relation: and this is indicated by a trad., in which it is said that God created Adam, and put into him a نَفْس and a رُوح; and that from the latter was his quality of abstaining from unlawful and indecorous things, and his understanding, and his clemency, or forbearance, and his liberality, and his fidelity; and from the former, [which is also called النَّفْسُ الأَمَّارَةُ, q. v., in art. أمر,] his appetence, and his unsteadiness, and his hastiness of disposition, and his anger: therefore one should not say that نَفْسٌ is the same as رُوحٌ absolutely, without restriction, nor رُوحٌ the same as نَفْس. (R.) The Arabs also make the discriminative نَفْس to be two; because it sometimes commands the man to do a thing or forbids him to do it; and this is on the occasion of setting about an affair that is disliked: therefore they make that which commands him to be a نفس, and that which forbids him to be as though it were another نفس: and hence the saying, mentioned by Z, فُلَانٌ يُؤَامِرُ نَفْسَيْهِ (tropical:) [Such a one consults his two souls, or minds]; said of a man when two opinions occur to him. (TA.) [بِنَفْسِى فُلَانٌ is an elliptical phrase sometimes used, for بِنَفْسِى فُلَانٌ مَفْدِىٌّ, which see in art. فدى.] — — (assumed tropical:) A thing's self; (S, M, A, K, TA;) used as a corroborative; (S, TA;) its whole, (Aboo-Is-hák, M, TA,) and essential constituent: (Aboo-Is-hák, M, A, K, TA:) pl. as above, أَنْفُسٌ and نُفُوسٌ. (M.) You say, رَأَيْتُ فُلَانًا نَفْسَهُ (assumed tropical:) I saw such a one himself, (S,) and جَآءَنِى بِنَفْسِهِ [or, more properly, جَآءَنِى هُوَ بِنَفْسِهِ (see, under the head of بِ, a remark on that preposition when used in a case of this kind, redundantly,)] He came to me himself. (S, K.) And وَلِىَ الأَمْرَ بِنَفْسِهِ [He superintended, managed, or conducted, the affair in his own person]. (K, in art. بشر, &c.) And حَدَّثَ نَفْسَهُ [He talked to himself; soliloquized]. (Msb, in art. بلو; &c.) And قَتَلَ فُلَانٌ نَفْسَهُ (assumed tropical:) [Such a one killed himself]: and أَهْلَكَ نَفْسَهُ (assumed tropical:) made his whole self to fall into destruction. (Aboo-Is-hák, M.) And hence, (TA,) from نَفْسُ الشَّىْءِ signifying ذَاتُهُ, (M,) the saying mentioned by Sb, نَزَلْتُ بِنَفْسِ الجَبَلِ (assumed tropical:) [I alighted in the mountain itself]: and نَفْسُ الجَبَلِ مُقَابِلِى (assumed tropical:) [The mountain itself is facing me]. (M, TA.) [Hence also the phrase] فِى نَفْسِ الأَمْرِ [meaning (assumed tropical:) in reality; in the thing itself]: as in the saying, قَلَّلَهُ فِى نَفْسِهِ وَإِنْ لَمْ يَكُنْ قَلِيلًا فِى نَفْسِ الأَمْرِ (assumed tropical:) [He held it to be little in his mind though it was not little in reality]. (Msb, art. قل.) The words of the Kur, [v. 116,] تَعْلَمُ مَا فِى نَفْسِى وَلَا أَعْلَمُ مَا فِى نَفْسِكَ mean (assumed tropical:) Thou knowest what is in myself, or in my essence, and I know not what is in thyself, or in thine essence: (Bd, K:) or Thou knowest what I conceal (M, Bd, Jel) in my نفس [or mind], (Bd, Jel,) and I know not what is in thyself, or in thine essence, nor that whereof Thou hast the knowledge, (M.) or what Thou concealest of the things which Thou knowest; (Bd, Jel;) so that the interpretation is, Thou knowest what I know, and I know not what Thou knowest: (M:) or نفس is here syn. with عِنْد; and the meaning is, تَعْلَمُ مَا عِنْدِى وَلَا أَعْلَمُ مَا عِنْدَكَ; (K, * TA;) [i. e., Thou knowest what is in my particular place of being, and I know not what is in thy particular place of being; for] the adverbiality in this instance is that of مَكَانَة, not of مَكَان: (TA:) but the best explanation is that of IAmb, who says that نفس is here syn. with غَيْب; so that the meaning is, Thou knowest غَيْبِى [my hidden things, or what is hidden from me, and I know not thy hidden things, or what Thou hidest]; and the correctness of this is testified by the concluding words of the verse, إِنَّكَ أَنْتَ عَلَّامُ الغُيُوبِ [for Thou art he who well knoweth the hidden things]: (TA:) [and here it must be remarked that] العَيْبُ, which occurs afterwards in the K as one of the significations of النَّفْسُ, is a mistake for الغَيْبُ, the word used by IAmb in explaining the above verse. (TA.) — — (assumed tropical:) A person; a being; an individual; syn. شَخْصٌ; (Msb;) a man, (Sb, S, M, TA,) altogether, his soul and his body; (TA;) a living being, altogether. (Mgh, Msb.) In this sense of شخص it is masc.: (Msb:) or, accord to Lh, the Arabs said, رَأَيْتُ نَفْسًا وَاحِدَةً (assumed tropical:) [I saw one person], making it fem.; and in like manner, رَأَيْتُ نَفْسَيْنِ ثِنْتَيْنِ (assumed tropical:) [I saw two persons]; but they said, رَأَيْتُ ثَلَاثَةَ أَنْفُسٍ (assumed tropical:) [I saw three persons], and so all the succeeding numbers, making it masc.: but, he says, it is allowable to make it masc. in the sing. and dual., and fem. in the pl.: and all this, he says, is related on the authority of Ks: (M:) Sb says, (M.) they said ثَلَاثَةُ أَنْفُسٍ, (S, M,) making it masc., (S,) because they mean by نفس " a man," (S, M,) as is shown also by their saying نَفْسٌ وَاحِدٌ: (M:) but Yoo asserts of Ru-beh, that he said ثَلَاثُ أَنْفُسٍ, making نفس fem., like as you say ثَلَاثُ أَعْيُنٍ, meaning, of men; and ثَلَاثَةُ أَشْخُصٍ, meaning, of women: and it is said in the Kur, [iv. 1, &c.,] اَلَّذِى خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ (assumed tropical:) [who created you from one man], meaning, Adam. (M.) You also say, مَا رَأَيْتُ ثَمَّ نَفْسًا (assumed tropical:) I saw not there any one. (TA.) — — (assumed tropical:) A brother: (IKh, IB:) a copartner in religion and relationship: (Bd, xxiv. 61:) a copartner in faith and religion. (Ibn-'Arafeh.) (assumed tropical:) It is said in the Kur, [xxiv. 61,] فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ And when ye enter houses, salute ye your brethren: (IB:) or your copartners in religion and relationship. (Bd.) And in verse 12 of the same chapter. بِأَنْفُسِهِمْ means (assumed tropical:) Of their copartners in faith and religion. (Ibn-'Arafeh.) — — (tropical:) Blood: (S, M, A, Mgh, Msb, K:) [or the life-blood: in this sense, fem.:] pl. [of pauc. أَنْفُسٌ and of mult.] نُفُوسٌ: (IB:) so called [because the animal soul was believed by the Arabs, as it was by many others in ancient times, (see Gen. ix. 4, and Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349.) to diffuse itself throughout the body by means of the arteries: or] because the نَفْس [in its proper sense, i. e. the soul,] goes forth with it: (TA:) or because it sustains the whole animal. (Mgh, Msb.) You say, سَالَتْ نَفْسُهُ (tropical:) [His blood flowed]. (S.) And نَفْسٌ سَائِلَةٌ (tropical:) [Flowing blood]. (S, A, Mgh.) And دَفَقَ نَفْسَهُ (tropical:) He shed his blood. (A, TA.) — — (tropical:) The body. (S, A, K.) — — (assumed tropical:) [Sometimes it seems to signify The stomach. So in the present day. You say, لَعِبَتْ نَفْسُهُ, meaning He was sick in the stomach. See غَثَتْ نَفْسُهُ, in art. غثى; and مَذِرَتْ مَعِدَتُهُ and نَفْسُهُ, in art. مذر.] — — (assumed tropical:) [The pudendum: so in the present day: in the K, art. حشو, applied to a woman's vulva.] — — [From the primary signification are derived several others, of attributes of the rational and animal souls; and such are most of the signification here following.] — — (assumed tropical:) Knowledge. (A.) [See, above, an explanation of the words cited from ch. v. verse 116 of the Kur-án.] — — (assumed tropical:) Pride: (A, K, TA:) and self-magnification; syn. عِزَّةٌ. (A, K.) — — (assumed tropical:) Disdain, or scorn. (A, K.) — — (assumed tropical:) Purpose, or intention: or

strong determination: syn. هِمَّةٌ. (A, K.) — — (assumed tropical:) Will, wish, or desire. (A, K.) — — [Copulation: see 3, art رود.] — — [(assumed tropical:) Stomach, or appetite.] — — (tropical:) An [evil or envious] eye, (S, M, A, K, TA,) that smites the person or thing at which it is cast: pl. أَنْفُسٌ. (TA.) [See 1, last signification.] So in a trad., in which it is said, that the نَمْلَة and the حُمَة and the نَفْس are the only things for which a charm is allowable. (TA.) You say, أَصَابَتْ فُلَانًا نَفْسٌ (tropical:) [An evil or envious eye smote such a one]. (S.) And Mohammad said, of a piece of green fat that he threw away, كَانَ فِيهَا سَبْعَةُ أَنْفُسٍ, meaning, (tropical:) There were upon it seven [evil or envious] eyes. (TA.) — — (assumed tropical:) Strength of make, and hardiness, of a man: and (assumed tropical:) closeness of texture, and strength, of a garment or piece of cloth. (M.) — Punishment. (A, K.) Ex. وَيُحَذِّرُكُم اللّٰهُ نَفْسَهُ, (K,) in the Kur, [iii. 27 and 28, meaning, And God maketh you to fear his punishment]; accord. to F; but others say that the meaning is, Himself. (TA.) — A quantity (S, M, K,) of قَرَظ, and of other things, with which hides are tanned, (S, K,) sufficient for one tanning: (S, M, K:) or enough for two tannings: (TA:) or a handful thereof: (M:) pl. أَنْفُسٌ. (M.) You say, هَبْ لِى نَفْسًا مِنْ دِبَاغٍ [Give thou to me a quantity of material for tanning sufficient for one tanning, or for two tannings, &c.]. (S.) نَفَسٌ [Breath;] what is drawn in by the airpassages in the nose, [or by the mouth,] to the inside, and emitted, (Msb;) what comes forth from a living being in the act of تَنَفُّس. (Mgh:) or the exit of wind from the nose and the mouth: (M:) pl. أَنْفَاسٌ. (S, M, A. Mgh, Msb, K.) — — A gentle air: pl. as above. (M, Msb.) You say also, نَفَسُ الرِّيحِ [The breath of the wind]: and نَفَسُ الرَّوْضَةِ the sweet [breath or] odour [of the meadow, or of the garden, &c.]. (TA.) — — [Hence, app., its application in the phrase] نَفَسُ السَّاعَةِ [The blast of the last hour; meaning,] the end of time. (Kr, M.) — — [Hence also, (assumed tropical:) Speech: and kind speech: (see an ex. voce أَمْلَحَ:) so in the present day.] — — [And (assumed tropical:) Voice, or a sweet voice, in singing: so in the present day.] — — A gulp. or as much as is swallowed at once in drinking: (S, L, K:) but this requires consideration; for in one نَفَس a man takes a number of gulps, more or less according to the length or shortness of his breath, so that we [sometimes] see a man drink [the contents of] a large vessel in one نَفَس, at a number of gulps: (L:) [therefore it signifies sometimes, if not always, a draught, or as much as is swallowed without taking breath:] pl. as above. (S.) You say, إِكْرَعْ فِى الإِنَآءِ نَفَسًا أَوْ نَفَسَيْنِ (tropical:) [Put thou thy mouth into the vessel and drink] a gulp, or two gulps: [or a draught, or two draughts:] and exceed not that. (S; And شَرِبْتُ نَفَسًا وَأَنْفَاسًا (tropical:) [I drank a gulp, and gulps: or a draught, and draughts]. (A.) And فُلَانٌ شَرِبَ الإِنَآءَ كُلَّهُ عَلَى نَفَسٍ وَاحِدٍ (tropical:) [Such a one drank the whole contents of the vessel at one gulp or at one draught]. (L.) — — (tropical:) Every resting between two draughts: (M, TA:) [pl. as above.] You say, شَرِبَ بِنَفَسٍ وَاحِدٍ (tropical:) [He drank with one resting between draughts]. (A.) And شَرِبَ بِثَلَاثَةِ أَنْفَاسٍ (tropical:) [He drank with three restings between draughts]. (A. K.) [And hence,] شَرَابٌ ذُو نَفَسٍ (tropical:) Beverage in which is ampleness, [so that one pauses while drinking it, to take breath,] and which satisfies thirst. (IAar, K.) And شَرَابٌ غَيْرُ ذِى نَفَسٍ (tropical:) Beverage of disagreeable taste, (A, K, *) changed in taste and odour, (K,) in drinking which one does not take breath (A, K) when he has tasted it; (K;) taking a first draught, as much as will keep in the remains of life, and not returning to it. (TA.) — — [And hence it is said that] نَفَسٌ signifies (assumed tropical:) Satisfaction, or the state of being satisfied, with drink; syn. رِىًّ. (IAar, K.) — — [Hence also.] (tropical:) Plenty, and redundance. So in the saying إِنَّ فِى المَآءِ نَفَسًا لِى وَلَكَ [Verily in the water is plenty, and redundance, for me and for thee]. (Lh, M.) — — (tropical:) A wide space: (TA:) (tropical:) a distance (A.) You say, بَيْنَ الفَرِيقَيْنِ نَفَسٌ (tropical:) Between the two parties is a wide space. (TA.) And بَيْنِى وَبَيْنَهُ نَفَسٌ (tropical:) Between me and him is a distance. (A.) — — (tropical:) Ample scope for action &c.; and a state in which is ample scope for action &c., syn. سعةٌ, (S, M, A, Mgh, K,) and فُسْحَةٌ, (A, K,) in an affair. (S, M, A, K.) You say, لَك فِى هٰذَا نَفَسٌ [There is ample scope for action &c. for thee in this. (Mgh.) And أَنْتَ فِى نَفِسٍ مِنْ أَمْرِكَ (tropical:) [Thou art in a state in which is ample scope for action &c. with respect to thine affair. (S, M.) And إِعْمَلْ وَأَنْتَ فِى نَفَسٍ مِنْ أَمْرِكَ (tropical:) Work thou while thou art in a state in which is ample scope for action &c. (فِى فُسْحَةٍ وَسَعَةٍ) with respect to thine affair, before extreme old age, and diseases, and calamities. (TA.) See also نُفْسَةٌ. — — (tropical:) Length. (M.) So in the saying زِدْنِى نَفَسًا فِى أَجَلِى (tropical:) [Add thou to me length in my term of life]: (M:) or lengthen thou my term of life. (TA.) You say also, ↓ فِى عُمْرِهِ مُتَنَفَّسٌ (tropical:) [In his life is length: see 5]. (A, TA.) — — The pl., in the accus. case, also signifies (assumed tropical:) Time after time. So in the saying of the poet, عَيْنَىَّ جُودَا عَبْرَةً أَنْفَاسَا [O my two eyes, pour forth a flow of tears time after time]. (S.) — نَفَسٌ is also a subst. put in the place of the proper inf. n. of نَفَّسَ; and is so used in the two following sayings, (K, TA,) of Mohammad. (TA.) لَا تَسُبُّوا الرِّيحَ فَإِنَّهَا مِنْ نَفَسِ الرَّحْمٰنِ, i. e. (tropical:) [Revile not ye the wind, for] it is a means whereby the Compassionate removes grief, or sorrow, or anxiety, (K, TA,) and raises the clouds, (TA,) and scatters the rain, and dispels dearth, or drought. (K, TA.) And أَجِدُ نَفَسَ رَبِّكُمْ مِنْ قِبَلِ اليَمَنِ (tropical:) I perceive your Lord's removal of grief, &c., from the direction of El-Yemen: meaning, through the aid and hospitality of the people of El-Medeeneh, who were of El-Yemen; (K, TA;) i. e., of the Ansár, who were of [the tribe of] El-Azd, from ElYemen. (TA.) It is [said by some to be] a metaphor, from نَفَسُ الهَوَآءِ, which the act of breathing draws back into the inside, so that its heat becomes cooled and moderated: or from نَفَسُ الرِّيحِ, which one scents, so that thereby he refreshes himself: or from نَفَسُ الرَّوْضَةِ. (TA.) You also say, مَا لِى نَفَسٌ, meaning, (tropical:) There is not for me any removal, or clearing away, of grief. (A.) — It is also used as an epithet, signifying (assumed tropical:) Long; (AZ, K;) applied to speech, (K,) and to writing, or book, or letter. (AZ, K.) نُفْسَةٌ, (S, Mgh, K,) with damm, (K,) [in a copy of the S, نَفْسَةٌ,] (assumed tropical:) Delay; syn. مَهْلَةٌ; (S, Mgh, K;) and ample space, syn. مُتَّسَعٌ. (TA.) Ex. لَكَ فِى هٰذَا الأَمْرِ نُفْسَةٌ (assumed tropical:) [Thou shalt have, in this affair, a delay, and ample space]. (S, Mgh, * TA.) See also نَفَسٌ. نَفْسِىٌّ [Relating to the نَفْس, or soul, &c.: vital: and sensual; as also ↓ نَفْسَانِىٌّ.] نُفَسَآءُ (Th, S, M, Mgh, Msb, K, &c.) and نَفَسَآءُ and نَفْسَآءُ (M, K) (tropical:) A woman in the state following childbirth: (S, M, * Mgh, * Msb, * K:) or bringing forth: and pregnant: and menstruating: (Th, M:) and نَافِسٌ signifies the same; (Msb;) and so ↓ مَنْفُوسَةٌ: (A:) [see نُفِسَتْ:] dual نُفَسَاوَانِ; the fem. ء being changed into و as in عُشَرَاوَانِ: (S:) pl. نِفَاسٌ, (S, M, Mgh, Msb, K,) like as عِشَارٌ is pl. of عُشَرَآءُ, (S, Msb, K,) the only other instance of the kind, (S, K,) and نُفَاسٌ, (M, K,) which is also the only instance of the kind except عُشَارٌ, (K,) and نُفَّاسٌ, and نُفَّسٌ and نُفَسٌ (M) and نُفُسٌ (M, K) and نُفْسٌ (K) and نُفَسَاوَاتٌ (S, M, K) and [accord. to analogy, of نَافِسٌ,] نَوَافِسُ. (K.) نَفْسَانٌ, or نَفْسَانِىٌّ: see نَفْسِىٌّ. نَفُوسٌ: see نَفْسَانِىٌّ. — — and نِفَاسٌ (tropical:) Childbirth (S, K) from نَفْسٌ signifying " blood. " (Msb, TA.) See نُفِسَتْ. — — [And The state of impurity consequent upon childbirth. See 5, in art. عل.] — — Also, (tropical:) The blood that comes forth immediately after the child: an inf. n. used as a subst. (Mgh.) — — A poet says, (namely, Ows Ibn-Hajar, O, in art. طرق,) لَنَا صَرْخَةٌ ثُمَّ إِسْكَاتَةٌ كَمَا طَرَّقَتْ بِنِفَاسٍ بِكِرْ [We utter a cry; then keep a short silence; like as when one that has never yet brought forth experiences

resistance and difficulty in giving birth to a child, or young one]; meaning, بِوَلَدٍ. (S.) نَفُوسٌ An envious man: (M, TA:) (tropical:) one who looks with an evil eye, with injurious intent, at the property of others: (M, A, * TA:) as also ↓ نَفْسَانٌ, (TA,) or ↓ نَفْسَانِيٌّ. (A.) نَفِيسٌ A thing high in estimation; of high account; excellent; (Lh, M, Msb, TA;) [highly prized; precious; valuable; and therefore (TA) desired with emulation, or in much request; (S, K, TA;) good, goodly, or excellent, in its kind; (TA;) and ↓ نَافِسٌ signifies the same, (M,) and so does ↓ مُنْفِسٌ, (Lh, M, A, Msb, K,) and ↓ مَنْفُوسٌ: (K:) it signifies thus when applied to property, as well as other things; as also ↓ مَنْفِسٌ: (Lh, M:) and, when so applied, of which one is avaricious, or tenacious: (M:) or ↓ مُنْفِسٌ, so applied, abundant; much; (K;) as also ↓ مُنْفَسٌ: (Fr, K:) and ↓ نَافِسٌ, a thing of high account or estimation, and an object of desire: (TA:) this last is also applied, in like manner, to a man; as also نَفِيسٌ: and the pl. [of either] is نِفَاسٌ (M, TA) You also say, ↓ أَمْرٌ مَنْفُوسٌ فِيهِ, meaning, A thing that is desired. (M.) And شَىْءٌ ↓ مُتَنَافَسٌ فِيهِ A thing emulously desired, or in much request. (A.) — — Also, [as an epithet in which the quality of a subst. predominates,] Much property; (S, A, K;) and so ↓ مُنْفِسٌ. (S.) You say, لِفُلَانٍ مُنْفِسٌ and نَفِيسٌ Such a one has much property. (S.) And مَا يَسُرُّنِى بِهٰذَا الأَمْرِ مَنْفِسٌ and نَفِيسٌ [Much property does not rejoice me with this affair]. (S.) نَافِسٌ: see نَفِيسٌ, in three places. — See also نُفَسَآءُ. — (tropical:) Smiting with an evil, or envious, eye. (S, M, K.) — The fifth of the arrows used in the game called المَيْسِر; (S, M, K;) which has five notches; and for which one wins five portions if it be successful, and loses five portions if it be unsuccessful: (Lh, M:) or, as some say, the fourth. (S.) هٰذَا أَنْفَسُ مَالِى This is the most loved and highly esteemed of my property. (S, TA.) — بَلَّغَكَ اللّٰهُ أَنْفَسَ الأَعْمَارِ (tropical:) [May God cause thee to attain to the most protracted, or most ample, of lives: see 5]. (A, TA.) And دَارُكَ أَنْفَسُ مِنْ دَارِى (tropical:) Thy house is more ample, or spacious, than my house: (M:) and the like is said of two places: (M:) and of two lands. (A.) And هٰذَا الثَّوْبُ أَنْفَسُ مِنْ هٰذَا (tropical:) This garment, or piece of cloth, is wider and longer and more excellent than this. (M.) And ثَوْبٌ أَنْفَسُ الثَّوْبَيْنِ (tropical:) A garment, or piece of cloth, the longer and wider of the two garments, or pieces of cloth. (A.) مُنْفَسٌ: see نَفِيسٌ; for the latter, throughout. مُنْفِسٌ: see نَفِيسٌ; for the latter, throughout. مَنْفُوسٌ: see نَفِيسٌ, in two places. — (tropical:) Brought forth; born. (S, M, A, Msb, K.) It is said in a trad., مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كُتِبَ مَكَانُهَا مِنَ الجَنَّةِ أَوِ النَّارِ (tropical:) [There is not any soul born but its place in Paradise or Hell has been written]. (S.) — — مَنْفُوسَةٌ applied to a woman: see نُفَسَآءُ. — (tropical:) Smitten with an evil, or envious, eye. (M.) [مُتَنَفَّسٌ A place of passage of the breath.] — — فِى عُمْرِهِ مُتَنَفَّسٌ: see نَفَسٌ. — — See also سَحَرٌ. مُتَنَفِّسٌ [Breathing;] having breath: (TA:) or having a soul: (so in a copy of the M:) an epithet applied to everything having lungs. (S, TA.) — — غَائِطٌ مُتَنَفِّسٌ (tropical:) A depressed expanse of land extending far. (A, TA.) — — أَنْفٌ مُتَنَفِّسٌ (tropical:) A nose of which the bone is wide and depressed; or depressed and expanded; or a nose spreading upon the face: syn. أَفْطَسُ. (A, TA.) شَىْءٌ مُتَنَافَسٌ فِيهِ: see نَفِيسٌ.

نفش 1 نَفَشَ, (S, A,) aor. نَفُشَ, (S,) inf. n. نَفْشٌ, (S, A, K,) He separated, or plucked asunder, or loosened, a thing, with his fingers, so that it became spread, or sparse, or dispersed; (A, K;) as also ↓ نفّش, inf. n. تَنْفِيشٌ: (S, K:) or the latter has an intensive signification: and accord. to some, the former signifies he separated a thing not difficult to separate, such as cotton and wool: or he pulled wool until its parts became separated, or plucked asunder, or loosened: (TA:) or he spread, or dispersed, a thing. (MF.) You say, نَفَشْتُ القُطْنَ and الصُّوفَ [I separated or plucked asunder, or loosened, with my fingers, &c., the cotton and the wool]. (S, A.) نَفْشٌ is likewise syn. with نَدْفٌ [the separating and loosening cotton by means of a bow and a wooden mallet]. (TA.) You also say, نَفَشَ الرَّطْبَةَ, inf. n. as above, meaning, He separated what was collected together, or compacted, in the [kind of trefoil called] رطبة. (TA.) And, of a cock, (T, S, in art. بول.) or of a حُبَارَى, (K, in that art.,) when about to fight, (T, K. ibid.,) نَفَشَ بُرَائِلَهُ [He ruffled the feathers around his neck]. (T, S, K, ibid.) — It is also intrans syn. with انتفش, q. v. (TA.) — — [And hence,] نَفَشَتِ الغَنَمُ, (S, A, K,) and الإِبِلُ, (S, Msb, K,) accord. to IDrd the former only, but accord. to others the latter also, and in like manner one says of all beasts, though mostly of غَنَم, (TA,) aor. (S, Msb, K) and نَفِشَ, (S, K,) inf. n. نَفْشٌ, (Msb, K,) or نُفُوشٌ, (S,) or both: (TA;) and نَفشت, aor. نَفَشَ; (IAar. Sgh, K;) The sheep or goats, and the camels, pastured by night without a pastor: (S, Msb, K:) or without the knowledge of a pastor (TA:) or dispersed themselves by night: (A:) or dispersed themselves and pastured by night without knowledge [of the pastor]: or the sheep or goats entered among seed-produce: (TA:) occurring in the Kur, xxi. 78: (S, TA:) the subst. is نَفَشٌ, signifying their dispersion of themselves and pasturing by night without a pastor. (Msb.) 2 نَفَّشَ see 1, first signification. 4 انفش الغَنَمَ, (S, A, K.) and الإِبِلَ, (S, K,) He (the pastor) sent the sheep or goats, and the camels, (K, * TA,) or left them, (S, TA,) to pasture by night without a pastor; (S, K, TA,) neglecting them: (TA:) or to disperse themselves by night. (A.) 5 تَنَفَّشت الهِرَّةُ, (S, A, K,) and ↓ انتفشت, (S, A,) The cat bristled up her hair. (S, A, K.) And in like manner you say of a hyena. (A, TA, *) And تنفّش الدِّيكُ, (A,) or الطَّائِرُ, (K,) and ↓ انتفش, (A, TA,) The cock, (A,) or bird, (K,) ruffled, (A,) or shook, (K,) his feathers, as though he feared, (A, K,) or threatened, (A,) or trembled. (K.) 8 انتفش i. q. نَفَشَ used intransitively. [signifying It (a thing, or cotton, and wool, and the like,) became separated, or plucked asunder, or loosened, with the fingers, so that it became spread, or sparse, or dispersed; &c., being] quasi-pass. of نَفَشَ used transitively. (TA.) See also مُنْتَفِشٌ. And see 5, in two places. نَفْشٌ Wool. (IAar, K.) — — [Hence, app., the saying,] إِنْ لَمْ يَكُنْ شَحْمٌ فَنَفَشٌ, [lit., If there be not fat, then let there be wool;] meaning, (assumed tropical:) If there be not action, then [let there be] a show of action: (IAar, Az, L:) or the last word signifies a little milk. (Meyd, cited by Freytag: see his Arab Prov., i. 70:) it also signifies, [and perhaps in the above saying,] (tropical:) abundance of speech or talk, and of pretensions. (MF.) — See also 1, at the end. — And see: نَافِشٌ. نَفَّاشٌ (assumed tropical:) Proud and boastful. or one who praises himself for that which is not in him; or who says that which he does not. (TA.) — A kind of لَيْمُون or citron; the limon sponginus sugosus Ferrari; (Delile, Floræ Aegypt. Illustr., no. 749)] of the largest size, (TA.) نَافِشٌ, applied to a camel [and to a sheep or goat]. fem. نَافِشَةٌ, Msb, part. n. of 1. (Msb, TA.) You say, إِبِلٌ نَافِشَةٌ, Msb, and نَفَشٌ [quasi-pl. p. of نَافِشٌ] (S, K) and نِفَاشٌ (Msb) and نُفَّاشٌ (S, K) and نُفَّشٌ [pls. of نَافِشٌ] (TA) and نَوَافِشُ [pl. of نَافِشَةٌ], (S, K,) [and in like manner غَنَمٌ,] Camels [and goats] pasturing by night without a pastur: (S, Msb, K; or dispersing themselves and pasturing by ?? without knowledge [of the pastor] (TA:) نَفَشٌ are only by night; but هَمَلٌ, by night and by day (S,) عِهْنٌ مَنْفُوشٌ (S) Wool of ramous colours separated and loosened by means of bow wooden mallet: (Bd, Jel, ei. 4.) and in like manner, ↓ قُطْنٌ مُسْتَفِشٌ [cotton that is separated, or plucked asunder, or loosened, with the fingers, so that it becomes spread, or dispersed. &c., See 1 and 8]. (TA, voce هَيَّانٌ,) See also مُستَفَشٌ, below. مُنْتَفِشٌ: see مَنْفُوشٌ. — — ?? A female slave having shaggy or dishevelled hair:

(A;) شَعْثَآءُ. (K) — — ?? is likewise applied to anything Swollen, or humid, and loose or flaccid or soft within; as also ↓ مُتَعَشٌ. (Az, K.) — — You say also أَنْفٌ مُنْتَفِشٌ (tropical:) A nose short in the مَارِن [is soft part], and spreading upon the face, like the nose of the زَنْجِىّ] (A;) and ?? has the like signification; as also ↓ ??; (TA;) or in means are cad of a nose spreading upon the face: (K:) and ↓ مُتَنَفِّشُ المُنْخِرَيْنِ, in like manner, wide in the two nostrils. (TA.) See also مُتَنَفِّسٌ .مُتَنَفِّشٌ: see مُنْتَفِشٌ, in three places. نفض 1 نَفَضَ, (S, A, Mgh, Msb, K,) aor. نَفُضَ, (S, Msb,) inf. n. نَفْضٌ, (S, Mgh, Msb,) He shook (S, A, Mgh, Msb, K) a thing, (Mgh, Msb,) or a garment, or piece of cloth, (S, A, K,) in order that what was upon it, of dust &c., might fall off (S, * A, * Mgh, K, *) or to remove from it dust and the like; (Msb:) he took a thing with his hand, and shook it, or shook it violently, to remove the dust from it: (TA:) and in like manner a tree, in order that what was upon it [of face or of leaves] might fall of; (S, A;) ?? instance,] a tree of the kind called عِضاه, to shake off its leaves. (TA) You say also, نَفَضَ عَنْهُ الغُبَارَ and التُّرَابَ [He shook off from it the dust (A.) And نَفَضَتُ الوَرَقَ مِنْ الشَّجَرَة. inf. n. ?? above, [He shook off the leaves from the tree;] be made the leaves to fall from the tree. (Msb,) And نَفْضٌ also signifies The sprinkling or ?? tering in drops, (syn. رَشٌّ,) water and blood. ?? K, in art. رش,) and tears, (K, ??: &c. ?? bid.) — — [Hence,] ?? (S, A, K) (tropical:) The fever made him to shiver, or tremble (As, TA — — نَفَضَتْ كَرِشَهَا (??) or نَفَضَتْ And نَفَضَتِ المَرْأَةُ, (K,) or وَلَدَهَا مِنْ بَطْنِها, (A,) The woman have many children; was prolific (S, K. TA) And نَفَضَت الإِبِلُ (assumed tropical:) The she-camels brought forth, (S, L, K,) all of them: (L;) and ↓ انعضت signifies the same. (IDrd, S, K.) And ?? بَيْضَها (tropical:) [The ?? la?? hen eggs. or all ?? A. TA.) — — Hence also,] فَامَ يَنْفُضُ الكرَى, He arose, shaking off drowsiness]. (A. TA.) And نَفَضَ الأَسْقَامَ عَنْهُ وَاسْتَصَحّ; [He shook off water-dust from him, and ?? ?? from his ?? i. e. his health became in a ?? state (A. TA.) And نَفَضَ مِنْ مَرَضِهِ (A,) inf. n. نُفُوضٌ, (TA, K,) (tropical:) He recovered, or became free, from his ?? (A, K, * TA.) — — And ?? ?? shored him what was in my heart (?? R ?? TA, in art. شكو and شكى — — And ?? (tropical:) He cleared the road of robbers, and ?? of travellers: (tropical:) he guarded the road ?A. TA [The latter signification is shown by an explanation or the act. part. n.] It is said in the trad. of Aboo-Bekr and the cave [in which Mohammad was hiding himself], أَنَا أَنْفُضُ مَا حَوْلَكَ ?? guard what is around thee, and go round ?? to try if I can see a pursuer. (TA.) You say also, نَفَضَ المَكَان, (S, K,) aor. as above, (TA.) inf. n. نَفَضٌ (S, TA.) and ↓ ??, and ↓ تنفضهُ; (S, K;) (tropical:) He looked trying to see all that was in the place: (S;) or he looked at all that was in the place so as to know it. (K) And hence نَفَضَ signifies (tropical:) He searched to the at most. (L.) And إِذَا تَكَلَّمْت نَهَارًا فَانْفُضْ وَإِذَا تَكَلَّمْتَ لَيْلًا فَاخْفِضْ (S, K, * TA) (tropical:) When thou speakest by day, look aside, or about, to try if thou see any one whom thou dislikest; (S, K, TA;) and when thou speakest by night, lower thy voice. (TA.) And استنفض ↓ القَوْمَ (tropical:) He looked at the people, or company of men, endeavouring to obtain a clear knowledge of them; or considered, or examined, them repeatedly, in order to know them. (TA.) The saying of El-'Ojeyr Es-Saloolee, القَوْمَ طَرْفُهُ ↓ إِلَى مَلِكٍ يَسْتَنْفِضُ means (tropical:) [To a king whose eye] looks at the people, or company of men, and knows who among them has the right on his side: or looks to see in whom among them is mental perception, sagacity, intelligence, forecast, or skill in affairs, and which of them is of the contrary description: (TA:) [or] طَرْفُهُ القَوْمَ ↓ فُلَانٌ يَسْتَنْفِضُ means (tropical:) [The eye of] such a one makes the people, or company of men, to tremble, by reason of his awfulness. (A, TA.) — — You also say, الإِبِلُ تَنْفُضُ الأَرْضَ (assumed tropical:) The camels traverse the land. (IAar.) — — And نَفَضَ القُرْآنَ, (IAar,) or السُّوَرَ, (K,) aor. نَفُضَ, inf. n. نَفْضٌ, (IAar,) (tropical:) He read, or recited, (IAar, K,) the Kur-án, (IAar,) or the chapters thereof. (K.) — — And نَفَضْنَا حَلَائِبَنَا, inf. n. نَفْضٌ; and ↓ اِسْتَنْفَضْنَاهَا; (tropical:) We milked our milch beasts to the uttermost, not leaving any milk in their udders: (TA:) and الفَصِيلُ مَا فِى الضَّرْعِ ↓ انتفض (tropical:) the young camel sucked out all that was in the udder. (A, TA.) — [It is also used intransitively in the following exs., as well as in some instances given above. Thus نَفَضَ الشَّجَرُ app. signifies The trees shook off, or dropped, their leaves or fruit. (See an ex. voce عَتِيقٌ, last sentence but one.) — — And hence] one says, نَفَضَ مَا فِى الجُلَّةِ [app. meaning What was in the palm-leaf basket became exhausted; like نَفِدَ; or it may be syn. with انتفض]; (A, K;) or جَمِيعُ مَا فِيهَا [all that was in it; which shows that ما in the former instance is virtually in the nom. case]. (TA.) See also 4, in two places. — — And نَفَضَ الصِّبْغُ, (ISh, Mgh, K,) inf. n. نَفْضٌ, (ISh, TA,) or نُفُوضٌ, (TA,) (tropical:) The dye (ISh, K, TA,) of a red or yellow garment, or piece of cloth, (ISh, TA,) lost somewhat of its colour. (ISh, K, TA.) And hence, (Mgh,) نَفَضَ الثَّوْبُ, (A, Mgh,) aor. نَفُضَ, (A,) inf. n. نُفُوضٌ, (A, Mgh,) (tropical:) The garment, or piece of cloth, lost its dye: (A:) or lost somewhat of its colour, of redness, or yellowness: (Mgh:) or the colour of its dye faded away so that there remained nothing but the trace. (TA.) نَفْضٌ, accord. to the lawyers, signifies (assumed tropical:) The being scattered, strewn, strewed, or dispersed: and accord. to [the Hanafee Imám] Mohammad, the non-transition of the trace of the dye to another thing: or its exhaling a sweet odour. (Mgh [but it seems that the particle لا, which I have rendered " non," is inserted by mistake in my copy of the Mgh.]) — — نَفَضَ الزَّرْعُ, (K,) or نَفَضَ الزَّرْعُ سَبَلًا, (TA,) (assumed tropical:) The seed-produce put forth the last of its ears. (K, TA.) And نَفَضَ الكَرْمُ (assumed tropical:) The grape-vine opened its bunches, or racemes. (K.) [See also 8.] 2 نفّض, (S, TA,) inf. n. تَنْفِيضٌ, (TA,) He shook a garment, or piece of cloth, and a tree, much, or vehemently, in order that what was upon it might fall off. (S, TA. *) — — Said of a horse, i. q. رَفَّضَ, q. v. (TA in art. رفض.) 4 أَنْفَضَتِ الجُلَّةُ ↓ i. q. نَفَضَ مَا فِى الجُلَّةِ, (A, K,) or جَمِيعُ مَا فِيهَا: (TA:) see 1. — — انفضوا originally signifies They shook their provision-bags, in order that the dust or the like might fall from them. (A.) And hence, (A,) (tropical:) Their travellingprovisions became consumed, (S, M, A, K, TA,) and their wheat, or food; (M, TA;) like أَرْمَلُوا; (S, M, K, * TA;) as though they shook their provision-bags in order that the dust or the like might fall from them, because of their being empty; (TA;) as also ↓ نَفَضُوا: (K:) or انفضوا, (K,) or, as IDrd says, انفضوا زَادَهُمْ, making the verb trans., (TA,) They consumed their travellingprovisions. (IDrd, K.) And (tropical:) Their camels, or the like, (أَمْوَالُهُمْ,) died, or perished. (S, K.) إِنْفَاضٌ [the inf. n.] also signifies (assumed tropical:) The suffering hunger, or famine: and want. (TA.) — — انفضت الإِبِلُ: see نفضت. 5 تنفّض المَكَانَ: see 1. 8 انتفض It (a thing, Mgh, Msb, or a garment, or piece of cloth, S, A, K, and a tree, S, A) shook, or became shaken, (S, A, Mgh, Msb, K,) so that what was upon it, of dust &c., fell off, (Mgh,) or so that the dust and the like became removed from it. (Msb.) Hence the saying in a trad., يَنْتَفِضُ بِهِ الصِّرَاطُ, i. e. [The bridge extending over hell will shake with him so that he will fall from it: or] will shake him, or shake him violently, or [app. a mistake for and] make him to fall. (Mgh.) — — (tropical:) He trembled, quaked, or shivered: said of a man, and of a horse. (A, TA.) — — (assumed tropical:) It (a grapevine) became beautiful and bright in its leaves: (K:) [as though its dust became shaken off.] — It is also used transitively: see 1, latter half: and see 10, in three places. 10 استنفض القَوْمُ (tropical:) The people, or company of men, sent forth a نَفِيضَة, (S, K, * TA,) or party of scouts: (TA:) or sent forth نَفَضَة, or persons to clear the roads of robbers and of intercepters of travellers, or

to guard the roads. (A, L, TA.) — — استنفض المَكَانَ: and القَوْمَ: see 1, in four places. — — استنفضهُ also signifies (tropical:) He extracted, educed, or elicited, it. (A, Mgh, * K.) You say, اِسْتَنْفَضْتُ مَا عِنْدَهُ (tropical:) I extracted, educed, or elicited, what he had. (A, TA. *) — — And hence, (Mgh,) استنفض (tropical:) He performed the act of cleansing termed اِسْتِنْجَآء, (Mgh, K,) with three stones, (Mgh,) or with the stone: (K:) or this is from نَفَضَ الثَّوْبَ; because the person who performs this act shakes off from himself what is annoying, with the stone; i. e., removes it. (TA.) You say also, استنفض الذَّكَرَ (tropical:) He took extraordinary pains in cleansing, or he cleansed entirely, (اِسْتَبْرَأَ,) the penis from the remains of the urine; as also ↓ انتفضهُ; (K;) and ↓ انتفض [alone]: (TA:) and ↓ this last, he sprinkled some water upon his pudendum after the ablution termed وُضُوْء. (TA in art. نصح.) — — [Hence also,] استنفضنا حَلَائِبَنَا: see 1. نَفَضٌ What has fallen, of the produce of a tree; (TA;) what has fallen, of leaves, and of fruit: (S, Msb, K:) or a thing that one shakes [or has shaken] off: (T in art. ذرى:) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, (S, Msb, TA,) like قَبَضٌ in the sense of مَقْبُوضٌ, (S, TA,) and هَدَمٌ in the sense of مَهْدُومٌ: (TA:) and (K, TA) what has fallen, (TA,) of grapes, [in the CK we find حَبُّ العِنَبِ for حَبِّ العِنَبِ, the reading in other copies of the K,] when they are found (يُوجَدُ) [in the CK يُؤْخَذُ, thus, with خ, and with the unpointed د,]) one with another, (K. TA,) or cleaving one to another: (L, TA:) or what has fallen, of dates, at the feet of the palm-trees: (M, TA:) or what has fallen, of fruit, at the feet of trees; as also ↓ أَنَافِيضُ: (A:) or ↓ this last signifies leaves that are shaken off upon the نِفَاض, q. v.; as also ↓ نِفَاضٌ [which is app. pl. of نَفَضٌ, like as جِبَالٌ is pl. of جَبَلٌ]: (Sgh, K:) the sing. of انافيض is ↓ أُنْفُوضَةٌ. (TA.) [See also نُفَاضَةٌ.] — قَوْمٌ نَفَضٌ [app. quasi-pl. of ↓ نَافِضٌ, like as خَدَمٌ is of خَادِمٌ,] (tropical:) A people, or company of men, whose travelling-provisions have become consumed. (ISh.) نُفْضَةٌ (tropical:) The shivering, or trembling, attending a fever termed النَّافِض; (S, K;) as also ↓ نُفَضَةٌ (Sgh, K) and ↓ نُفَضَاءُ. (S, K.) [See also نِفِّضَى.] The subst. [from these words, which seems to indicate that they are inf. ns. or from نَفَضَتْهُ الحُمَّى, which precedes them in the K,] is ↓ نُفَاضٌ [app. signifying (tropical:) A shivering, or tremour, attending that fever]. (K.) — (assumed tropical:) A rain which falls upon a piece of land and misses another piece. (S.) [In the O and K in art. عهد, written نَفْضَة.] نَفَضَةٌ: see نَفِيضَةٌ, in two places. نُفَضَةٌ: see نُفْضَةٌ. نَفَضَى: see نِفِّيضَى. نُفَضَآءُ: see نُفْضَةٌ. نَفَاضٌ: see نُفْضَةٌ: — and see نُفَاضٌ. نُفَاضٌ: see نُفَاضَةٌ. — Also, and ↓ نَفَاضٌ, (tropical:) The failure of travelling-provisions; i. e. their being consumed: or dearth, or drought: (S, K:) the latter of the words, and of the explanations, on the authority of Th. (S.) Hence, النفاضُ يُقَطِّرُ الجَلَبَ, (S, K,) a proverb, meaning, (tropical:) The failure of provisions, (TA,) or dearth, or drought, (S, K, TA,) causes the camels, driven or brought from one place to another, to be disposed in files for sale, (S, K, TA,) in order that their owners may buy provisions with their price. (TA.) نِفَاضٌ: see نُفَاضَةٌ: and نَفَضٌ. — A piece of cloth upon which the leaves of the سَمُرُ and the like fall, it being spread, (K, TA.) and the tree being beaten with a staff, or stick: (TA:) pl. نُفُضٌ: (K:) and [in like manner] ↓ مِنْفَاضٌ and ↓ مِنْفَضٌ signify a garment of the kind called كِسَآء, upon which the نَفَض [or leaves or fruit of a tree] fall: (A, TA:) or ↓ مِنْفَضٌ signifies i. q. مِنْسَفٌ, (S, K,) i. e. a vessel (وِعَآء) in which dates [and grain] are shaken to remove the dust &c. (TA.) — — A garment of the kind called إِزَار worn by boys: (S, K:) pl. as above. (TA.) You say also, مَا عَلَيْهِ نِفَاضٌ, (S, K,) meaning He has not upon him any clothing. (Ibn-'Abbád, K.) نَفُوضٌ (tropical:) A woman having many children: prolific. (S, A, K.) — رَجُلٌ نَفُوضٌ لِلْكَلَامِ (tropical:) A man who considers, examines, or studies, speech, or language, or does so repeatedly, in order to obtain a clear knowledge of it. (TA.) نُفَاضَةٌ What has fallen in consequence of shaking to cause something upon it to fall; (S;) what has fallen from a thing so shaken; (IDrd, K;) whatever it be; as, for instance, of leaves; and mostly, of leaves of the سَمُر in particular, when collected and beaten off [or rather beaten off and collected] in a garment, or piece of cloth; (IDrd, L, TA;) [like نَفَضٌ, q. v.;] and ↓ نُفَاضٌ signifies the same; (S, K;) and ↓ نِفَاضٌ also. (K.) And What remains in one's mouth, of a سِوَاك [or tooth-stick], and is spit out; or a particle broken off therefrom, remaining in the mouth, and spit out; i. q. نُفَاثَةُ سِوَاكٍ, (IAar, K,) and ضُوَازَتُهُ. (IAar.) نَفِيضَةٌ (tropical:) A company sent forth into the land to see whether there be in it an enemy, (S, K,) or not, (K,) or any [cause of] fear; (S;) like طَلِيعَةٌ; (S, TA;) as also ↓ نَفَضَةٌ: [pl. of ↓ نَافِضٌ, like as طَلَبَةٌ is of طَالِبٌ:] (S, K:) or the former signifies men going before an army as scouts, or explorers: (As, in TA, voce حَضِيرَةٌ:) or men who explore a place thoroughly: and also, a single person: (A 'Obeyd, in TA, ibid.:) or a scout, or scouts, stationed on a mountain or other elevated place: (TA:) or one who guards the road: (A, TA:) or a company [of men]: (TA:) and ↓ the latter, persons who clear the roads of robbers and of intercepters of travellers; or who guard the roads; (A, TA:) the pl. of the former is نَفَائِضُ; (S;) which also signifies persons who throw pebbles in order to know if there be behind them anything that they dislike, or an enemy. (K.) — — Also, the pl., (assumed tropical:) Lean, or emaciated, camels; (S, K:) accord to AA, as occurring in a verse of Aboo-Dhu-eyb, in which he says, تُلْقِى النَّفَائِضُ فِيهِ السَّرِيحَا (S, TA,) In which the lean, or emaciated, camels cast the shoes; meaning that these have become dissundered; or, as Akh says, the thongs so called [by which their shoes are fastened], these being dissundered; فيه referring to the road; but some read, فِيهَا, referring to the roads, mentioned before: (TA:) As reads نفائض, as well as AA: (S, TA:) but others read the word with ق, as pl. of نِقْضٌ, and signifying " jaded " camels: (so in a copy of the S:) or نفائض signifies camels which traverse the land. (IAar, K.) — — The sing. is also said to signify Waters where there is not any one. (IAar, Sh; both in the TA. voce حَضِيرَةٌ, q. v., and the former also in this art.) نِفِّضَى Motion: and tremour; or shivering; as also ↓ نِفِضَّى and ↓ نَفَضَى. (O, K.) [See also نُفْضَةٌ.] نَافِضٌ (assumed tropical:) A fever attended with shivering, or trembling: (S, A. * K:) of the masc. gender: (ISd, K:) but applied as an epithet to حُمَّى [which is fem.] (TA.) Contr. of صَالِبٌ. (S, in art. صلب.) You say, أَخَذَتْهُ حُمَّى نَافِضٍ, (S, K,) and حُمَّى بِنَافِضٍ, (K,) which is the more approved form, (TA,) and حُمَّى نَافِضٌ, (K,) the latter word being sometimes thus used as an epithet; the second meaning (tropical:) Fever took him, or affected him, with [a shivering, or trembling, or] violent shivering or trembling; (TA;) [and the first and third, fever attended with shivering, or trembling, took him, or affected him.] — See also نَفِيضَةٌ — and نَفَضٌ — ثَوْبٌ نَافِضٌ (tropical:) A garment, or piece of cloth, which has lost its dye: (A:) or which has lost somewhat of its colour, of redness, or yellowness. (Mgh.) أُنْفُوضَةٌ: pl. أَنَافِيضُ: see نَفَضٌ, in three places. دَجَاجَةٌ مُنْفِضٌ, (A,) or منفضة [i. e. مُنْفِضَةٌ], (TA,) (tropical:) A hen that has laid her eggs, or all her eggs, (نَفَضَتْ بَيْضَهَا, A, TA,) and desisted, (A,) or become weary. (TA.) مِنْفَضٌ: see نِفَاضٌ; for the former, in two places. مِنْفَاضٌ: see نِفَاضٌ; for the former, in two places. مَنْفُوضٌ (tropical:) Made to shiver, or tremble, by fever (S, K.) 1 نفط نَفِطَتْ يَدُهُ, (S, Msb,) or كَفُّهُ, (K,) aor. نَفَطَ, (Msb, K,) inf. n. نَفَطٌ and نَفِيطٌ (S, Msb, K,) and نَفْطٌ;

(K;) or, accord. to AZ, نَفَطَتْ, aor. 2, inf. n. نَفْطٌ and نَفِيطٌ; (TA;) His hand became blistered, or vesicated; it had water, or fluid, between the skin and the flesh; (AZ, Msb;) i. q. مَجِلَتْ; (S, K;) as also ↓ تنفّطت: (S:) or it became ulcerated by work. (K.) — نَفَطَتْ aor. نَفِطَ, inf. n. نَفِيطٌ (ADk, S, K) and نَفْطٌ. (TA,) She (a goat) did what was like sneezing (نَثَرَتْ [app. meaning scattered forth moisture or the like]) with her nose: (ADk, S, K:) or sneezed. (K.) It is said in a proverb, لَا تَنْفِطُ فِيهِ عَنَاقٌ meaning (assumed tropical:) Blood-revenge will not be taken for him; i. e. for this slain person. (TA.) — — Also, (S, K,) aor. نَفِطَ, inf. n. نَفِيطٌ, (S,) It (a cookingpot, قِدْرٌ,) boiled, (S, K,) and poured forth [some of its contents], (S,) or so that it threw forth what resembled arrows; (TA;) a dial. var. of نَفَتَتْ. (S.) — — نَفَطَ, aor. نَفِطَ, (assumed tropical:) He was angry: or he burned with anger: as also ↓ تنفّط. (K, TA.) You say, إِنَّ فُلَانًا لَيَنْفِطُ غَضَبًا, (S, TA,) (tropical:) Verily such a one burns with anger: (TA:) or it is like يَنْفِتُ [meaning boils with anger; or makes a noise like coughing, in anger; or blows, in anger]: (S:) [for the inf. n.] نَفَطَانٌ signifies the doing what resembles coughing: and blowing, on an occasion of anger: and so نَفَتَانٌ. (TA.) — — Also, (K,) aor. نَفِطَ, inf. n. نَفِيطٌ, said of an antelope; الصَّبِىُّ in the K, being a mistake for الظَّبْى, as in the TS and L, (TA,) (assumed tropical:) He uttered a sound, or cry. (TS, L, K.) — — (assumed tropical:) He (a man) spoke, or talked, unintelligibly; (K, TA;) as though by reason of his anger. (TA.) — — نَفَطَتِ اسْتُهُ (assumed tropical:) His anus emitted wind with a sound. (Ibn-'Abbád, K.) 3 نَاْفَطَ see 6. 4 انفط It (work) caused the hand to become blistered, or vesicated: or caused it to become ulcerated. (K.) [See 1, first sentence.] 5 تَنَفَّطَ see 1, in two places. 6 القِدْرُ تَنَافَطُ [for تَتَنَافَطُ, in the CK ↓ تُنافِطُ,] The cooking-pot throws forth foam; (K;) a dial. var. of تَنَافَتُ [q. v.] (TA.) نَفْطٌ, accord. to the T, Pustules which come forth upon the hand, in consequence of work, full of water, or fluid; (Mgh;) blisters, or vesicles, upon the hand; a contraction of ↓ نَفِطٌ; which is pl. [or rather coll. gen. n.] of ↓ نَفِطَةٌ, sometimes contracted into ↓ نَفْطَةٌ; and sometimes نَفِطَاتٌ is used as pl. of نَفِطَةٌ: (Msb:) or ↓ نَفْطَةٌ signifies [simply] a pustule; as also ↓ نَفِطَةٌ and ↓ نِفْطَةٌ; (K;) and the lawyers call it ↓ نَفَّاطَةٌ, from this word as signifying " a place whence نِفْط issues," or it may be [originally] an intensive act. part. n. (Msb.) — — Also, and ↓ نَفِطٌ, (Msb,) or ↓ نَفِطَةٌ and ↓ نَفْطَةٌ and ↓ نِفْطَةٌ, (Mgh, Sgh, K,) The small-pox: (Mgh, Sgh, Msb, K:) accord. to Z, ↓ نفظ [so in the TA, without any syll. signs,] signifies, in the dial. of Hudheyl, the small-pox in children and in sheep or goats. (TA.) — See also what next follows. نِفْطٌ and ↓ نَفْطٌ, (S, Msb, K,) the former of which is the more chaste, (ISk, S, Msb, K, *) or, as some say, the latter, (Msb,) or the latter is a mistake, (As, K,) [Naphtha: and petroleum: both so called in the present day:] a certain oil, (S,) well known, (K,) with which camels are smeared for the mange, or scab, and galls on the back, and tikes; it does not include what is termed كُحَيْلٌ: (ISd, TA:) or, accord. to AHn, i. q. كُحَيْلٌ: accord. to A'Obeyd, i. q. قَطِرَانٌ; but AHn denies this; and says that it is an exuding fluid (حِلَابَة) of a mountain, [found] in the bottom of a well, with which fire is kindled: (TA:) the best is the white: it is a dissolvent; and opens obstructions; removes the colic; and kills worms that are in the vulva, when used in the manner of a suppository. (K.) نَفِطٌ: see نَفْطٌ, throughout: — — and for the last, see also نَفِيطَةٌ. نَفْطَةٌ: see نَفْيطٌ, throughout: — — and for the last, see also نَفِيطَةٌ. نِفْطَةٌ: see نَفْطٌ, throughout: — — and for the last, see also نَفِيطَةٌ. نَفِطَةٌ: see نَفْطٌ, throughout: — — and for the last, see also نَفِيطَةٌ. نَفَاطَةٌ [accord. to the CK, but erroneously, نَفَاطٌ]: see نَفَّاطَةٌ, in two places. كَفٌّ نَفِيطَةٌ A hand ulcerated by work: or blistered, or vesicated; having water or fluid, between the skin and the flesh: and ↓ نَافِطَةٌ signifies the same; and so ↓ مَنْفُوطَةٌ; (K;) of which last, however, ISd says, it is thus related by the lexicologists; but there is no way of accounting for it in my opinion; for it is from أَنْفَطَ. (TA.) [Golius also mentions ↓ نَفِطَةٌ as signifying A hand affected with pustules; on the authority of Meyd; and it is agreeable with analogy.] نَفَّاطٌ A thrower of نِفْط [or naphtha]: pl. ↓ نَفَّاطَةٌ, [or rather this is a coll. gen. n.,] (Msb,) and نَفَّاطُونَ. (Mgh.) نَفَّاطَةٌ A place whence نِفْط [or naphtha] is extracted; (El-Fárábee, Msb, K;) as also ↓ نَفَاطَةٌ; (K;) but the former is the more known; (TA;) a place where it is generated; a mine, or source, thereof; a word similar to مَلَّاحَةٌ (Mgh, Msb) and قَيَّارَةٌ: (Mgh:) pl. نَفَّاطَاتٌ. (Msb.) — — A kind of lamp made to give light by means thereof; as also ↓ نَفَاطَةٌ; (K;) but the former is the more known. (TA.) — — An instrument with which نِفْط is thrown; (Mgh;) an instrument of copper, or brass, in which نِفْط is thrown, (K, TA,) and fire; (TA;) a قَارُورَة of نِفْط, which is thrown: (Msb:) pl. as above. (Mgh.) You say, خَرَجَ النَّفَّاطُونَ بِأَيْدِيهِمُ النَّفَّاطَاتُ [The throwers of naphtha went forth, having in their hands the instruments with which to throw it]. (Mgh.) — — See also نَفَّاطٌ. — — And see نَفْطٌ. نَافِطَةٌ: see كَفٌّ نَفِيطَةٌ. — — رَغْوَةٌ نَافِطَةٌ Froth, or foam, having bubbles: (Az, Msb:) pl. نَوَافِطُ (TA.) كَفٌّ مَنْفُوطَةٌ: see نَفِيطَةٌ. نفع see &c. See Supplement

نقب 1 نَقَبَ, aor. نَقُبَ, inf. n. نَقْبٌ, He perforated, pierced, bored, or made a hole through, or in, or into, anything: like ثَقَبَ. (TA.) He made a hole through a wall. (S.) — — نَقَبَ سُرَّةَ الدَّابَّةِ, aor. نَقُبَ, He (a farrier) perforated the navel of the beast in order that a yellow fluid might issue forth. (S.) See مَنْقَبٌ. — — نَقَبَ العَيْنَ, aor. نَقُبَ, inf. n. نَقْبٌ, He performed, upon the eye, what is called القَدْحُ in the language of the physicians; i. e., a remedial operation for the black fluid that arises in the eye: from the phrase next following: (IAth:) [but this is not a good explanation: the meaning is he performed upon the eye the operation of couching, for the cataract: so in many Arabic works, ancient and modern: (IbrD:) the couching-needle is called مِقْدَحٌ, and إِبْرَةُ القَدْح, in the present day]. — — نَقَبَ حَافِرَ الدَّابَّةِ He (a farrier) pierced a hole in the hoof of the beast, in order to extract what had entered into it. (IAth.) — — نَقَبَتْهُ نَكْبَةٌ, (aor. نَقُبَ, inf. n. نَقْبٌ, TA,) A misfortune, an evil accident, or a calamity befell him, (K,) and overcame him, or afflicted him; like نَكَبَتْهُ. (TA.) [In the CK, for أَصَابَتْهُ, is put اثابته.] — — نَقَبَ فِى الأَرْضِ, aor. نَقُبَ, and ↓ انقب and ↓ نَقّب, He went, or went away, through the land, or country: (K:) [in the CK and some MS. copies of the K, we afterwards find نَقِبَ فِى البِلَادِ with kesr to the ق, explained as signifying he proceeded, or journeyed, through the lands:] ↓ انقب he proceeded, or journeyed, through the country: (IAar:) نقّبوا فِى البِلَادِ [Kur, l. 35,] they proceeded, or journeyed, through the lands, seeking for a place of refuge: (S:) or they traversed the lands, and journeyed through them, much, &c.: (Fr.:) or they went about and about, and searched, &c. (Zj.) فِى الآفَاقِ ↓ نَقَّبْتُ, in a verse of Imra-el-Keys, I journeyed through the tracts of the earth, and came and went. (TA.) — — نَقِبَ البَعِيرُ, aor. نَقَبَ, or نَقِبَ خُفُّ البعيرِ, (L, TA,) and ↓ انقب, (L,) The camel walked barefooted, syn. حَفِىَ, (L, K,) until his feet became worn in holes: (TA:) or نَقِبَ البعير, (S, K,) and ↓ انقب, (K,) the camel's feet became thin, [or were worn thin; which is also a signification of حَفِىَ]. (S, K.) — — نَقِبَتْ أَقْدَامُنَا Our feet became thin in the skin, and blistered, by reason of walking. (L.) — — نَقَبَ الخُفَّ, aor. نَقُبَ, He patched the boot; repaired it by patching. (K.) Also, He made the boot thin: he made [or wore] holes in it. (Msb.) — — نَقِبَ الخُفُّ, aor. نَقَبَ, (inf. n. نَقَبٌ, TA,) The boot became lacerated, or worn through, in holes. (S, K, TA.) [And in like manner The sole of the foot of a camel or of a man: see below: and see an ex. voce أَظَلُّ.] — — نَقَبَ, aor. نَقُبَ, inf. n. نَقْبٌ, He (a horse) put his feet together in his running (فِى حُضْرِهِ, [for which Golius and Freytag appear to have read فى خَصْرِهِ,] K,) not spreading his fore feet, his running being [a kind of] leaping. (TA.) — نَقَبَ عَنِ الأَخْبَارِ, aor. نَقُبَ, He scrutinized, investigated, searched into, examined into, or inquired into, the news; (K;) and, in like manner, anything else: (MF:) [as also ↓ نقّب: see the phrase نقّبوا فى البلاد,

explained above:] or he told, announced, or related, the news. (K.) — — إِنِّى لَمْ أُوْمَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ Verily I have not been commanded to scrutinize and reveal what is in the hearts of men. (TA, from a trad.) — — نَقَبَ عَلَى قَوْمِهِ, aor. نَقُبَ, inf. n. نِقَابَةٌ, He acted as the نَقِيب over his people; was their نقيب: (S, K:) but of a man who was not نقيب, and has become so, you say نَقُبَ, with damm, aor. نَقُبَ, inf. n. نَقَابَةٌ, with fet-h, He became نقيب; (Fr., S, K;) as also نَقِبَ, aor. نَقَبَ: (IKtt, K:) or نقابة with kesr is a subst.; and with fet-h, an inf. n.; (S, K;) like وِلَايَةٌ and وَلَايَةٌ: so says Sb. (S.) — نَقَبَ الثَّوْبَ, aor. نَقُبَ, inf. n. نَقْبٌ, He made the piece of cloth into a نُقْبَة. (S.) 2 نَقَّبَ see 1. 3 نَاقَبْتُهُ, inf. n. نِقَابٌ; as also لَقِيتُهُ; I met him face to face: or without appointment, (K,) and unintentionally: (TA:) or unexpectedly. (S.) نقابًا is in the accus. case as an inf. n.; or as a word descriptive of state. (TA.) — — وَرَدْتُ المَاءَ نِقَابًا, (S,) or لَقِيتُ الماء نقابا, (K,) I came upon the water unexpectedly, without seeking for it. (S, K.) 4 أَنْقَبَ see 1. — — انقب His camel's feet became thin; [or were worn thin;] (S, K;) or were worn in holes by walking. (TA.) — He became a door-keeper, or chamberlain; Arab. حَاجِب: (K:) or he became a نَقِيب. (L, K, &c.) 5 تَنَقَّبَ see 8. 8 انتقبت (S, K, Msb) and ↓ تنقّبت (Msb) She (a woman) veiled her face with a نِقَاب (S, K, Msb.) — — تنقب ↓ بعمامته: see تختّم. نَقْبٌ (S, K) and ↓ نُقْبَةٌ (S) A hole, perforation, or bore, (K,) in, or through, a wall, (S,) or anything whatever: (TA:) or a large hole, perforation, or bore, passing through a thing; such as is small being termed ثَقْبٌ, with ث: (Mgh, in art. ثقب:) pl. of the former نُقُوبٌ (Msb) and أَنْقَابٌ and نِقَابٌ. (TA, and some copies of the K.) — — نَقْبٌ (K) and ↓ نَاقِبَةٌ (S) An ulcer that arises in the side, (S, ISd, K,) attacking the inside of the body, (S, ISd,) and having its head inwards; (ISd;) [as also ↓ نَقَّابَةٌ, for] نَقَّابَاتٌ signifies ulcers that come forth in the side and penetrate into the inside. (TA voce دُبَالٌ.) See نُقْبٌ. — — نَقْبٌ (S, K) and ↓ نُقْبٌ (K) and ↓ مَنْقَبٌ and ↓ مَنْقَبَةٌ (S, K) A road (or narrow road, TA,) in a mountain: (ISk, S, K:) a road between two mountains: (IAth:) pl. (of the first and second, TA,) أَنْقَابٌ (a pl. of pauc., TA,) and نِقَابٌ; (K;) and of the third and fourth, مَنَاقِبُ. (TA.) See also مَنْقَبَةٌ. نُقْبٌ (S, K,) and ↓ نَقْبٌ (K: but the former is the more common: TA) and ↓ نُقَبٌ (K) [the first is a coll. gen. n., of which the n. un. is نُقْبَةٌ [q. v.], of which it is called in the S the pl.: but نُقَبٌ is the pl. of نُقْبَةٌ:] Scab, [or scabs,] (K,) absolutely: (TA:) or scattered scabs (S, K,) when they first appear: (S:) النُّقْبَةُ is the first that appears of the scab; and is so called because the scabs perforate the skin: you say, of a camel, بِهِ نُقْبَةٌ: (As:) the first that appears of the scab, in a patch like the palm of the hand, in the side of a camel, or on his haunch, or his lip: then it spreads over him until it covers him entirely. (ISh.) Mohammad, denying that any disease was transmitted from one thing to another, and being asked how it was that a نُقْبَة spread in camels, asked what transmitted the disease to the first camel. (TA.) — — فُلَانٌ يَضَعُ الهِنَآءَ مَوَاضِعَ النُّقْبِ (tropical:) [Such a one puts the tar upon the places of the scabs]: said of one who is clever, or skilful, and who does or says what is right. (A.) [See also قَالَبٌ] نَقِبٌ, and, as a fem. epithet, ↓ نَقْبَاءُ, A camel whose feet have become worn in holes, [or worn thin,] by walking. (TA.) See the verb. — — The former may also signify Having the scab, or what first appears thereof. (TA.) See نُقْبٌ. نَقْبٌ: see نُقْبٌ. نُقْبَةٌ A mark, trace, or vestige: ex. عَلَيْه نُقْبَةٌ Upon him, or it, is a mark, &c. (T.) — — See نَقْبٌ. — — نُقْبَةٌ (assumed tropical:) Rust, (K.) upon a sword or the head of an arrow or a spear: (M:) or نقب [i. e. ↓ نُقْبٌ, q. v., a coll. gen. n., of which نُقْبَةٌ is the n. un.; or نُقَبٌ, pl. of نُقْبَةٌ;] signifies (tropical:) traces of rust upon a sword or an arrow head or a spear-head, likened to the first appearances of the scab. (A.) — نُقْبَةٌ The face: (S, K:) or the parts surrounding the face. (L:) pl. نُقَبٌ. (TA.) — — نُقْبَةٌ A garment resembling an إِزار, having a sewed waistband or string, (حُجْزَةٌ مَخِيطَةٌ: so in the S, M, L: whence it appears that the reading in the K, حجزة مُطيقَةٌ, is erroneous: TA: [F having, it seems, found مُحِيطَةٌ written in the place of مُخِيطَةٌ:]) without a نَيْفَق which is the part turned down at the top, and sewed, through which the waistband passes], (S, K,) tied as trousers, or drawers, are tied: (S:) or a pair of trousers, or drawers, having a waistband, but without a part turned down at the top, and sewed, for the waistband to pass through: if it have this, (i. e, a. نيفق,) it is called سَرَاوِيلُ: (TA;) or a piece of rag of which the upper part is made like drawers, or trousers: (L;) or a pair of drawers, or trousers, without legs. (M, voce إِنْبٌ, TA,) — نُقْبَةٌ The state, or condition; quality, mode, or manner; state with regard to apparel &c.; external form, figure, feature, or appearance; of any thing: syn. هَيْئَةٌ. (T.) — نُقْبَةٌ Colour. (S, K.) — — فَرَسٌ حَسَنُ النُّقْبَةِ A horse of beautiful colour. (TA.) — — See also نَقِيبَةٌ. نِقْبَةٌ A mode of veiling the face with the نِقَاب: (K:) pl. نِقَبٌ. (TA.) — — إِنَّهَا لَحَسَنَةُ النِّقْبَةِ (S) Verily she has a comely mode of veiling her face with the نقاب. (TA.) نِقَابٌ [A woman's face-veil;] (S, K;) a veil that is upon [or covers] the soft, or pliable, part of the nose; (AZ;) [not extending higher:] a woman's veil that extends as high as the circuit of the eye: (Msb:) it is of different modes: Fr says, When a woman lowers her نقاب to her eye, it [the action] is termed وَصْوَصَةٌ; and when she lowers it further, to [the lower part of] the circuit of the eye, it [the veil] is called نقاب; and if it is on the extremity of the nose, it is [properly] called لِفَامٌ: (T:) the نقاب, with the Arabs, is that [kind of veil] from out of which appears the circuit of the eye: and the meaning of the saying in a trad. النِّقَابُ مُحْدَثٌ is, that women's shewing the circuits of the eyes is an innovation; not that they used not to veil their faces: the [kind of] نقاب which they used reached close to the eye, and they showed one eye while the other was concealed; whereas the [kind of] نقاب, which only shows both the eyes [without their circuits] was called by them وَصْوَصَةٌ [a mistake for وَصْوَاصٌ] and بُرْقُعٌ: [in the original, والنقاب لا يبدومنه الّا العينان وكان اسمه الخ: but the و before كان is erroneously introduced, and perverts the sense, which is otherwise plain, and agreeable with what is said before:] then they innovated the [veil] properly called] نقاب: (A'Obeyd:) pl. نُقُبٌ. (Msb.) — نِقَابٌ and ↓ مِنْقَبٌ A road through a rugged tract of ground: (K:) the former word used both as a sing and a pl. (TA.) — نِقَابٌ (a strange form of epithet, MF,) (tropical:) A man of great knowledge; very knowing: (S, K:) or possessing a knowledge of things, or affairs: or, as also ↓ مِنعقَبٌ, mentioned by I Ath and Z, a man possessing a knowledge of things, who scrutinizes or investigates them much; who is intelligent, and enters deeply into things. (TA.) — نِقَابٌ The bello, Hence the proverb, فَرْخَانِ فِى نِقَابٍ [Two young birds in one belly]: applied to two things that resemble one another, (K.) In like manner one says كَانَا فِى نقاب وَاحد [They were in one belly]; meaning they were like each other, (A.) نَقِيبٌ i. q. مَنْقُوبٌ, A thing perforated, pierced, bored. or having a hole made through, or in. or into it. (TA.) — — نَقِيبٌ A musical reed, or pipe. (K.) — — The tongue of a pair of scales, or balance (K.) — — A dog having the upper part of his mindpipe (غَلْصَمَتُهُ: so in the S, K or having his windpipe, حَنْجَرَتُهُ: so in the A) perforated, (S, K,) in order that his cry may be weak: a base man performs this operation on his dog, in order that guests may not hear its cry. (S: and the like is said in the L.) — نَقِيبُ قَوْمٍ The intendant, superintendent, overseer, or inspector, of a people; he who takes notice, or cognisance, of their actions, and is responsible for them; i.

q. عَرِيفُهُمْ and شَاهِدُهُمْ and ضَمِيْهُمْ: (S, K:) like أَمِينٌ and كَفِيلٌ: (Zj:) their head, or chief: (TA:) like عَرِيفٌ [q. v.]; i. e., one who is set over a people, and investigates their affairs: (L:) or, as some say, the greatest, or supreme, chief of a people: so called [from نَقَبَ " he scrutinized, or investigated,"] because he is acquainted with the secret affairs of the people, and knows their virtues, or generous actions, and is the way by which one obtains knowledge of their affairs: (TA:) pl. نُقَبَاءُ. (S.) نِقَابَةٌ The office of نَقِيب. (Sb: see 1.) نَقِيبَةٌ Mind: syn. نَفْسٌ. (S, K,) You say فُلَانٌ مَيْمُونُ النقيبةِ Such a one is of a fortunate mind, (A'Obeyd, S,) when the person referred to is fortunate in his affairs, succeeding in what he seeks after, or strives to accomplish: (ISk, S:) or when he is fortunate in his counsel, or advice: (Th, S:) or the phrase signifies such a one is fortunate in his actions, and in gaining what he seeks. (TA.) See also what follows. نَقِيبَةٌ is also said, in the K, to signify the same as عَقْلٌ (understanding, intellect, or intelligence); but, says SM, I have not found this in any other lexicon: only I have found the word explained in the L as signifying يُمْنُ الفِعْلِ (good fortune attending, or resulting from, an action): so probably عَقْلٌ is a mistake for فِعْلٌ. (TA.) — — Also, Counsel, or advice. (K.) See above. — — Also, Penetration of judgment; acuteness; sagacity. (Ibn-Buzurj, K.) — — Also, Nature; or natural, or native, disposition, temper, or other quality: (K:) i. q. نَقِيمَةٌ and عَرِيكَةٌ and طَبِيعَةٌ. (T, art. عرك.) Agreeably with this explanation, the phrase above mentioned is rendered in the T, in art. عرك, Such a one is of a fortunate nature, or natural disposition: (TA:) or it signifies, in this phrase, as also نقيمة, i. q. لَوْنٌ, Colour, complexion, species, &c. (IAar.) Also هُوَ حَسَنُ النَّقِيبَةِ He is of a good nature, or natural disposition: and in like manner, فُلَانٌ فِى مَنَاقِبَ ↓ جَمِيلَةٍ Such a one is a person of good dispositions, or natural qualities. (L.) — نَقِيبَةٌ A she-camel having a large udder: (ISd, K:) having her udder bound up with a cloth or the like, on account of its greatness and excellence: but AM says this is a corruption, and that the correct word is ثقيبة, with ث, meaning a she-camel " abounding with milk. " (TA.) نَقَّابَةٌ: see نَقْبٌ. نَاقِب and نَاقِبَةٌ [the former omitted in some copies of the K] A disease that befalls a man in consequence of long sluggishness, or indolence: (K:) or, as some say, the ulcer that arises in the side. (TA.) See نَقْبٌ. أَنْقَابٌ, a pl. without a sing., The ears: (M, K,) or, accord. to some, its sing. is نُقْبٌ. (TA.) El-Katámee says, كَانَتْ خُدُودُ هِجَانِهِنَّ مُمَالَةً أَنْقَابُهُنَّ إِلَى حُدَآءِ السُّوَّقِ [The cheeks of their white camels were with their ears inclined to the singing of the drivers]. But أَنَقًا بِهِنَّ, "by reason of their pleasure," is also read, for أَنْقَابُهُنَّ: (TA:) [so that the meaning is The cheeks of their white camels were inclined, by reason of their pleasure. to the singing of the drivers]. مَنْقَبٌ The navel: or [a place] before it: (K:) where the farrier makes a perforation in order that a yellow fluid may issue forth: (S:) so in a horse. (TA.) — — See نَقْبٌ. مِنْقَبٌ An iron instrument with which a farrier perforates the navel of a beast of carriage (S, K) in order that a yellow fluid may issue forth. (S.) See مَنْقَبٌ, and نِقَابٌ. مَنْقَبَةٌ: see نَقْبٌ. — — A narrow way between two houses, (L, K,) along which one cannot pass. (L.) It is said in a trad., that one does not possess the right of pre-emption (الشُّفْعَة) with respect to a منقبة; and this word is explained as signifying a wall: syn. حَائِطٌ: [and so in the K:] or a way between two houses, as though it were perforated from one to the other: or a road, or way, over an elevated piece of ground. (L.) — مَنْقَبَةٌ A virtue; an excellence; contr. of مَثْلَبَةٌ: (S:) a cause of glorying: (K:) generosity of action, or conduct: (L:) a [good disposition, or natural quality: [see نَقِيبَةٌ:] (TA:) a memorable, or generous action, and [good] internal quality: (A:) pl. مَنَاقِبُ: (TA:) رَجُلٌ ذُو مَنَاقِبَ A man of memorable, or generous, actions, and [good] internal qualities. (A.) نقت 1 نَقَتَ, [aor. نَقُتَ,] inf. n. نَقْتٌ, He took out, or extracted, marrow [from a bone]. (K.) Az, quotes, from Aboo-Turáb, on the authority of Aboo-'Ameythel, نُقِتَ العَظْمُ, and نُكِتَ, The marrow of the bone was taken out, or extracted. (L.) And J says, نَقَتُّ المُخَّ aor. نَقُتَ, inf. n. نَقْتٌ, is a dial. form of نَقَوْتُهُ, meaning, I took out, or extracted the marrow [from a bone]: as though they had changed the و into ت. (L.) But it is said in a marginal note in the S, Aboo-Sahl El-Harawee says, What I remember to have heard is نَقَتُّ العَظْمَ, aor. نَقُتَ, inf. n. نَقْتٌ, I took out, or extracted, the marrow from the bone; and so إِنْتَقَتُّهُ, with the three-pointed ث; and نَقَيْتُهُ, and إِنْتَقَيْتُهُ, and نَقَوْتُهُ. (TA.) نقث 1 نَقَثَ, aor. نَقُثَ; and ↓ نقّث, (inf. n. تَنْقِيثٌ, S,) and ↓ انتقث; He hastened, was quick. (S, K.) — — خَرَجْتُ أَنْقُثُ I went forth hastening. (S.) — — خَرَجَ يَنْقُثُ السَّيْرَ, and ↓ يَنْتَقِثُ, He went forth hastening in his pace. (TA.) — — نَقَثَ حَدِيثَهُ [aor. نَقُثَ,] He mixed, or confounded, his discourse, like as one mixes food. (K.) — نَقَثَهُ بِالكَلَامِ, [aor. نَقُثَ,] (and ↓ انتقثه, TA,) He hurt him by words. (K.) — نَقَثَ الأَرْضَ, aor. نَقُثَ, inf. n. نَقْثٌ. He dug up the earth with a hoe or shovel. (AZ.) — — نَقَثَ شَيْئًا; (or, accord. to the TA. عَنْ شَىْءٍ,) and ↓ انتقث, He dug up the earth from a thing. (K.) — — نَقَثَ العَظْمَ (aor. نَقُثَ, inf. n. نَقْثٌ, TA;) and ↓ انتقثهُ; and ↓ تنقّثه; (TA;) He took out, or extracted, the marrow from the bone. (K.) See also نَقَتَ. (TA.) — — نَقَثَ, inf. n. نَقْثٌ; and ↓ نقّث, inf. n. تَنْقِيثٌ; He removed a thing. Ex. لَا تُنَقِّثُ مِيرَتَنَا She used not to remove our wheat, or provision, nor to take it forth, nor scatter it; but kept it faithfully. (TA, from a trad.) 2 نَقَّثَ see 1. 5 تنقّث He endeavoured to make a woman incline to him, and to render her affectionate to him: (K:) as though he drew forth her love, like as one draws forth the marrow from a bone. (TA.) — — تنقّث ضَيْعَتَهُ i. q. تَعَهَّدَهَا. (TA.) — — See 1. 8 إِنْتَقَثَ see 1. نَقْثٌ Malicious, or mischievous, misrepresentation; calumny; slander. (IAar.) نَقَاثِ (in measure like قَطَامِ) The hyena. (K.) نَقِيثَةُ البِئْرِ i. q. نَبِيثَتُهَا. (TA voce قَاحَةٌ, in art. قوح.) نقح 1 نَقَحَ شَيْئًا, aor. نَقَحَ, (inf. n. نَقْحٌ, TA,) He peeled, or barked, a thing; peeled off, stripped off, or removed, its outer covering. (K, TA.) نَقَحَ العُودَ, (Msb,) or العَصَا, (T,) aor. نَقَحَ, inf. n. نَقْحٌ, (Msb,) He pared, or trimmed, the stick, or staff, by cutting off its knots: (T, Msb:) and in like manner you say of anything from which you pare off somewhat. (T.) — — نَقَحَ الجِذْعَ, inf. n. نَقْحٌ; (K;) and ↓ نقّحهُ, (K,) inf. n. تَنْقِيحٌ; (S;) He pared off the knots of the palm-trunk: (K:) or he pruned, or trimmed, the trunk of the palm-tree, by cutting off the stumps of the branches, or by cutting off the superfluous branches. (S.) — — نَقَحَ, (TA,) and ↓ انقح, (K,) He stripped off the ornaments of his sword [to sell them] in a time of dearth and poverty. (K, TA.) — — نَقَحَ العَظْمَ, aor. نَقَحَ, (K,) inf. n. نَقْحٌ; (TA;) and ↓ نقّحهُ, (inf. n. تَنْقِيحٌ, S;) and ↓ انتقحهُ; (S, K;) He extracted the marrow from the bone: (S, K:) or نقّحه has an intensive signification. (Msb.) — — نَقَحَ شَيْئًا He separated what was good from what was bad of the thing. (Msb.) 2 نقّح الشِّعْرَ, inf. n. تَنْقِيحٌ; (S, K;) and ↓ انقحهُ, inf. n. إِنْقَاحٌ; (K;) (tropical:) He trimmed, pruned, or put into a right or proper state, poetry, or verses. (S, K.) — — نقّح الكَلَامَ (tropical:) He scrutinized the language, and examined it well: or he put it to rights, or trimmed it, and removed its faults, or defects. (TA.) — — See 1. 4 أَنْقَحَ see 1 and 2. 5 تنقّح شَحْمُهُ, (K,) or شَحْمُ النَّاقَةِ, (S,) or شَحْمُ نَاقَتِهِ, (TA, &c.,) (tropical:) His fat, (K,) or the fat of the she-camel, (S,) or the fat of his she-camel, (TA, &c.,) became little in quantity, or diminished, (S, K, &c.,) or partially went away. (A.) 8 إِنْتَقَحَ see 1. خَيْرُ الشِّعْرِ الحَوْلِىُّ المُنَقَّحُ (tropical:) [The best of poetry is that which is a year old, and trimmed, or pruned]. (S.) نقخ 1 نَقَخَ, aor. نَقَخَ, (S, L, K,) inf. n. نَقْخٌ (S, L) and نُقَاخٌ, (L,) He struck, smote, or beat. (K.) نَقَخَ رَأْسَهُ He struck his head with a staff, or sword, or some other hard thing: or he struck his head so that the brain came forth: (L:) or he broke his head so as to disclose the brain; as also نَقَفَ. (S, L.) نَقَخَ دِمَاغَهُ He broke his brain. (K.) — — Also, نَقَخَ (L) and ↓ انتقخ (L, K) He extracted marrow (L, K) from a bone. (L.) — — نَقَخَ العَطَشَ بِبَرْدِهِ (assumed tropical:) It (sweet water) broke, [or abated, or allayed,] thirst, by its coolness, or

coldness. (L, from a trad.) 8 إِنْتَقَخَ see 1. نُقَاخٌ Sweet water; that has no saltness; (AO, Th, S;) that strikes (يَنْقَخُ) the heart (or almost does so, L) by its coldness: (S:) or cold, or cool, and sweet, and clear, water: (K:) or sweet water, that breaks [or abates or allays] (يَنْقَخُ, i. e. يَكْسِرُ,) thirst by its coolness, or coldness: (L, from a trad.:) or abundant water which a man makes to well forth in a place where was no water. (ISh.) — — Also, Pure, mere, unadulterated, or genuine. (T, K.) — — هٰذَا نُقَاخُ العَرَبِيَّةِ (Fr) (tropical:) This is pure Arabic; or the purest, choicest, best, or most excellent, of Arabic. (Fr, A.) — — Also نُقَاخٌ Sleep in health and safety. (Abu-l-'Abbás, K.) نقد 1 نَقَدَ الدَّرَاهِمَ (S, A, L, Msb) aor. نَقُدَ, (L, Msb,) inf. n. نَقْدٌ (L, Msb, K) and تَنْقَادٌ; (L, K;) and ↓ انتقدها (S, L, Msb, K) and ↓ تنقّدها; (L, K:) He picked, or separated, the money, or pieces of money, (Lth, L, K,) and put forth the bad; (S, L, K;) he picked, or separated, the good money from the bad: (A:) he examined the money, or pieces of money, to pick, or separate, the good from the bad: (Msb:) and the verbs are used in the same sense with respect to other things than pieces of money. (K.) — — [نَقَدَ, aor. نَقُدَ, inf. n. نَقْدٌ, q. v. infra, He gave cash, or ready money; paid in cash, or ready money. Often used in this sense.] — — نَقَدَهُ الثَّمَنَ, aor. نَقُدَ, inf. n. نَقْدٌ; He gave him the price in cash, or ready money: (L:) or simply he gave him the price; as also نَقَدَ لَهُ الثَّمَنَ: (A:) and نَقَدَهُ الدَّرَاهِمَ, and نَقَدَ لَهُ الدَّرَاهِم, he gave him the money, or pieces of money. (S, L, Msb.) — — [Hence, from the first meaning,] نَقَدَ الكَلَامَ, [and الشِّعْرَ,] and so He picked out the faults of the language, [and of the poetry;] syn. نَاقَشَهُ. (TA.) — — ↓ إِنْتَقَدَ الشِعْرَ عَلَى قَائِلِهِ (tropical:) [He picked out the faults of the poetry and urged them against its author.] (A.) — — نَقَدَهُ بِنَظَرِهِ, and نَقَدَ إِلَيْهِ, aor. نَقُدَ, (L,) inf. n. نَقْدٌ (L, K) (tropical:) He looked furtively at, or towards it: (L, K: *) and so نقده بِعَيْنِهِ: (L:) and نقد بِعَيْنِهِ اليه he continued looking furtively at, or towards, it: you say also, مَا زَالَ بَصَرُهُ يَنْقُدُ إِلَى ذٰلِكَ [his gaze ceased not to be furtively directed at, or towards, that]: as though likened to the look of a man picking, or separating, what is good from what is bad: (A:) and مَا زَالَ يَنْقُدُ بَصَرَهُ إِلَى الشَّىْءِ he ceased not to look at, or towards, the thing. (S, L.) — يَقِدَ, (S, L) [aor. نَقَدَ,] inf. n. نَقْدٌ; (S, L, K;) and, as some say, نَقَدَ; (S, L;) It (a tooth, S, L, K, and a horn, T, L, and a hoof of a horse or the like, L,) became eroded, (T, S, L, K,) and much broken: (L, K:) and it (the hoof of a horse or the like) sealed off, part after part: (S, L:) it (the trunk of a tree) became wormeaten. (L.) 3 ناقدهُ (tropical:) He reckoned with him to the utmost, syn. نَاقَشَهُ, (S, A, L, K,) فِى أَمْرٍ in, or respecting, an affair, (S, L,) [picking out his faults]. 4 انقد It (a tree) put forth its leaves. (L, K.) 5 تَنَقَّدَ see 1. 8 انتقد الدَّرَاهِمَ He received the money, or pieces of money; (Lth, S, L, Msb, K;) and الثَّمَنَ the price. (A.) — — See 1. — انتقد It (a worm) ate the trunk of a tree, and rendered it hollow. (L.) — He (a boy) grew up into manhood. (K.) نَقْدٌ [properly an inf. n. used in the sense of a pass. part. n., and thus signifying " paid," Cash, or ready money: or simply money]. You say نَقْدٌ جَيِّدٌ [Good cash, or ready money: or good money]: pl. نُقُودٌ جِيَادٌ. (A.) النَّقْدَانِ signifies Silver and gold money; dirhems and deenárs. (TA in art. عرض.) — — نَقْدٌ Payment in cash, or ready money; contr. of نَسِيْئَةٌ: (L, K:) the giving of نَقْد [i. e., cash, or ready money]: (K:) [an inf. n.: see 1]. — — الدِّرْهَمُ نَقْدٌ The piece of money is of full weight, (S, L, K, *) and good. (S, L.) — — هٰذِهِ مِائَةٌ نَقْدُ النَّاسِ [This is a hundred, ready money of the people] is a phrase used by the Arabs, in which ل is meant to be understood [before النَّاس: i. e. الناس is for لِلنَّاسِ; and نَقْدُ for نَقْدٌ, as an epithet of مائة; you may also say نَقْدَ النَاس, making نقد a denotative of state; but] the epithetic mode of construction is that which prevails in this case. (Sb, L.) — — نَقْدٌ. — — The saying of the poet, لَتُنْتَجَنَّ وَلَدًا أَوْ نَقْدَا means She will certainly bring forth a she-camel, which shall be a permanent acquisition for breeding, or a male, which shall be sold: for they seldom kept the male camels. (Th, L.) نُقْدٌ (Lh, L, K,) and ↓ نُقُدٌ (K) and ↓ نُقَدٌ. (Lh, Az, L,) the form most frequently heard by Az from the Arabs, (L,) or ↓ نَقَدٌ, (K,) [coll. gen. n.] A certain kind of tree, (Lh, L, K,) accord. to AA, of the description termed خُوصَة, having a blossom resembling the بَهْرَمَان, i. e. the عُصْفُر [or bastard-saffron]; (AHn, L;) its blossom is yellow, and it grows in plain, or soft, grounds: (Az, L:) n. un. with ة; (K;) نُقْدَةٌ (Lh, S, L) and نُقُدَةٌ (TA) and (Lh, L) and نَقَدَةٌ. (TA.) — — Also ↓ نُقْدَةٌ, (L,) or ↓ نِقْدَةٌ, (IAar, L, K,) The كَرَوْيَاء [or caraway]. (IAar, L, K.) — — See نَقِدٌ. نِقْدٌ: see نَقَدٌ. نَقِدٌ [a coll. gen. n.] A kind of sheep, of ugly form; (K;) a kind of sheep of El-Bahreyn, having short legs and ugly faces: (S, L:) or a kind of small sheep of El-Hijáz: (L:) or, simply, lambs: (A, L:) [see an ex. in a prov. cited voce شَامَ in art. شيم:] n. un. with ة: (S, L:) applied alike to the male and female: (L:) pl. نِقَادٌ, and [quasi-pl. n.] نِقَادَةٌ. (L, K.) As says, that the best of wool is that of نَقَد. And one says, أَذَلُّ مِنَ النَّقَدِ [More abject, or vile, than the sheep called نقد]. (S, L.) — — Also, (assumed tropical:) The lower sort of people. (L.) — — See نُقْدٌ and نَقِدٌ. نَقِدٌ, (L,) or ↓ نِقْدٌ, (K,) Slow in growing up into manhood, and having little flesh: (L, K:) [and so ↓ نُقْدٌ, accord. to the CK: but ويُضمّ is there put by mistake for وبِضَمٍّ: and the former, (S, L,) or ↓ نَقَدٌ, (K,) a boy despised and little in the eyes of others, that scarcely grows up into manhood; (S, L, K;) sometimes thus applied. (S, L.) — — نَقِدٌ A horn eaten, or eroded, at the root. (L.) See also نَقَدٌ. نُقْدٌ and نُقْدَةٌ and نِقْدَةٌ: see نُقْدٌ. نُقَادَةٌ The choice part of a thing. (JK.) — — هُوَ مِنْ نُقَادَةِ قَوْمِهِ (tropical:) He is of the best of his people. (A.) نَقَّادٌ A shepherd who tends the kind of sheep called نَقَد: (L, K:) or a possessor of skins of that kind of sheep. (Th, L.) — — See نَاقِدٌ. نَاقِدٌ [One who picks, or separates, money, and puts forth the bad; who picks, or separates, good money from bad:] who examines money, to pick, or separate the good from the bad: [as also ↓ نَقَّادٌ:] pl. نُقَّادٌ (Msb) [and نَقَدَةٌ]. — — [نَاقِدُ شِعْرٍ], and ↓ نَقَّادُهُ (tropical:) One who picks out the faults of poetry; and, the ↓ latter, one who is accustomed to do so.] — — هُوَ مِنْ نَقَدَةِ الشِّعْرِ and مِنْ نُقَّادِهِ, (tropical:) [He is one of those who pick out the faults of poetry]. (A.) أَنْقَدُ The hedge-hog; القُنْفُذُ; (S, L, K;) a proper name, like أُسَامَةُ applied to the lion: (S:) as also الأَنْقَدُ; (K;) but some disallow the prefixing of the art.; (TA;) and الأَنْقَدُ. (L.) Hence the saying, بَاتَ بِلَيْلِ أَنْقَدَ, (S, L,) or بِلَيْلَةِ أَنْقَدَ, (A, L,) He passed the night of the hedge-hog; i. e. sleepless: (L:) because the hedge-hog remains sleepless (and sees, L) all night: (S, L, K:) and أَسْرَى مِنْ أَنْقَدَ [A greater journeyer by night than the hedge-hog]. (A, L.) — — أَنْقَدُ لَيْلٍ A calumniator; a slanderer; as also قُنْفُذُ لَيْلٍ. (L, art. قنفذ.) — — Also, الأَنْقَدُ [L, K,) and ↓ الإِنْقِدَانُ (K) The tortoise: (L, K:) or the latter, the male tortoise: (Lth:) as also with ذ. (TA.) الإِنْقِدَانُ: see preceding sentence. نقذ 1 نَقِذَ, aor. نَقَذَ, inf. n. نَقَذٌ; (Msb, K;) or نَقَذَ, (A, L,) aor. نَقُذَ, (L,) inf. n. نَقْذٌ; (A, L;) He became safe, in safety, saved, or liberated; he escaped. (A, L, Msb, K.) — — نَقَذًا لَكَ Safety to thee! Said to a man stumbling. (A, K.) — — See also 4. 2 نَقَّذَ see 4. 4 انقذهُ, (S, A, L, Msb, K,) inf. n. إِنْقَاذٌ; (K;) and ↓ استنقذهُ; and ↓ تنقذهُ; (S, A, L, K;) and ↓ نقّذ, inf. n. تَنْقِيذٌ; and ↓ نَقَذَهُ, [aor. نَقُذَ,] inf. n. نَقْذٌ; (K;) He saved, rescued, or liberated, him or it, (S, A, L, Msb, K,) from such a one, (S, L,) and from evil. (Msb.) 5 تَنَقَّذَ see 4. 10 إِسْتَنْقَذَ see 4. نَقَذٌ A thing that one has saved, rescued, or liberated; (S, L, Msb, K;) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ and قَبَضٌ; (S, L;) as also ↓ نَقِيذٌ and نَقِيذَةٌ: (L:) a man saved, or rescued, or liberated: (L:) also, a horse taken from another people: (L:) or a camel &c. taken by, and then

recovered from, the enemy; as also نَقِيذَةٌ and نَقِيذٌ; pl. نَقَائِذُ: (A:) or ↓ نَقِيذَةٌ signifies a horse saved, or rescued, or liberated, (S, L, K,) and taken, (S, L,) from the enemy; (S, L, K;) pl. نَقَائِذُ: (S, L;) or the sing. of نقائذ, signifying horses saved, or rescued, or liberated, from the hands of men, or of the enemy, is ↓ نَقِيذٌ, without ة: (IAar, L:) and, accord. to El-Mufaddal, (L,) ↓ نَقِيذَةٌ signifies a coat of mail, دِرْعٌ; (L, K;) because it saves the person wearing it from the sword: (L:) and Az says, I have read in the handwriting of Shemir, that it signifies a coat of mail saved, or rescued, from the enemy. (L.) You say also, هُوَ نَقِيذَةُ بُؤْسٍ, and هُمْ نَقَائِذُ بُؤْسٍ, He is saved, or rescued, from distress, or adversity; and they are &c. (A.) — — مَا لَهُ شَقَذٌ وَلَا نَقَذٌ He possesses not anything. (K.) نَقِيذٌ and نَقِيذَةٌ: see نَقَذٌ. — — Also the latter, A woman having had a husband. (K.) الأَنْقَذُ [or أَنْقَذُ, without the art.,] The hedgehog; القُنْفُذُ: (K;) as also with د. (TA.) نقر 1 نَقَرَ, (S, A, Msb, K,) aor. نَقُرَ, inf. n. نَقْرٌ, (S, Msb,) He (a bird) pecked, or picked up, (S, A, Msb, K,) a grain, (S,) or grains, (A, Msb,) from this place and that, (A, K,) بِمِنْقَارِهِ with his beak. (A.) [Accord. to the TA, the addition " from this place and that," which is found in the K and A, and in one place in the S, seems to be unnecessary. And ↓ انتقر signifies the same: see 8, in art. قب.] — — [Hence, because of the sure aim with which a bird pecks a thing,] the same verb, having the same [aor. and] inf. n. signifies, (tropical:) It (an arrow) hit the butt. (Msb.) And He (an archer) hit the butt, without making his arrow to pass through, partly or wholly. (TA.) — — [Hence also,] (assumed tropical:) He took [or picked] a thing, as, for instance, food, with the finger. (TA.) — — Also, (M, K,) aor. and inf. n. as above, (M, TA,) He struck a thing (IKtt, K, * TA,) with a thing: (IKtt, TA:) [generally, he struck, knocked, or pecked, a thing with a pointed instrument, like as a bird strikes a thing with its beak:] he struck [or pecked] a mill-stone, or a stone, &c., with a مِنْقَار [which is a pick, or a kind of pickaxe; i. e., he wrought it into shape, and roughened it in its surface, with a pick]. (M, TA.) — — [Hence,] (tropical:) He wrote [or engraved writing] فِى حَجَرٍ upon a stone. (A, K.) Whence the saying, التَّعْلِيمُ فِى الصِّغَرِ كَالنَّقْرِ عَلَى الحَجَرِ [or, as in a verse of Niftaweyh, فِى الحَجَرِ, i. e., Teaching in infancy is like engraving writing upon stone]. (TA.) — — He struck [or fillipped] a man's head, and in like manner a lute, and a tambourine, with his finger. (TA.) You say also أُذُنَهُ ↓ أَنْقَرَ, meaning, He struck [or fillipped] his ear with his finger. (AA, in TA, art. نطب.) — — [Hence,] نَقَرَ, [aor. نَقُرَ, inf. n. نَقْرٌ, as appears from what follows;] and ↓ أَنْقَرَ; (tropical:) [He made a snapping with his thumb and middle finger;] he struck his thumb against the end of the middle finger and made a sound with them. (A.) [And in like manner the former verb used transitively; as in the following instance:] وَضَعَ طَرَفَ إِبْهَامِهِ عَلَى بَاطِنِ سَبَّابَتِهِ ثُمَّ نَقَرَهَا (tropical:) He put the end of his thumb against the inner side of his first finger, then made a snapping with it]. (TA.) See also نَقْرٌ, below. — — [Hence also,] نَقَرَ بِالدَّابَّةِ, (T, A, TS,) or بِالفَرَسِ, (S,) aor. نَقُرَ, (TA,) inf. n. نَقْرٌ; (T, S, TS;) and ↓ أَنْقَرَ, (A, TS,) inf. n. إِنْقَارٌ; (TS;) (tropical:) He made a [smacking or] slight sound, to put in motion the [beast or] horse, by making his tongue adhere to his palate and then opening [or suddenly drawing it away]: (S:) or he struck with his tongue the place of utterance of the letter ن and made a [smacking] sound [by suddenly withdrawing his tongue]: (A:) نَقْرٌ signifies the making the end of the tongue to adhere to the palate, then making a sound [by suddenly withdrawing it]: (M, K:) or one's putting his tongue above his central incisors, at the part next the palate, then making a smacking sound [so I render ثُمَّ يَنْقُر]: (TA:) [the sounds thus described, which are nearly the same, are commonly made by the Arabs in the present day, in urging beasts of carriage:] or an agitation of the tongue (K, TA) in the mouth, upwards and downwards: (TA:) or a sound, (so in some copies of the K and in the TA,) or slight sound, (so in the TS [as mentioned in the TA] and in some copies of the K) by which a horse is put in motion: (TS, K:) or نَقَرَ بِلِسَانِهِ, accord. to IKtt, signifies he struck his palate with his tongue to quiet the horse: but this is at variance with what is said by Az, J, and ISd, and requires consideration. (TA.) A poet, (S,) Fedekee El-Minkaree, (K,) i. e., 'Obeyd Ibn-Máweeyeh, of the tribe of Teiyi, (TA,) uses النَّقُرْ for النَّقْرُ, meaning النَّقْرُ بِالْخَيْلِ [The smacking with the tongue to urge the horses]: pausing after the word, at the end of a hemistich, he transfers the vowel of the ر to the ق, (S, K,) agreeably with the dial. of certain of the Arabs, (TA,) that the hearer may know it to be the vowel of the [final] letter when there is no pause; (S;) like as you say, هٰذَا بَكُرْ and مَرَرْتُ بِبَكِرْ: but this is not done when the word is in the accus. case (S, K:) and if you choose, you may make the final letter quiescent in pausing, though it is preceded by a quiescent letter. (S.) — — Hence also, فَإِذَا نُقِرَ فِى النَّاقُورِ [Kur, lxxiv. 8,] (tropical:) For when the horn shall be blown: (S, * A, * Bd, K:) from نَقْرٌ signifying (tropical:) the making a sound: originally, striking, which is the cause of sound. (Bd.) See also نَاقُورٌ, below. — — Also, نَقَرَ He bored, perforated, or made a hole through or in or into, a thing: (TA:) or he did so with a مِنْقَار: (S:) and, inf. n. نَقْرٌ, he hollowed out, or excavated, a piece of wood. (Mgh, Msb.) نُقِرَ and ↓ إِنْتَقَرَ, (so in some copies of the K,) or ↓ أُنْتُقِرَ, (so in other copies of the K and in the TA,) both in the pass. form, (TA,) said of stone and of wood and the like, signify alike, (K,) It was bored, or perforated, or it had a hole made through or in or into it: (TA:) [and it was hollowed out.] You say, نَقَرَ البَيْضَةَ عَنِ الفَرْخِ, (K,) aor. نَقُرَ, inf. n. نَقْرٌ, (TA.) He made a hole in the egg [so as to disclose the young bird]. (K.) And نَقَرَتِ الخَيْلُ, (A,) and انتقرت ↓ بحوافرها نُقَرًا, (Lth, K,) The horses made hollows in the ground with their hoofs. (Lth, A, K.) And in like manner, ↓ انتقرت السُّيُولُ نُقَرًا The torrents left hollows in the ground, in which water was retained. (TA.) — — Hence, نَقَرَ عَنِ الأَمْرِ; (Msb;) and ↓ نقّر عَنْهُ, (S, K,) inf. n. تَنْقِيرٌ; (S;) and ↓ نَقَّرهُ; and ↓ تَنَقَّرهُ: and ↓ انتقرهُ; (K;) (tropical:) He searched or inquired into the thing; investigated, scrutinized, or examined, it; (S, Msb, K, TA;) and endeavoured to know it: (TA;) and so نَقَرَ عَنِ لخَبَرِ (tropical:) he investigated the news, and endeavoured to know it. (A.) [And hence,] السَّهْمَ بَيْنَ إِصْبَعَيْهِ ↓ نقّر. (K, in art. حن,) or عَلَى الإِبْهَامِ, inf. n. تَنْقِيرٌ, (K, in art. دوم,) [He tried the sonorific quality of the arrow by turning it round between his fingers, or upon his thumb: see حَنَّانٌ, and دَرَّ السَّهْمُ, and see also 4, in art. دوم: or] نقّر السَّهْمَ signifies he made the arrow to produce a sharp sound [by turning it round between his fingers, or] upon his thumb. (TK, in art. دوم.) 2 نَقَّرَ see 1, last two sentences. 4 أَنْقَرَ see 1, in three places, in the first half. — انقر عَنْهُ, (S, K,) inf. n. إِنْقَارٌ, (TA,) He refrained, forbore, abstained, or desisted, from it or him; he left or relinquished, it or him. (S, * K.) Hence the saying, ضَرَبَهُ فَمَا أَنْقَرَ عَنْهُ حَتَّى قَتَلَهُ He beat him and left him not until be killed him. (TA.) And hence the saying of I'Ab, مَاكَانَ اللّٰهُ لِيُنْقِرَ عَنْ قَاتِلِ الْمُؤْمِنِ, i. e., God will not leave the slayer of the believer until He destroy him (S, TA.) 5 تَنَقَّرَ see 1, last signification 8 إِنْتَقَرَ see 1, latter part, in four places. نَقْرٌ (tropical:) A slight sound that is heard in consequence of striking the thumb against the middle finger [and then letting them fly apart in opposite directions, passing each other]: (S, K:) [or the snapping with the fingers or with the thumb and middle finger, or with the thumb and first finger; as also ↓ نَقِيرٌ: n. an. of the former with ة.] One says, مَا أَثَابَهُ نَقْرَةً (tropical:) [He did not reward him with even a snap of the fingers;] meaning, with anything: (S, K [in the former of which it is implied that نقرة thus used is from نَقْرٌ in the first of the senses explained above;]) not used thus save in [a negative phrase. (S.) A poet says, وَهُنَّ حَرَى أَلَّا يُثِبْنَكَ نَقْرَةً وَأَنْتَ حَرَى بِالنَّارِ حِينَ تُثِيبُ (tropical:) [And they are fit, or worthy, not to reward thee with anything, and thou art fit for, or worthy of,

the fire of hell when thou rewardest]. (S.) Or the right reading in both these instances is ↓ نُقْرَةً, with damm. (TA.) [See نُقْرَةٌ.] One says also, لَمْ يَكْتَرِثْ لِى بِقَدْرِ نَقْرَةِ إِصْبَعٍ (tropical:) [He did not care for me so much as a snap of a finger]. (A.) [See also an (??) in a verse cited in the first paragraph of art. شاو.] I'Ab, in explanation of the words of the Kur, [iv. 123,] وَلَا يُظْلَمُونَ نَقِيرًا, put the end of the thumb against the inner side of his first finger, then made a snapping with it (ثُمَّ نَقَرَهَا), and said, This is what is termed ↓ نَقِيرٌ; [denoting the lit. meaning to be (tropical:) And they shall not be wronged a snap of the fingers.] (TA.) But see نُقْرَةٌ, below. — — Also, A sound, or slight sound, by which a horse is put in motion: (TS, K:) as also ↓ نَقِيرٌ: (TA:) or the former has one or other of the different significations assigned to it above, in the explanations under the head of نَقَرَ بِالدَّابَّةِ. (K, &c.) نِقْرٌ: see نَقْرَةٌ. نُقْرَةٌ: see نَقْرٌ, in four places. نُقْرَةٌ A small hollow or cavity in the ground: (S:) or a hollow or cavity in the ground, not large: (Msb:) or a hollow or cavity in the ground in which water stagnates: (TA:) or a round وَهْدَة [or hollow] in the ground, (K, TA,) not large, in which water stagnates: (TA:) pl. نُقَرٌ (A, K) and نِقَارٌ: (K:) ↓ نَقِيرٌ also signifies a hollow, or cavity, in the ground; and its pl. is أَنْقِرَةٌ. (S.) — — Hence, (S.) The place where the قَمَحْدُوَة [or occiput] ends, in the back part of the neck; (K;) i. e., the hollow in the back of the neck; (TA;) what is called نُقْرَةُ القَفَا; (S, A, Msb;) i. e., the hollow where (??) brain ends: the cupping in that part occasions forgetfulness: (Msb.) [and any similar hollow as the pit of the stomach: and a dimple: accord. to present usage; and in this sense it is used in the A, K, and TA, voce فَحْصَةٌ — — The cavity, or socket, of the eye. (K.) — — Foramen and; syn. ثَقْبُ الإِسْتِ: (K:) but in the (??) it is said that نُقْرَةُ الوَرِكِ signifies the hole, or perforation, that is the middle of the haunch; [app. meaning the sacro-ischiatic foramen: see الفَائِلُ, in art. فيل: but perhaps it may sometimes mean the socket of the thigh-bone; for نُقْرةٌ signifies any socket of a bone.] (TA.) — — The little spot [or embryo] upon the back of a date stone, (AHeyth, K,) which is as though it were hollowed. (TA,) and from which the palm-tree grows forth: (AHeyth;) as also ↓ نَقِيرٌ (S, A, Msb, K) and ↓ نِقْرٌ (K) and ↓ أُنْقُورٌ. (Sgh, K) You say, مَا أَثَابَهُ نُقْرَةً, (El-Basáir, TA,) and ↓ نَقِيرًا, (A,) lit., [He did not reward hour] (??) even a little spot on the back of a date-stone; (A, El-Basáir;) meaning, (tropical:) with the meanest thing. (El Basaïr.) In the S and K, ما اثابه نَقْرَةً: see نَقْرٌ.] And مَا أَغْنَى عَنِّى نُقْرَةً (tropical:) He did not stand me in stead of the meanest (??) (A.) Lebeed says, bewailing the death of his brother Arbad. ↓ وَلَيْسَ النَّاسُ بَعْدَكَ فِى نَقِيرٍ lit., [And the people, after thee, are not worth] a little spot on the back of a date-stone; meaning, لَيْسُوا بَعْدَكَ فِى شَىْءٍ (tropical:) [after thee they are not worth anything]. (S.) And hence, accord. to ISk [and the Jel], the saying in the Kur, [iv. 123.] وَلَا يُظْلَمُونَ نَقِيرًا [And they shall not be wronged even as to a little spot on the back of a date-stone.] (TA.) Hence also, [in verse 56 of the same chap.,] لَا يُؤْتُونَ النَّاسَ نَقِيرًا (tropical:) They would not give men a thing as inconsiderable as the little hollow in the back of a date-stone. (Jel.) See also نَقْرٌ. — — The place in which a bird lays its eggs: (K:) pl. نُقَرٌ. (TA.) نَقِيرٌ: see نَقْرٌ, in three places. — What is bored, or perforated; and what is hollowed out, or excavated; (مَا نُقِبَ, TA, and مَا نُقِرَ, K, TA;) of stone, and of wood, and the like. (K, TA.) — — A piece of wood, (Msb,) or a block of wood, (أَصْلُ خَشَبَةٍ, S, K,) or a stump, or the lower part, (أَصْلُ,) of a palm-tree, (T,) which is hollowed out, and in which the beverage called نَبِيذ is made; (T, S, Msb, K;) the نبيذ whereof becomes strong: (S, K:) or a stump, or the lower part, (اصل,) of a palm-tree, which it was a custom of the people of El-Yemámeh to hollow out, then they crushed in it ripe dates and unripe dates, which [with water poured upon them] they left until fermentation had taken place therein and subsided: (A 'Obeyd:) or a stump, or the lower part, (اصل,) of a palm-tree, whereof the middle was hollowed out, then dates were put in them, with water, which became intoxicating نبيذ: (IAth:) the word is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (Msb.) It is said in a trad., that Mohammad forbade النَّقِير, (S, * Msb, * TA,) meaning, the نبيذ thereof. (TA.) — — A trunk of a palm-tree, hollowed out, and having the like of steps made in it, by which one ascends to غُرف [or upper chambers]. (K. [See also عَجَلَةٌ.]) — — See also نُقْرَةٌ, throughout. نُقَارَةٌ The quantity [of grain] which a bird pecks, or picks up. (K.) See 8, in art. قب. — — What remains from the boring, or excavating, (نَقْر,) of stones: like نُجَارَةٌ and نُحَاتَةٌ. (TA.) نَقَّارٌ An engraver: or, accord. to Az, one who engraves stirrups and bits and the like: and one who bores (يَنْقُرُ) mill-stones. (TA.) — — (tropical:) One who investigates, scrutinizes, or examines, and endeavours to know, affairs, and news. (TA.) نَاقِرٌ act. part. n. of نَقَرَ. — — (tropical:) An arrow that hits, (Msb,) or has hit, (S, A, K,) the butt, (S, K,) or the eye of the target: (A:) if it do not hit the butt it is not so called: (S, TA:) [but see a phrase following:] pl. نَوَاقِرُ. (A, Msb.) — — [Hence,] أَخْطَأَتْ نَوَاقِرُهُ (tropical:) [lit., His arrows that were wont to hit the butt missed]; meaning, he did not continue in the right course. (TA.) [And hence,] نَاقِرَةٌ (tropical:) A calamity; (K, TA;) pl. نَوَاقِرُ. (TA.) One says, رَمَاهُ الدَّهْرُ بِنَاقِرَةٍ, and بِنَوَاقِرَ, (tropical:) Fortune smote him with a calamity, and with calamities. (TA.) — — Also, نَاقِرَةٌ (tropical:) A right argument, allegation, evidence, or the like; syn. حُجَّةٌ مُصِيبَةٌ: in the K, a و is incorrectly inserted between these two words: but the pl., نَوَاقِرُ, is afterwards correctly rendered in the K. (TA.) One says, أَتَتْنِى عَنْهُ نَوَاقِرُ (tropical:) There came to me, from him, speech which displeased me, or grieved me: or right arguments, or the like, (K, TA,) like arrows hitting the mark. (TA.) In the L, رَمَاهُ بِنَوَاقِرَ (tropical:) He cast at him words that hit the mark. (TA.) نَاقُورٌ (tropical:) A horn in which one blows; syn. صُورٌ: (S, K:) in the Kur, lxxiv. 8, the horn in which the angel shall blow for the congregating at the resurrection: the blast there mentioned is said to be the second blast: Fr. says that it is the first of the two blasts. (TA.) أُنْقُورٌ: see نُقْرَةٌ. مِنْقَرٌ: see مِنْقَارٌ. مُنَقَّرُ العَيْنِ, (K,) and ↓ مُنْتَقَرُهَا, (Sgh, K,) or ↓ مُنْتَقِرُهَا, (CK,) Having the eye sunken. (K.) مِنْقَارٌ The beak of a bird; that which is to a bird as the mouth to a man; (Msb;) because it pecks, or picks up, with it: (TA:) or of a bird which is not one of prey; that of a bird of prey being called مِنْسَرٌ: (Fs, and S in art. نسر, and MF:) therefore the explanation in the K, which is, the مِنْسَر of a bird, is incorrect: (MF:) [and the dual signifies the two mandibles of a bird; used in this sense in the TA, art. صغو:] pl. مَنَاقِيرُ. (S.) — — Hence, (TA,) The fore part of the خُفّ [app. meaning the foot of a camel, not a boot]. (K.) — — [A kind of pickaxe; or a pick, by which a mill-stone, or the like, is pecked, or wrought into shape, and roughened in its surface; (see 1;)] an iron instrument like the فَأْس, (A, K,) slender, round, and having a خَلْف [or pointed head], (TA,) with which one pecks, (يُنْقَرُ بِهَا, A, K, TA,) and cuts stones, and hard earth; (TA;) used [also] by a carpenter: (S:) and ↓ مِنْقَرٌ signifies [app. the same, or nearly the same,] i. q. مِعْوَلٌ: (S, K:) [the former is applied in the present day to a chisel:] pl. of the former, مَنَاقِيرُ; (S;) and of the latter, مَنَاقِرُ. (TA.) Dhu-r-Rummeh says, كَأَرْحَاءِ رَقْدٍ زَلَّمَتْهَا المَنَاقِرُ [Like mill-stones of Rakd (a mountain so called) which the minkars have rounded]. (TA.) See زَلَّمَ. مُنْتَقَرُ العَيْنِ, or مُنْتَقِرُهَا: see مُنَقَّر.

نقرس

نِقْرِسٌ [Arthritis, or gout: or, specially, podagra, or gout in the foot or feet:] a certain disease, well known; (S, Msb;) a swelling and pain in the joints: (Az, TA:) or in the leg or foot: (TA:) or in the joints of the ankles and the toes: (K:) or a swelling in the joints of the foot, and mostly in the great toe, a property of which is that it does not collect thick purulent matter, nor exude moisture, because it is in a member not fleshy: and of the same kind are arthritis, or pain of the joints, (وَجَعُ المَفَاصِلِ,) and sciatica, or hip-gout, (عِرْقُ النَّسَا,) but differing in name because differing in state. (Msb.) نقز 1 نَقَزَ, (S, A,) aor. نَقُزَ, (S, TA,) and نَقِزَ, (TA,) inf. n. نَقْزٌ and نَقَزَانٌ (S, K,) and نُقَازٌ, (TA,) He (an antelope, S and A) leaped, jumped, sprang, or bounded, (S, A, K,) as also ↓ نقّز, (M, TA,) in his running, (S,) or on his نَوَاقِز, i. e., his legs: (A:) or he (generally referring to a raven or crow, or a sparrow, or locust, or the like,) leaped, jumped, sprang, or bounded, upwards; he hopped: (TA:) or he put his legs together in leaping, jumping, springing, or bounding: when the legs are spread, the action is termed نَفْزٌ. (IDrd, TA.) 2 نَقَّزَ see 1. — Also, inf. n. تَنْقِيزٌ, He made to leap, jump, spring, or bound: (S:) and نقّزت she (a woman) danced, or dandled, her child; (K, * TA;) as also نفّزت. (S, &c., art. نفز.) نَوَاقِزُ, [pl. of نَاقِزَةٌ,] The legs of an antelope, (A,) or of a beast of carriage. (K.) See also نَافِزَةٌ. نقس 1 نَقَسَ It (a نَاقُوس) sounded. (TA.) — نَقَسَ, (S, A, Msb,) or نَقَسَ النَّاقُوسَ, (Mgh, K,) aor. نَقُسَ, inf. n. نَقْسٌ, (S, Mgh, Msb,) He struck, or beat, the ناقوس, (S, Mgh, Msb, K,) بِالْوَبِيلِ with the وبيل. (Mgh, K.) You say, نَقَسَتِ النَّصَارَى and ↓ انتقست The Christians struck, or beat the ناقوس. (A.) It is said in a trad., that the Muslims were near to doing so, (كَادُوا يَنْقُسُونَ, S, TA,) or used to do so, (كَانُوا يَنْقُسُونَ, Mgh,) until 'Abd-Allah Ibn-Zeyd dreamed of the [mode of calling to prayer termed] أَذَان. (S, Mgh, TA.) 2 نَقَّس دَوَاتَهُ, inf. n. تَنْقِيسٌ, He put ink (نِقْس) into his receptacle for ink. (S, * K.) 8 إِنْتَقَسَ see 1. نِقْسٌ Ink; syn. مِدَادٌ [which is a more common term]; (A, K;) that with which one writes: (S, TA:) pl. أَنْقُسٌ (S, K) and أَنْقَاسٌ. (S, A, K.) نَاقُوسٌ The thing which the Christians strike, or beat, (S, A, Mgh, Msb, K,) to notify the times of prayer, (S, A, Mgh, K,) as a sign for commencing their prayer; (Msb;) being a piece of wood, long, (A, Mgh, K,) and large (K,) [suspended to two cords, (Golius,)] with another which is short, [with which the former is struck, or beaten,] and which is called وَبِيلٌ: (A, K:) pl. نَوَاقِيسُ (S, TA) and نُقُسٌ, as though the ا in the sing. were imagined to be suppressed in forming the latter pl. (TA.) — — [Hence, in the present day, applied to A bell: and particularly to the bell of a church or convent.] نقش 1 نَقَشَ, (S, M, Msb,) aor. نَقُشَ, (M, Msb,) inf. n. نَقْشٌ. (S, M, A, Msb, K,) He variegated a thing; or decorated or embellished it; syn. نَمْنَمَ; as also ↓ انتقش: (M:) [he charactered in any manner a coin &c.:] and he engraved, agreeably with modern usage: he coloured a thing with two colours, (K,) or with colours; (A, K;) and ↓ نقّش, (S,) inf. n. تَنْقِيشٌ, (S, K,) signifies the same. (S, K.) — — نَقَشَ فى خَاتَمِهِ كَذَا, and عَلَى فَصِّ خَاتَمِهِ, (A,) inf. n. as above, (K,) [He engraved upon his signet-ring such a thing, and upon the stone of his signet-ring: and نَقَشَ also signifies he marked with a cutting or a pointed instrument: he sculptured a thing in any manner.] — — نَقَشَ الرَّحَا (tropical:) He pecked the mill-stone with a مِنْقَار; syn. نَقَرَهَا. (A, TA.) — — نَقَشَ, inf. n. as above, also signifies He, or it, scratched, lacerated, or wounded in the outer skin. (TA.) They said, كَأَنَّ وَجْهَهُ نُقِشَ بِقَتَادَةٍ [As though his face were scratched, or lacerated, by a tragacanth-bush]; syn. خُدِشَ: relating to hatefulness, and austerity or moroseness of countenance, (M, TA,) and anger. (M.) — — نَقْشُ العِذْقِ signifies The striking the raceme of dates with thorns, in order that the dates may ripen: (S, K:) or and their consequently ripening. (AA.) And one says, نُقِشَ العِذْقُ, meaning, The raceme of dates had specks apparent in it, in consequence of ripening. (S.) — — And [hence, perhaps,] نَقْشٌ is used as (tropical:) syn. with جِمَاعٌ (S, A, Sgh, K,) accord. to AA, (S,) or IAar; (Sgh;) نَقَشَ signifying (tropical:) Inivit puellam. (T, K.) [This signification is mentioned in the A among those which are proper; but in the TA it is said, to be tropical.] — Also نَقَشَ, (S, M, A, Msb,) aor. as above, (M, TA,) and so the inf. n., (S, M, Msb, K,) He extracted, or drew, or pulled, out, or forth, a thorn (S, M, A, Msb, K) from his foot, (S, M,) with the مِنْقَاش or مِنْقَش; (Msb, K; *) as also ↓ انتقش: (S, M, A, K:) thought by A 'Obeyd to be from المُنَاقَشَةُ; but others say the reverse: (TA:) and in like manner, bones from a wound in the head: (S, K:) and he plucked out (S, A,) hair, (A,) with the مِنْقَاش; (S, A;) as also ↓ انتقش. (A.) A certain poet says, (namely, Yezeed Ibn-Maksam [?] EthThakafee, O in art. شوك,) لَا تَنْقُشَنَّ بِرِجْلِ غَيْرِكَ شَوْكَةً فَتَقِى بِرِجْلِكَ رِجْلَ مَنْ قَدْ شَاكَهَا [Do not thou by any means extract from the foot of another a thorn, and so preserve, by (risking) thy foot, the foot of him who has pierced himself therewith]: the [former] ب is put in the place of عَنْ: he says, do not thou extract from the foot of another a thorn and put it in thy foot ?? (TA:) or مَنْ شَاكَهَا means who has entered among the thorns. (S and O, in art. شوك.) And it is said in a trad. of Aboo-Hureyreh, عَثَرَ فَلَا انْتَعَشَ وَشِيكَ فَلَا انْتَقَشَ [May he stumble, and not rise again; and may he be pierced with a thorn, and not extract the thorn]: (M, TA: *) the words meaning an imprecation. (TA.) See also 8, below. — — [Hence,] نَقَشَ, aor. as above, (TA,) and so the inf. n., (K,) He cleared the nightly resting-place of sheep or goats from thorns and the like, (K,) or from what might hurt them, of stones and thorns and the like. (TA.) — — Hence also, نَقَشَ عَنِ الشَّىْءِ, (TK,) inf. n. as above, (IDrd, K,) He explored the thing to the utmost. (IDrd, K, TK.) — — [Hence also,] مَا نَقَشَ مِنْهُ شَيْئًا (assumed tropical:) He did not obtain from him anything: but the word commonly known is نَتَشَ. (M, TA.) See also 8. 2 نَقَّشَ see 1, first sentence. 3 ناقشهُ, (Msb,) or ناقشهُ الحِسَابَ, (S, * M, A,) and فِى الحِسَابِ, (A,) inf. n. مُنَاقَشَةٌ (S, M, Msb, K) and نِقَاشٌ, (M, TA,) He did the utmost with him, or went to the utmost length with him, in reckoning, (S, M, Msb, K,) so as to omit nothing therein: (A 'Obeyd:) A 'Obeyd thinks that نَقْشٌ signifying the " extracting " a thorn from the foot is from this; but others say the reverse; that the primary signification of مُنَاقَشَةٌ is the extracting a thorn from the body with difficulty; and that it then became [conventionally regarded as] a proper term in the sense of doing the utmost, or going to the utmost length, in reckoning; as observed by MF. (TA.) It is said in a trad., مَنْ نُوقِشَ الحِسَابَ عُذِّبَ, (S,) or هَلَكَ, (M,) He with whom the utmost is done in reckoning (S, M,) is punished, (S,) or perishes. (M.) See also 4. — — [Hence,] ناقش الكَلَامَ (assumed tropical:) He picked out the faults of the language; syn. نَقَدَهُ. (TA, art. نقد.) 4 انقش على غَرِيمِهِ He went to the utmost length against his debtor. (IAar, K.) See also 3. 5 تَنَقَّشَ see 8, last signification. 8 انتقش: see 1, first signification. — — Also, (K,) or انتقش عَلَى فَصِّهِ, (Lth, A,) He ordered (Lth, A, K) the نَقَّاش [or engraver], (Lth, K,) to engrave upon the stone of his signet-ring. (Lth, A, K.) — He extracted, or drew, or pulled, out, or forth, a thing; (K;) such as a thorn and the like: (TA:) syn. with نَقَشَ, as shewn above; see 1, in three places. (S, M, A, K.) — — [Hence,] He (a camel) struck the ground (S, K) with his fore leg, (S,) or with his foot, (K,) on account of something entering into it; (S, K;) [i. e., to beat out a thorn or the like.] — — [Hence also,] (tropical:) He chose, or selected, a thing. (M, A, K.) You say, of a man who has chosen (A, L) a man, (A,) or a thing, (L,) for himself, جَادَ مَا انْتَقَشَهُ لِنَفْسِهِ (tropical:) Good, or excellent, be that which he has chosen for himself: (A, L:) or, accord. to the O, when a man has chosen for himself a servant (خَادِمًا [which suggests that this may be a mistranscription for جَادَ مَا]) إِنْتَقَشْتَ هٰذَا لِنَفْسِكَ [thou hast chosen this for thyself]. (TA.) [Hence also.] انتقش مِنْهُ حَقَّهُ (tropical:) [He took from him his right, or due]. (A.) And انتقش جَمِيعَ حَقِّهِ, and ↓ تنقّشهُ, (tropical:) He took from him the

whole of his right, or due, not leaving thereof anything. (M, TA.) See also 1, last signification. نَقْشٌ [an inf. n. (see 1) used as a simple subst.: or in the sense of a pass. part. n. in which the quality of a subst. is predominant: Variegation; or variegated work: decoration, embellishment, a picture; or decorated, or embellished, or pictured, work: broidery: tracery: (significations well known: see نَقَّاشٌ:)] engraved work upon a signet: [and any sculptured work:] pl. نُقُوشٌ. (A.) Also The impress of a signet. (Mgh, in art. ختم.) And A mark, or trace, upon the ground; as, for instance, of ashes. (AHeyth.) — See also مَنْقُوشٌ. نُقْشٌ: see نَقَاشَةٌ The art, or occupation, of the نَقَّاش, (M, K, TA,) who does variegated, or decorated or embellished, work; (M;) of him who does what is termed نَقْش: (TA:) [and of him who engraves upon signet-rings: and of him who does any sculptured work.] نَقَّاشٌ One who does variegated, or decorated or embellished, work; (M;) who does what is termed نَقْش: (TA:) and one who engraves upon the stones of signet-rings: (Lth, K:) [and one who does any sculptured work.] مِنْقَشٌ: see مِنْقَاشٌ. مُنَقَّشٌ: see مَنْقُوشٌ, first sentence. شَجَّةٌ مُنَقِّشَةٌ: see مَنْقُوشٌ, last signification. مِنْقَاشٌ An instrument with which variegated, or decorated or embellished, work is done: pl. مَنَاقِيشُ: (M:) [and an instrument with which engraving, or any sculptured work, is done: so in the present day.] — — Also, [A kind of tweezers;] an instrument with which one extracts, or draws or pulls out or forth, thorns; as also ↓ مِنْقَشٌ; (Msb, K;) [of which latter the pl. is مَنَاقِشُ, occurring below:] and with which one plucks out (S, A) hair. (A.) [Hence the saying,] اِسْتَخْرَجْتُ حَقِّى مِنْهُ بِالمَنَاقِشِ (tropical:) I wearied myself in extorting my right, or due, from him. (A.) مَنْقُوشٌ A garment, or piece of cloth, (A,) or other thing, (TA,) [variegated; or decorated, or embellished: charactered in any manner, as a coin &c.: (see 1:)] coloured (A, TA) with two colours, (TA,) or with colours; (A, TA;) as also ↓ مُنَقَّشٌ. (A, TA.) — — [A signet-ring engraved: and anything sculptured. (See 1.)] — — عِذْقٌ مَنْقُوشٌ A raceme of dates struck with thorns, and consequently ripened: (AA:) [or having specks apparent in it, in consequence of ripening: (see نُقِشَ العِذْقُ:)] and بُسْرٌ مَنْقُوشٌ full-grown unripe dates pricked with thorns in order that they may ripen: (M, TA:) and رُطَبٌ مَنْقُوشٌ fresh ripe dates soaked with water; syn. رَبِيطٌ: (Sgh, TA:) called by the vulgar معذب [app. مُعَذَّبٌ]; (TA;) as also نَقْشٌ. (K [accord. to some copies; and in the TA: accord. to other copies of the K, نُقْشٌ; but expressly said in the TA to be with fet-h.]) — شَجَّةٌ مَنْقُوشَةٌ A wound in the head from which bones are extracted: (S, K:) and شَجَّةٌ ↓ مُنَقِّشَةٌ a wound in the head from which bones are removed; (AA, El-Ghanawee, Aboo-Turáb;) i. q. مُنَقِّلَةٌ. (K.) لَطَمَهُ لَطْمَ المُنْتَقِشِ, (S,) or لَطْمَةَ المُنْتَقِشِ, (K,) [He gave him a violent slap, like the slap of the camel striking the ground with his fore-leg, or with his foot, on account of something entering into it:] from إِنْتَقَشَ, said of a camel, as explained above. (S, K.)

نقص 1 نَقَصَ, (S, M, Mgh, Msb, K,) aor. نَقُصَ, (M, Msb,) inf. n. نُقْصَانٌ (S, M, A, Mgh, Msb, K) and نَقْصٌ, (S, M, A, Msb, K,) or the former of these two only, the latter being the inf. n. of the trans. verb, (MS,) and نَقِيصَةٌ (M) and تَنْقَاصٌ, (K,) [which last is an intensive form,] said of a thing, (S, M,) intrans., (S, M, Mgh, Msb, K,) It lost somewhat, decreased, diminished, lessened, wasted, waned, or became defective or deficient or incomplete or imperfect, after having been whole or complete or perfect: (IKtt, Msb, TA:) or he, or it, lost, or suffered loss or diminution, (A, K,) with respect to lot or portion: (K:) and ↓ انتقص signifies the same; (S, A, Mgh, Msb, K;) and so does ↓ تنقّص; (TK, [probably from the TA,] art. أَفن;) and so does ↓ تناقص: (TA:) [or this last signifies it lost somewhat, decreased, &c., gradually; contr. of تزايد.] It is said in a trad., (Mgh,) شَهْرَا عِيدٍ لَا يَنْقُصَانِ, (Mgh, K,) i. e. Ramadán and Dhu-l-Hijjeh, (Mgh,) meaning, Two months of festival are not defective virtually (فِى الحُكْمِ) though they be defective in number [of days]; (K;) i. e. let no doubt occur in your hearts when ye fast nine and twenty days [instead of thirty]; nor if there happen a mistake respecting the day of the pilgrimage, will there be any deficiency in your performance of the rites thereof: (TA:) or, as some say, two months of festival will not be defective in one and the same year; but Et-Taháwee disapproves of this explanation: some say that the meaning is, that though they be defective, or one of them be so, yet their recompense will be complete. (Mgh.) It is also said in a trad., إِنَّ العَمَلَ فِى عَشْرِ ذِى الحِجَّةِ لَا يَنْقُصُ ثَوَابُهُ عَمَّا فِى شَهْرِ رَمَضَانَ [Verily the deed that is done on the tenth of Dhu-l-Hijjeh, the recompense thereof will not fall short of that which is in the month of Ramadán: for نَقَصَ عَنْ كَذَا means It fell short of such a thing.] (Mgh.) [On the expression فِى النُّقْصَانِ, as used in grammar, see غَفِيرٌ.] — نَقَصَهُ, (S, M, Mgh, Msb, K,) aor. نَقُصَ, (Msb,) inf. n. نَقْصٌ, (MS,) [and accord. to the TK تَنْقَاصٌ and نُقْصَانٌ also, which last, however, is said in the MS to be an inf. n. of the intrans. verb only,] He made it to lose somewhat, decreased it, diminished it, curtailed it, lessened it, wasted it, impaired it, took from it, or made it defective or deficient or incomplete or imperfect, after it had been whole or complete or perfect; (Msb;) he made it (i. e. a share, or portion) defective or deficient: (K:) [the pronoun often relates to a man: see an ex. in art. ضوز, and another in art. وكس:] this is the [most] chaste form of the verb, and is that which occurs in the Kur.: (Msb:) ↓ انقصهُ also signifies the same; (M, Msb, K;) and so does ↓ نقّصهُ, (Msb, K,) inf. n. تَنْقِيصٌ: (TA:) but these two are of weak authority, and do not occur in chaste language: (Msb:) and ↓ انتقصهُ signifies the same: (S, Mgh, Msb, K:) or this last signifies he took from it by little and little; as also ↓ تنقّصهُ. (M, * TA [in the latter of which this is plainly said of both of the last two verbs; but in the M, it seems rather to be said of تنقّصه only.]) [See an ex. of the verb followed by من voce طَرَفٌ. You say also, نَقَصَ مِنْهُ كَذَا He cut off from it such a thing.] — — نَقَصَ is doubly trans.: (Msb:) you say نَقَصَهُ حَقَّهُ, (A, Mgh, Msb, TA,) inf. n. نَقْصٌ; (A, Mgh;) and in like manner, ↓ انتقصهُ حَقَّهُ; (M, A, * Mgh, * TA; *) He diminished, or impaired, to him his right, or due; endamaged him; or made him to suffer loss, or damage, or detriment, in respect of it; curtailed him, abridged him, deprived him, or defrauded him, of a portion of it; (Msb, * TA;) contr. of أَوْفَاهُ: (TA:) [and he abridged him, deprived him, or defrauded him, of it altogether; for نَقَصَهُ أَهْلَهُ وَمَالَهُ signifies sometimes He deprived him of his family and his property altogether: as appears from the following ex.:] نُقِصَ أَهْلَهُ وَمَالَهُ وَبَقِىَ فَرْدًا [He was deprived of his family and his property, and remained alone]. (T, art. وتر.) ↓ إِنْتِقَاصُ الحَقِّ also signifies The denying, or disacknowledging, the right, or due. (TA.) — — See also 5. 2 نَقَّصَ see نَقَصَهُ. 4 أَنْقَصَ see نَقَصَهُ. 5 تنقّص: see نَقَصَ. — تنقّصهُ: see نَقَصَهُ. — — He attributed to him defect, or imperfection; i. e. to a man; (M;) as also ↓ انتقصهُ, and ↓ استنقصهُ: (M, TA:) he attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; detracted from his reputation; censured him; reproached him; spoke against him; impugned his character; (S, A, K;) as also ↓ انتقصهُ: (A:) [and نَقَصَهُ signifies the same; for] IKtt says, that ↓ نقص [app. نُقِصَ], inf. n. نَقِيصَةٌ, signifies طعن عليه [app. طُعِنَ عَلَيْهِ]. (TA.) 6 تَنَاقَصَ see نَقَصَ, where two meanings are assigned to it. 8 انتقص: see نَقَصَ. — انتقصهُ: see نَقَصَهُ, in four places. — — See also 5, in two places. 10 استنقص

الثَّمَنَ He (the buyer, S) asked, demanded, or desired, a diminution, a lessening, a lowering, or an abatement, of the price. (S, A, K.) — — See also 5. نَقْصٌ: see 1. — — [Used as a subst., Loss, or loss of somewhat, decrease, a state of diminution or lessening or washing or waning, defect, defectiveness, deficiency, incompleteness, or imperfection, after wholeness or completeness, or perfectness; as also ↓ نُقْصَانٌ; and ↓ مَنْقَصَةٌ signifies the same as نَقْص] as here rendered, agreeably with the explanation (i. e. of منقصة) in the PS., which is كَمِيْ: or, accord. to the A, مَنْقَصَةٌ seems to be syn. with نَقِيصَةٌ in the sense assigned to this last in the S, or in certain senses assigned to it in the K, which see below; and thus to be more restricted in application than نَقْصٌ]. (S, TA.) — — Weakness of intellect: (M, TA:) and weakness with respect to religion and intellect. (TA.) You say, دَخَلَ عَلَيْهِ نَقْصٌ فِى دِينِهِ وَعَقْلِهِ [There came upon him a weakness in his religion and his intellect]: but one should not say ↓ نُقْصَانٌ [in this case]: (K:) app. because النَّقْص is " weakness; " whereas النُّقْصَانُ is only " a going away [of part of a thing] after [its having been in] a state of completeness. " (TA.) نُقْصَانٌ: see 1: — — see also نَقْصٌ, in two places. — — It also signifies The quantity that is gone, or lost, of a thing that is decreased or diminished or lessened. (Lth, A, K.) You say, نُقْصَانُهُ كَذَا وَكَذَا The quantity that is gone, or lost, of it is such and such. (TK.) نَقِيصَةٌ: see 1. — — A defect, an imperfection, a fault, a vice, or the like; syn. عَيْبٌ: (S, TA:) or a low, or base, quality, property, natural disposition, practice, habit, or action; (K, TA;) of a man: (TA:) or a weak quality, &c.: (IDrd, K, TA:) but the attribution of weakness to a quality, &c., requires consideration: and it seems that what is meant by lowness, or baseness, is what leads to نَقْص: (TA:) [↓ مَنْقَصَةٌ, also, accord. to the A, seems to be syn. with نَقِيصَةٌ in one or another of the senses explained above; but its primary signification is probably a cause of نَقْص, like as that of مَبْخَلَةٌ is a cause of بُخْل, and that of مَجْبَنَةٌ a cause of جُبْن: the pl. of نَقِيصَةٌ is نَقَائِصُ: and that of مَنْقَصَةٌ is مَنَاقِصُ.] You say, مَا فِيهِ نَقِيصَةٌ and ↓ مَنْقَصَةٌ [There is not in him any defect, imperfection, fault, or vice, &c.]: and فُلَانٌ ذُو نَقَائِصَ and مَنَاقِصَ [Such a one has defects, &c.]. (A, TA.) — As a subst. from تَنَقَّصَهُ and اِنْتَقَصَهُ and اِسْتَنْقَصَهُ, [or, accord. to IKtt, as an inf. n. from نَقِص, and therefore from نَقَصَهُ also, (see 5,)] it signifies The attributing to a man defect, or imperfection: (M:) the attributing or imputing to men, charging them with, or accusing them of, vices, faults, or the like; censuring them; reproaching them; speaking against them; impugning their characters. (K.) A poet says, فَلَوْ غَيْرُ أَخْوَالِى أَرَادُوا نَقِيصَتِى جَعَلْتُ لَهُمْ فَوْقَ العَرَانِينِ مِيسَمَا [But if others than my maternal uncles had desired to attribute to me defect, &c., I had set a brand upon them above the noses]. (M, TA.) نَاقِصٌ act. part. n. of 1. — — دِرْهَمٌ نَاقِصٌ signifies A dirhem deficient in weight; (Msb;) light and deficient: and نُقَّصٌ occurs as pl. of ناقص thus applied, agreeably with analogy. (Mgh.) — — [Hence, فِعْلٌ نَاقِصٌ meaning An incomplete, i. e. a non-attributive, verb: opposed to فِعْلٌ تَامٌّ.] مَنْقَصَةٌ: pl. مَنَاقِصُ: see نَقِيصَةٌ, in four places: — — and see also نَقْصٌ. مَنْقُوصٌ pass. part. n. of نَقَصَهُ. (A, K.) نقض 1 نَقَضَهُ, (M, Mgh, Msb,) aor. نَقُضَ, (M, Msb, TA,) inf. n. نَقْضٌ, (S, M, A, Mgh, Msb, K,) He undid it; took it; or pulled it, to pieces: untwisted it: unravelled it: unwove it: dissolved it: broke it: or rendered it uncompact, unsound, or unfirm,: after having made it compact, sound, or firm: (JK, M, A, Msb, K, TA:) namely a building, or structure: and a rope, or cord: (S, A, Mgh, Msb, K, TA:) and silk, or flax: (TA:) and cloth: (L:) and (tropical:) a compact, contract, or covenant; (S, A, Msb, K, TA;) and (assumed tropical:) a sale: (Mgh:) and (assumed tropical:) other things; (A, K, TA;) such as (assumed tropical:) an affair, or a case; and (assumed tropical:) the state of a place through which the invasion of an enemy is feared: (TA:) contr. of أَبْرَمَهُ, (M, A, K, TA,) as relating to a building or structure, and to a rope or cord, (A, K, TA,) and to a compact or contract or covenant, &c.: (K, TA:) or i. q. حَلَّ بَرْمَهُ, as relating to a rope or cord, and to a compact or contract or covenant: (Msb:) or i. q. هَدَمَهُ, as relating to a building or structure: (TA:) or the inf. n. signifies إِفْسَادُ مَا أَبْرَمْتَ, as relating to a building or structure. (JK, TA,) and to a rope or cord, (JK,) and to a compact or contract or covenant. (TA.) [It is said in the K, that النَّقْضُ is the contr. of الإِبْرَامُ, like الإِنْتِقَاضُ and التَّنَاقُضُ: but this is a glaring mistake; and seems to be a corruption of the following passage in the M: النَّقْضُ ضِدُّ الإِبْرَامِ نَقَضَهُ يَنْقُضُهُ نَقْضًا وَانْتَقَضَ وَتَنَاقَضَ, which is meant indicate that انتقض and تناقض are quasi-passives of نَقَضَهُ: and in like manner, the passage in the A, النَّقْضُ فِى البِنَآءِ وَالحَبْلِ وَغَيْرِهِ ضِدُّ الإِبْرَامِ وَانْتَقَضَ وَتَنَقَّضَ, indicates that انتقض and تنقّض are quasi-passives of نَقَضَهُ. Further. it should be observed that نَقَضَهُ, as relating to a building, is not well explained by هَدَمَهُ; for you say, نَقَضَ البِنَآءَ مِنْ غَيْرِ هَدْمٍ, (mentioned in the S and A, &c., in art. قوض,) meaning He took to pieces the building without demolishing, or destroying.] — — [Hence,] نَقَضَ فُلَانٌ وَتَرَهُ [lit. Such a one undid, or untwisted, his bow-string]; meaning (tropical:) such a one took, or had taken, his blood-revenge. (A, TA.) And الدَّهْرُ ذُو نَقْضٍ وَإِمْرَارٍ [lit. Time, or fortune, has a property of untwisting and twisting tightly]; meaning (tropical:) that which time, or fortune, [as it were] twists tightly, [or makes firm.] it, at another time, [as it were] untwists, or undoes. (TA.) And نَقَضْتُ مَا أَبْرَمَهُ (tropical:) I annulled [what he confirmed, or made firm]. (Msb.) And يَنْقُضُ عَلَيْهِ (tropical:) [He undoes, or annuls, or contradicts, what he (another) has said]; said of a poet replying to another poet. (Lth, A, K.) — — نقض السقف, [i. e., app., نَقْضُ السَّقْفِ,] also signifies تحريك خشبه [i. e. تَحْرِيكُ خَشَبِهِ, The moving, or shaking, of the pieces of wood, or rafters, of the roof]. (TA. [But perhaps the phrase to be explained is ↓ تَنَقَّضَ السَّقْفُ, and the explanation, correctly, تَحَرَّكَ خَشَبُهُ, i. e. The pieces of wood, or rafters, of the roof moved, or shook, (for this, I am informed, is agreeable with modern usage,) app. so as to produce a sound: see also 5.]) — See also 4. 2 نَقَّضَ see 4, in two places: — — and 5; and see 1, next before the last break. 3 المُنَاقَضَةُ فِى القَوْلِ is (tropical:) The saying that which is contradictory in its meaning [or meanings; as though one of its meanings undid, or annulled, the other]: (S, * K, TA:) from نَقْضُ البِنَآءِ: and meaning (tropical:) the contending with another in words, [or in contradiction,] each rebutting what the other said. (TA.) You say, ناقضهُ فِى الشَّىْءِ, inf. n. مُنَاقَضَةٌ and نِقَاضٌ, (tropical:) He contradicted him in, or respecting, the thing. (M, TA. *) And قُلْتُ لَهُ نِقَاضًا (tropical:) I contradicted him with respect to his saying, and his satirizing of me. (M, TA.) And ناقض أَحَدُ الشَّاعِرَيْنِ الأَخَرَ (tropical:) [One of the two poets contradicted the other]. (A.) And ناقض قَوْلُهُ الثَّانِى الأَوَّلَ (tropical:) [His second saying contradicted the first]. (A, TA.) And ناقض آخِرُ قَوْلِهِ الأَوَّلَ (tropical:) [The last part of his saying contradicted the first]. (Mgh.) [See also 6.] 4 انقض الكَمْأَةَ, (M, K, TA.) and انقض عَنْهَا, (M, TA,) He removed the crust of earth from over the truffles: (M:) or he extracted, or took forth, the truffles from the earth. (K, TA.) — انقض الكَمْءُ The crusts of earth ??? up (تَقَلَّعَتْ) from over the truffle; as also ↓ نَقَّضَ. (M, TA.) [See also 5.] — — انقضت الأَرْضُ The earth showed [or put forth] its plants, or herbage. (M, TA.) — انقض also signifies It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry: (S, M, K, TA:) and [particularly] a slight sound like what is termed نَقْرٌ: (S, TA:) said of a joint of a man, (M, K,) and of the fingers [when their joints are made to crack], and of the ribs, (A,) [see also 5,] and of a camel's saddle, (A, TA.,) and of a cupping-instrument when the cupper sucks it, (TA,) [&c., (see نَقِيضٌ,)] and of an eagle, (S, M, K,) and of a hen (S, A) on the occasion of her laying

eggs, (A,) and of a chicken, (M, A, K,) and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] وَزَغ, and of the وَبْر [or Syrian hyrax], (M, K,) and of a young camel, the sounds of which are denoted by إِنْقَاضٌ and كَتِيتٌ, as those of a camel advanced in age are by قَرْقَرَةٌ and هَدِيرٌ: (S:) or إِنْقَاضٌ relates to animate things; and ↓ نَقْضٌ, inf. n. of نَقَضَ, aor. نَقُضَ and نَقِضَ, to inanimate things. (M, K.) [Accord. to the A, whether said of animate things or of inanimate, it is proper, not tropical, but accord. to what is said in the TA voce نَقِيض, it is properly said of animate things, and tropically of inanimate; though, if any such distinction exist, the reverse seems to me to be more probable.] — — You say also, انقض بِالدَّابَّةِ, (K,) or بِالْحِمَارِ, (Lth,) or, as As says, (M, TA,) بِالعَيْرِ, (M,) or بِالبَعِيرِ, (TA,) and بِالفَرَسِ, (M, TA,) He made a sound to the beast of carriage, (M, K,) or to the ass, (Lth, As, M,) or to the camel, (As, TA,) and to the horse, (As, M, TA,) at the two sides of his tongue, after making it cleave to the roof of his mouth, (Lth, M, K, TA,) without removing its extremity from its place, (Lth, TA,) in order to chide the beast: (L:) or انقض بِهِ signifies i. q. نَقَرَ بِهِ [q. v.]; (As, M, A, TA;) the object being a [camel such as is called] قَعُود; (A;) or whatever be the object. (As, M, TA.) And انقض بِالْمَعْزِ, (S, Sgh, K,) or بِالعَنْزِ, (M, A,) He called the goats, (S, Sgh, K,) or the she-goat; (M, A;) accord. to AZ, (S, Sgh,) or Ks. (M, L.) And انقض بِهِ He made a sound to him like as when thou makest a smacking with the tongue to a sheep or goat, [in the TA, كما تنقر الشاة, for which I read كَمَا تَنْقُرُ بِالشَّاةِ,] deeming him ignorant. (TA.) And He made a clapping to him with one of his hands upon the other, so as to cause a [sound such as is termed] نَقِيض to be heard. (El-Khattábee.) — انقض أَصَابِعَهُ (M, A, K) He made a sound, or sounds, [app. a cracking of the joints,] with his fingers: (M:) [and so ↓ نَقَّضَهَا, inf. n. تَنْقِيضٌ: (see فَرْقَعَ:)] or he struck with his fingers in order that they might make a sound, or sounds: (K:) if it mean cracking of the joints (فَرْقَعَة), it is disapproved; but if clapping, it is not. (TA.) And انقض العِلْكَ He caused the [kind of gum called] علك to make a sound, or sounds; [i. e., in chewing it, as many women do;] the doing of which is disapproved. (S, L, K. [But in the S and L, it said that إِنْقَاضُ العِلْكِ signifies تَصْوِيتُهُ, which does not necessarily indicate that the former verb is transitive.]) — — Hence, (S, M, TA,) انقض الحِمْلُ ظَهْرَهُ (S, M, A, Msb, K *) The load made his back to sound by reason of its weight: (M:) or pressed heavily upon him, (S, M, Msb, K,) so that his back was heard to make a sound such as is termed نَقِيض; (M, K; * i. e. the sound of the camel's saddle when it becomes infirm by reason of the weight of the load; (Bd, xciv. 3;) or a slight sound, as when a man makes a smacking with his tongue (يُنْقِضُ) to his ass, in driving him: (TA:) or oppressed his back by its weight: (Msb:) or rendered him lean, or emaciated; جَعَلَهُ نِقْضًا, i. e. مَهْزُولًا. (Ibn- 'Arafeh, K.) Thus in the phrase الَّذِى أَنْقَضَ ظَهْرَكَ, (S, M, K,) in [xciv. 3, of] the Kur. (S, M.) 5 تنقّض: see 8. — — الأَرْضُ عَنِ الكَمْأَةِ The earth clave, or cracked, or burst, from over the truffles; (S, A, * TA;) syn. تَفَطَّرَتْ. (S, TA.) In all the copies of the K, we find تنقّض الدَّمُ, explained by تَقَطَّرَ; [as though meaning The blood was made to drop, drip, or fall in drops;] but how likely is this to be a mistranscription. (TA.) [The right reading of the phrase is probably تنقّض الكَمْءُ; and of the explanation, تَفَطَّرَ; and if so, the phrase is like أَنْقَضَ الكَمْءُ, and نَقَّضَ, explained above: see 4, second sentence.] — — تنقّض البَيْتُ The house, or chamber, became cleft, or cracked, in several places, so as to cause a sound to be heard (K, TA.) And تنقّض is also said of a building, [app. in the same sense,] like ↓ نَقَّضَ. (TA.) [See نَقَّضَ السَّقْفُ, in 1, next before the last break.] You say also, تنقّضت عِظَامُهُ (tropical:) His bones made a sound [app. in being broken]. (IF, K, TA.) [See also 4.] 6 تناقض: see 8. — — تَنَاقُضٌ also signifies (tropical:) Mutual contradiction, or repugnancy; contr. of تَوَافُقٌ. (O, TA.) You say, فِى كَلَامِهِ تَنَاقُضٌ (A, Mgh, Msb, TA,) (tropical:) [In his speech is contradiction, or repugnancy, between different parts;] one part of his speech necessarily implies the annulment of another part; (Msb;) his second saying contradicted (نَاقَضَ) his first. (TA.) And تَنَاقَضَ القَوْلَانِ, (A, Mgh,) or الكَلَامَانِ, (Msb,) (tropical:) The two saying, or sentences, contradicted each other; or were mutually repugnant; as though each undid the other; (Msb;) [they annulled each other.] And تناقض الشَّاعِرَانِ (tropical:) [The two poets contradicted each other.] (A, TA.) And تناقض مَعْنَاهُ (tropical:) Its meaning was contradictory. (S, * K, TA.) — [It is also used transitively:] you say, تَنَاقَضَا البَيْعَ (assumed tropical:) They two mutually dissolved the sale: as though compared with the saying تَرَآءَوُا الهِلَالَ, meaning " they [together] saw the new moon; " and تَدَاعَوُا القَوْمَ, meaning " they [together] called the people; " and تَسَآءَلُوهُمْ, meaning " they [together] asked them; " notwithstanding that تناقض is [properly] intransitive. (Mgh.) And تَنَاقَضُوا عُهُودَهُمْ (assumed tropical:) [They mutually dissolved, or broke, their compacts, contracts, or covenants]. (T, voce تناكثوا.) 8 انتقض quasi-pass. of نَقَضَهُ [It became undone; taken, or pulled to pieces: untwisted: unravelled: unwoven: dissolved; broken: or rendered uncompact, unsound, or infirm, after it had been made compact, sound, or firm]: (M, A, Mgh, Msb, TA:) as also ↓ تنقّض, (A,) and ↓ تناقض: (M, TA:) [respecting the first and last, see a remark upon a mistake in the K, following the first sentence in 1: but انتقض afterwards occurs in the K used properly in the phrase مَا انْتَقَضَ مِنَ البُنْيَانِ:] i. q. اِنْتَكَثَ: (S:) said of a building, or structure: and of a rope, or cord: (A, Mgh, Msb, TA:) [and of silk, or flax: and of cloth: (see 1:)] and (tropical:) of a compact, contract, or covenant: (TA:) [and of a sale: (see 1:)] and (tropical:) of other things. (A, TA.) — — [Hence,] انتقضت القَرْحَةُ (tropical:) The wound, or ulcer, became recrudescent. (IF, * A.) And انتقض الجُرْحُ بَعْدَ بُرْئِهِ (assumed tropical:) The wound became in a bad, or corrupt, state, after its healing. (Msb.) And انتقض الأَمْرُ بَعْدَ الْتِئَامِهِ (A, * Msb, TA) (tropical:) The affair, or case, became in a bad, or unsound state, after it had been in a sound state. (Msb.) And انتقض أَمْرُ الثَّغْرِ بَعْدَ سَدِّهِ (assumed tropical:) [The state of the place through which the invasion of an enemy was feared became unfortified, after its being fortified, or closed]. (TA.) And انتقضت الطَّهَارَةُ (assumed tropical:) The state of purity became annulled. (Msb.) And انتقض عَلَيْهِ الشِّعْرُ (tropical:) [The poetry became undone, annulled, or contradicted, by a reply against him: see يَنْقُضُ عَلَيْهِ]. (A, TA.) 11 انقاضّ It (a wall) cracked, without falling down; like إِنْقَضَّ. (K in art. قض.) See also إِنْقَاضَ, in art. قيض.] نُقْضٌ: see نِقْضٌ, in two places. نِقْضٌ i. q. ↓ مَنْقُوضٌ [Undone; taken, or pulled, to pieces: untwisted: unravelled: unwoven: dissolved; broken: &c. (see 1:)] (S, Mgh, Msb, K:) like نِكْثٌ (S, TA) in the sense of مَنْكُوثٌ: (TA:) as also ↓ نُقْضٌ; (Mgh, Msb;) and ↓ نَقَضٌ: (Sgh:) but El-Ghooree allows only the first: (Mgh:) Az, however, mentions only the second; (Msb;) which signifies as above, applied to a building, or structure; (M, Mgh;) or what has become taken, or pulled, to pieces, (مَا انْتَقَضَ,) of a building, or structure; (K;) as also the first: (TA:) or نَقْضٌ signifies مَا نَقَضْتَ what thou hast undone; taken, or pulled, to pieces; untwisted; &c.]: (M:) and what is undone, of [the stuff of the tents called] أَخْبِيَة, and of [the garments called] أَكْسِيَة, and twisted a second time; (M, K;) as also ↓ نَقَضٌ; (K;) and ↓ نُقَاضَةٌ: (L:) or this last

signifies what is undone of a hair-rope: (S, O, K:) the pl. of نِقْضٌ is أَنْقَاضٌ [a pl. of pauc.], (M,) and of the same, (Msb,) or of ↓ نُقْضٌ, (Mgh, Msb,) نُقُوضٌ. (Mgh, Msb.) — — (tropical:) Emaciated, or rendered lean, (S, M, K,) by travel; (S, K;) upon which one has journeyed time after time: (O:) Seer says, as though travel had unknit its frame; (M, TA;) thus indicating it to be tropical: (TA:) applied to a male camel, (S, M, K,) and to a horse, (M.) and to a female camel, (S, K,) or the female is termed نِقْضَةٌ: (M, K:) pl. أَنْقَاضٌ, (Sb, S, K,) only, (Sb, M,) both of the masc. and fem.; in the latter, the ة being imagined to be elided; (M;) and نَقَائِضُ is [also said to be] a pl. of نِقْضٌ signifying jaded, applied to a she-camel. (So in a copy of the S in art. نفص.) — — [See an ex. in a verse cited voce سَدٌّ.] — — The place, (S,) or crust of earth, (M, K,) that becomes broken from over truffles; (S, M, K;) for when they are about to come forth, they break asunder the surface of the earth: (O:) pl. [of pauc.] أَنْقَاضٌ and [of mult.] نُقُوضٌ. (M, K.) — — Accord. to the K, i. q. نِفْضٌ; but the latter is a mistranscription; (TA;) Honey that has in it [worms of the kind called] سُوس; wherefore it is taken, (M, K in art. نفض,) and pounded, (K, ubi supra,) and the place of the bees is smeared (يُلْطَخُ [in a copy of the M يُطْبَخُ, which is doubtless a mistranscription,]) therewith, together with myrtle (آس) and the bees then come to it, and deposit their honey in it; (M, K, ubi supra;) on the authority of El-Hejeree: (M:) or the dung of bees in the place where they deposit their honey: (IAar, AHn, K, ubi supra:) or the bees that have died therein. (Sgh, K, ubi supra.) — See also نَقِيضٌ. نَقَضٌ: see نِقْضٌ, in two places. نَقِيضٌ (tropical:) A contradictor: applied to a man: fem. with ة. (M, TA.) You say [also], ذَا نقِيضُ ذَاكَ (tropical:) This is a contradictor [i. e. the contrary] of that: (A, TA:) [or this is inconsistent with that: for] النَّقِيضَانِ لَا يَجْتَمِعَانِ وَلَا يَرْتَفِعَانِ [what are termed نقيضان cannot be coëxistent in the same thing, nor simultaneously nonexistent in the same thing]; as existence itself and nonexistence, and motion and rest. (Kull, pp. 231, 232) You say also, هٰذِهِ قَصِيدَةٌ نَقِيضُ قَصِيدَةِ فُلَانٍ (tropical:) [This poem is a contradictor of the poem of such a one]. (A.) And النَّقِيضَةُ in poetry is (tropical:) That by which one undoes or annuls or contradicts [what another poet has said]: (S:) or نَقِيضَةُ الشِّعْرِ consists in a poet's putting forth poetry, and another poet's undoing or annulling or contradicting it, by putting forth what is different therefrom: (Lth, K, * TA:) the subst is نَقِيضٌ: [or rather this seems to be an epithet in which the quality of a subst. is predominant, and syn. with نَقِيضَةٌ:] and the act of the two is termed ↓ مُنَاقَضَةٌ: the pl. of نَقِيضَةٌ is نَقَائِضُ: (TA:) you speak of the نَقَائِض of Jereer and El-Farezdak. (A, TA.) — A sound, noise, voice, or cry; (Lth, S, M, O, K:) as also ↓ نِقْضٌ accord to the K; but this is an enormous error: (TA:) the former, of the joints (Lth, M, K) of a man, (M,) [a meaning also assigned to نِقْضٌ in the K,] and of the fingers, and of the ribs, (Lth, M, A,) and of camels' saddles, (S, K,) or of a camel's saddle, (M, O, K, [but in CK, for الرَّحْل, we find الرِّجْل, the foot,]) and of camels' litters, (S, K,) and of tanned skins, (K,) or of a tanned skin, (M,) and of a bow-string, (M, K,) and of نِسْع [q. v.] (O, K,) when new, (O,) and of the sucking of a cupping-instrument; (K;) [in all these senses said in the TA to be tropical; but see 4;] and also the former, (S, M, TA,) in the K, erroneously, the latter word, (TA,) of an eagle, (S, M, K,) and of chickens, and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] وَزَغ, and of the وَبْر [or Syrian hyrax; &c., see 4] (M,) نُقَاضَةٌ: see نِقْضٌ. مَنْقُوضٌ: see نَقِيضٌ. نَقِيضَةٌ: see نِقْضٌ. مُنَاقَضَةٌ: see نَقِيضٌ. مُنْتَقِضٌ i. q. مُتَرَيِّعٌ, [Refraining.] see art. ربع. نقط 1 نَقَطَ الكِتَابَ, (S, Msb,) or الحَرْفَ, (K,) aor. نَقُطَ, inf. n. نَقْطٌ, (S, Msb,) He pointed, or dotted. [the book, or writing, or] the letter, or word, with the diacritical points or point; and with the syllabical points or point, by which are shown the pronunciation and division of syllables and the desinential syntax; syn. أَعْجَمَهُ; as also ↓ نقّطهُ: (K:) and ↓ نقّط المصَاحِفَ, inf. n. تَنْقِيطٌ, [he so pointed the copies of the Kur-án.] (S.) 2 نَقَّطَ see 1, in two places. — — نقّط ثَوْبَهُ بِالزَّعْفَرَانِ وَالمِدَادِ, inf. n. تَنْقِيطٌ, [He made speaks, or small spots, upon his garment, with saffron, and ink;] (Lth;) and نقّط عَلَى ثَوْبِهِ [signifies the same]. (A, TA, in art. رقط.) And نَقَّطَتِ المَرْأَةُ وَجْهَهَا وَخَدَّهَا بِالسَّوَادِ تَتَحَسَّنُ بِذٰلِكَ [The woman made specks, or small spots, upon her face, with black, beautifying herself thereby]. (TA.) 5 تنقّط [quasi-pass. of 2; It became pointed, &c. — — And hence,] (tropical:) It (a place) became seattered with spots, or portions, of herbage. (K, TA.) نَقْطَةٌ inf. n. un. of 1, [A single act of pointing, &c.] (Msb.) نُقْطَةٌ A diacritical point of a letter or word: a syllabical point thereof: see 1:] (K:) [a point, dot, speck, speckle, or small spot: a mathematical point; i. e.] the extremity of a line: (TA:) pl. نُقَطٌ (S, Msb, K,) and نِقَاطٌ. (AZ, S, K.) Hence, one says, مَا اخْتَلَفَا فى نُقْطَةٍ They two did not differ respecting so small a thing as a point of a letter or word. (TA.) And [hence] the vulgar say, when they admire one, هُوَ نُقْطَةٌ فِى مُصْحَفٍ (assumed tropical:) [He is like a point, or stop, in a copy of the Kur-án; because the stops in the Kur-án are generally ornamented, and often very beautifully, with gold and colours]. (TA.) — — (assumed tropical:) [Any very small thing, that may be likened to a point, dot, or speck. Hence,] 'Alee is related to have said, العِلْمُ نُقْطَةٌ إِنَّمَا كَثَّرَهَا الجَاهِلُونَ (assumed tropical:) [Science, or knowledge, is a very small thing: only the ignorant have made it to be much]. (TA.) And you say, أَعْطَاهُ نُقْطَةً مِنْ عَسَلٍ (tropical:) [He gave him a drop, or very small quantity, of honey]. (TA.) — — (tropical:) [A portion of a thing, or some of a number of things, in a separate, or scattered, state, here and there] You say, مَا بَقِىَ مِنْ أَمْوَالِهِمْ إِلَّا نُقْطَةٌ (tropical:) There remained not of their possessions [aught] save some palm-trees and a portion of seed-produce here and there. (IAar, TA) And فِى الأَرْضِ نُقَطٌ مِنْهُ, and نِقَاطٌ مِنَ الكَلَإِ (tropical:) In the land are scattered spots, or portions, of herbage. (K, * TA.) — — (assumed tropical:) A thing: an affair; a matter: a case; an event; an action. (TA.) نُقَيْطَةٌ dim. of نُقْطَةٌ. (TA.) نَقَّاطٌ One who points copies of the Kur-án &c.; i. e. adds the diacritical and other points. (S, * TA.) كِتَابٌ مَنْقُوطٌ (Msb, TA) A book, or writing, pointed with the diacritical, or other, points. (TA.) نقع &c. See Supplement نكأ 1 نَكَأَ القَرْحَةَ. (S, K,) inf. n. نَكْءٌ, (S,) He peeled off the scab from the sore (S, K,) before it was healed, and it became moist in consequence. (K.) [See also نَكَى.] — نَكَأَ العَدُوَّ, and فِى العَدُوِّ, dial. form of نَكَى [q. v.] (K.) By some rejected. (TA) — نَكَأَهُ حَقَّهُ (like رَكَأَهُ, TA), inf. n. نَكْءٌ, He paid him his due. (K.) — — هُنِّئْتَ وَلَا تُنْكَأُ, (S,) and تُنْكَ, (TA,) and تُنْكهُ (S, for تُنْكَ or تُنْكَأُ, TA), Mayest thou be made to have enjoyment in that which thou hast received, and not experience pain! (S) Mayest thou gain what is good, and may harm not befall thee! (T:) or, with the latter of the two verbs without تنك) نَكَأ), may God not make thee discomfited (AHeyth, L.) [Accord. to AHeyth. as mentioned in the TA, the latter verb in this proverb is written تَنْكَهْ and تُنْكَهُ; but the right reading is doubtless تُنْكَ and تُنْكَهْ: this is shown by the explanation there following.] 8 انتكأت القَرْحَةُ The scab peeled off from the sore before it was healed, and it became moist in consequence. (A, TA.) — انتكأ مِنْهُ حَقَّهُ (like ازدكأ, TA) He received from him his due. (K, TA.) نُكَأَةٌ and زُكَأَةٌ One who pays his debts, and does not put off. (K.) — نَكَأَةٌ, and نُكَأَةٌ, dial. form of نَكَعَة [q. v.]. (K.) نكب 1 نَكَبَ عَنْهُ, aor. نَكُبَ, inf. n. نُكُوبٌ (S, K) and نَكْبٌ; and نَكِبَ, aor. نَكَبَ, inf. n. نَكَبٌ: (M, L, K;) and ↓ نكّب, (inf. n. تَنْكِيبٌ, TA;) and ↓ تنكّب; (K;) He deviated, or turned aside, or away, from it, (K,) from the road, (S,) or from another thing. (TA.) [You say] الطَّرِيقَ (الطريق ↓ نكّبهُ, being put in the accus. case, inf. n. تَنْكِيبٌ, TA,) and نكّب بِهِ] عَنِ الطريقِ], He deviated, or turned aside, or away, with him from the road; led him, or caused him to turn, aside, or away, from the road. (K.) — — [So] ↓ نكّبه, inf. n. تَنْكِيبٌ,

He turned aside, or away, from him, and separated himself from him. (S.) — — ↓ تنكّبه He went. or turned, aside, or away, or apart, from him; avoided him; went, or removed, to a distance, from him. (S.) — — عَنَّا ↓ تنكّب He turned aside, or away, from us. (TA.) — — نَكَبَ عَنْ طَرِيقِ الصَّوَابِ, aor. نَكُبَ, inf. n. نُكُوبٌ; and عَن ↓ نكّب الصواب; (assumed tropical:) He deviated from the right course of action &c. (Az.) — — نَكَبَتِ الرِّيحُ, aor. نَكُبَ, inf. n. نُكُوبٌ, The wind blew obliquely, in a direction between [the directions of] two [cardinal] winds. (K.) See نَكْبَاءُ. — نَكَبَ, aor. نَكُبَ, inf. n. نَكْبٌ, He threw, cast, or flung. (K, TA.) — — نَكَبَ بِهِ He threw him down (K) عَلَى الأَرْضِ upon the ground. (TA.) — — نَكَبَهُ الدَّهْرُ, aor. نَكُبَ, inf. n. نَكْبٌ and نَكَبٌ, (assumed tropical:) Fortune overcame him, or afflicted him: or smote him with an evil accident, a disaster, an affliction, or a calamity. (K.) — — نُكِبَ (assumed tropical:) He was overcome, or afflicted, by fortune: or was smitten by fortune with an evil accident, a disaster, or the like. (S, TA.) See نَكْبَةٌ. — — نَكَبَ الإِنَاءَ, (aor. نَكُبَ, inf. n. نَكْبٌ, TA,) He [threw down, i. e.] poured out the contents of the vessel: (K:) but only said of what is not fluid; as dust and the like. (TA.) — — نَكَبَ كِنَانَتَهُ, inf. n. as above, He inverted, or inclined, his quiver, (S,) so as to pour out the arrows contained in it: (TA:) or he scattered the contents of his quiver. (K.) [See also نَكَتَ.] — — نَكَبَتْهُ الحِجَارَةُ, aor. نَكُبَ, inf. n. نَكْبٌ, The stones wounded him, and made him bleed, [in the foot]. (S.) نكبت الحجارة رِجْلَهُ The stones wounded his foot, and made it bleed: or hit, or struck, or hurt, it. (K.) النَّكْبُ is when a stone wounds, &c., a nail, a hoof, or a camel's foot. (TA.) — — نُكِبَتْ إِصْبَعُهُ His toe was hit, or hurt, by the stones. (TA.) — نَكِبَ, aor. نَكَبَ, inf. n. نَكَبٌ, He (a camel) had a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halted. (S.) See نَكَبٌ. — — نَكِبَ, aor. نَكَبَ, inf. n. نَكَبٌ, He (a man) had a pain in his shoulder-joint. (TA.) — نَكَبَ عَلَى قَوْمِهِ, aor. نَكُبَ, inf. n. نِكَابَةٌ (S) and نُكُوبٌ, (Lh, K,) (tropical:) He was, or acted as, مَنْكِبٌ over his people: (S, K:) or was عَرِيف over them. (M.) 2 نكّبه, inf. n. تَنْكِيبٌ, He removed, or put aside, or away, or out of the way, him, or it. Thus it is both trans. and intrans. (K.) See 1. — — نَكِّبْهُ عَنَّا Put him away from us; put him out of our way. (TA.) 5 تنكّب (S, K) and ↓ انتكب (K) He threw his bow, (S, K,) or his quiver, (K,) upon his shoulder; he shouldered it. (S, K.) — — تنكّب عَلَى قَوْسٍ He leaned upon a bow: and, in like manner, upon a staff. (TA, from a trad.) — See 1. 8 إِنْتَكَبَ see 5. نَكْبٌ i. q. نَكْبَاءُ, q. v. — — See also نَكْبَةٌ. نَكَبٌ An inclining in a thing: (S:) or what resembles an inclining in a thing. (M, K.) — — A halting in a camel (ISd, K) by reason of a pain in his shoulder-joint: (ISd:) or a disease which attacks camels in the shoulder-joints, in consequence of which they halt: (S, K:) or only in the shoulder-joint. (El-'Adebbes, S, K.) نَكْبَةٌ A hurt [of the foot] by a stone, causing a bleeding: or a hit by a stone [upon the foot]. Ex. لَيْسَ دُونَ هٰذَا الأَمْرِ نَكْبَةٌ وَلَا ذُبَاحٌ There is not in the way of the attainment of this thing a hurt [of the foot] by a stone, &c., nor a crack in the inside of the foot. (IAar, ISd.) [See also ذبَاح.] Hence نَكْبَةٌ in the sense immediately following. (TA.) — — (tropical:) A misfortune; an evil accident; a disaster; an affliction; a calamity: (S, K, TA:) as also ↓ نَكْبٌ: (K:) pl. of the former نَكَبَاتٌ; (S;) and of the latter, نُكُوبٌ. (K.) نُكْبَةٌ A heap of corn, not measured nor weighed: syn. صُبْرَةٌ. (K.) نَكِيبٌ The circuit (دَائِرَة: in some copies of the S, دابرة: but this, as IKtt says, is a mistake; and the former is the correct word: TA) of a hoof, (S, K,) and of a camel's foot. (S.) See مَنْكُوبٌ. النُّكَيْبَاءُ: see أَنْكَبُ. أَنْكَبُ عَنِ الحَقِّ, and عَنْهُ ↓ نَاكِبٌ, (tropical:) A man deviating from the right course of action &c. (A.) — — نَكْبَاءُ [fem. of أَنْكَبُ] an epithet applied to Any wind that blows obliquely, taking a direction between [the directions of] two [cardinal] winds: (TA:) a wind that blows obliquely, deviating from the direction whence blow the right (القُوَّم [or the cardinal]) winds: (S:) or a [particular] wind that blows obliquely, and takes a direction between [the directions of] two [cardinal] winds; (K;) which destroys the camels and sheep &c., and restrains the rain: (TA:) or a wind that blows in a direction between that of the east, or easterly, wind, (الصَّبَا,) and that of the north, or northerly, wind, (الشَّمَال): (AZ, K:) that between the south, or southerly, and east, or easterly, winds, being called جِرْبِيَاءُ: (AZ:) [but see this word, and see below:] or what are termed نُكْبُ الرِّيَاحِ [نُكْبٌ being pl. of نكباء] are four: (IAar, Th, S, K:) namely, first, the نكباءُ الصَّبَا وَالجَنُوبِ the wind that blows in a direction between that of the east, or easterly, and that of the south, or southerly, wind; also called الأَزْيَبُ; (S, K;) which is a very thirsty wind, that dries up much the leguminous plants; but Et-Tará- bulusee, in the Kf, and Mbr and IF, assert that the ازيب is the جنوب; not its نكباء: (TA:) second, the نكباءُ الصَّبَا وَالشَّمَالِ the wind that blows in a direction between that of the east, or easterly, and that of the north, or northerly, wind; also called الصَّابِيَةُ, and called also ↓ النُّكَيْبَاءُ, (S, K,) a diminutive meant to convey the opposite of a diminutive sense; for they find this wind to be very cold; (S;) it is very boisterous and very cold; unattended by rain or by any good: (TA:) third, the نكباءُ الشَّمَالِ وَالدَّبُورِ the wind that blows in a direction between that of the north, or northerly, and that of the west, or westerly, wind; also called الجِرْبِيَاءُ; and termed نَيِّحَةُ الأَزْيَبِ the opposite wind to the ازيب; (S, K;) a cold wind; (S;) and sometimes attended by a little rain; but Ibn-El-Ajdábee asserts that the جربياء is the شمال: (TA:) fourth, the نكباءُ الجَنُوبِ والدَّبُورِ the wind that blows in a direction between that of the south, or southerly, and that of the west, or westerly, wind; also called الهَيْفُ; (in the CK, الهَيَفُ;) and termed نَيِّحَةُ النُّكَيْبَاءِ the opposite wind to the نكيباء; (S, K;) a hot wind (S) and very thirsty. (TA.) Accord. to Ibn-Kubás, the tract whence blows the نكباء [by which he means only the wind that blows from the north-east or thereabout] is that extending between the point where rises the ذِرَاع [or the asterism composed of the stars a and b of Gemini, E. 33 degrees N., in central Arabia; or a and b of Canis Minor, E. 7 degrees N., in the same latitude] and the pole-star: and the tract between the pole-star and the point where sets the ذراع is the tract whence blows the شمال. Sh says, Each of the four [cardinal] winds has its نكباء, which is called in relation to it: that of the صبا is that which is between it and the شمال; [blowing from the north-east, or thereabout;] and it resembles it in gentleness; sometimes having sharpness, or vehemence; but this is seldom; only once in a long space of time: that of the شمال is that which is between it and the دبور; [blowing from the north-west, or thereabout;] and it resembles it in coldness: it is called الشمالُ الشَّامِيَّةُ: each of them is called by the Arabs شَامِيّة: that of the دبور is that which is between it and the جنوب; blowing from the point where sets سُهَيْل [or Canopus; i. e., S. 29 degrees W., in the latitude of central Arabia]; and it resembles it in its violence and boisterousness: and that of the جنوب is that which is between it and the صبا; [blowing from the south-east, or thereabout;] and it is the wind most resembling it in its softness and in its gentleness in winter. (L.) The pl. of نكباء is نُكْبٌ, as shown above. (S, K &c.) [See also دَبُوعُ الشَّمْسِ, in art. تبع.] — — دَبُورٌ نكب [app. ↓ نَكْبٌ, originally an inf. n., used as an epithet, and therefore applicable without ة to a fem noun] i. q. نَكْبَاءُ; [app., The نكباء of the دبور, a southwesterly wind]. (TA.) — — أَنْكَبُ A camel having a disease in the shoulder-joint, or in the shoulderblade, and in consequence halting: (S:) a

camel that walks on one side, or inclining, or as though he walked on one side. (L.) — — فَامَةٌ نَكْبَاءُ An inclining pulley: and قِيَمٌ نُكْبٌ inclining pulleys. (TA.) — — أَنْكَبُ (assumed tropical:) Overpowering, or oppressive; unjust, or tyrannical. (S, TA.) — — الدَّهْرُ أَنْكَبُ لَا يُلِبُّ (assumed tropical:) Fortune abounds with evil accidents, or disasters, or afflictions, or calamities; i. e. it deviates much, or often, from the right course: it will not remain in one state: or, accord. to one relation, الدهر انكث الخ. A proverb. (TA.) — أَنْكَبُ A man not having with him a bow. (S, K.) مَنْكِبٌ (masc., Lh, K) The shoulder; i. e. the place of junction of the os humeri and the scapula, (S, K.) in a man &c; (ISd:) the place of junction of the os humeri and the scapula and the [tendon called] حَبْلُ العَاتِقِ, in a man and a bird and any other thing. (TA.) [It seems to be regarded by some as originally signifying " a place of deflection: " but] Sb denies its being a noun of place, because, were it so, it would be مَنْكَبٌ: he does not allow it to be included in the class of مَطْلِعٌ, because this is extr. Pl. مَنَاكِبُ. رَجُلٌ شَدِيدُ المَنَاكِبِ, signifies A man having a strong shoulder: as though the sing. were applied to denote each part of the joint, and the pl. to denote the whole. (TA.) — — هَزُّوا مَنَاكِبَهُمْ (tropical:) [They shook their shoulderjoints;] i. e., they rejoiced, or were joyful, or happy. (TA.) — — خِيَارُكُمْ أَلْيَنُكُمْ مَنَاكِبَ فِى الصَّلَاةِ (assumed tropical:) [The best of you are the most easy of you in the shoulder-joints in prayer:] meaning. those of you who keep [most] still therein: or, as some say, those who [most readily] give room to such as enter the rank in prayer. (TA, from a trad.) — — مَنْكِبُ الفَرَسِ The star β in Pegasus. (El-Kazweenee &c.) — — مَنْكِبُ الجَوْزَاءِ The bright, and very great star, a, in the right shoulderjoint, of Orion. (El-Kazweenee &c.) — — مَنْكِبٌ (tropical:) The side of anything; or a lateral, or an adjacent, part, quarter, or tract, thereof: (K:) pl. مَنَاكِبُ: ex. سِرْنَا فِى منكبٍ مِنَ الأَرْضِ We proceeded, or journeyed, along a side, or lateral part, of the land: and, in like manner, مِنَ الجَبَلِ of the mountain: (TA:) so in the Kur, lxvii. 15, the pl. signifies the sides, &c., of the earth: (Fr:) or its roads, accord. to some: (TA:) or its mountains: (Zj:) which last signification in this case is preferred by Az: (TA:) or the sing. signifies an elevated place, or part, of the earth or land. (S.) — — المَنَاكِبُ (tropical:) The feathers next after the قَوَادِمِ; [which latter are the anterior, or primary, feathers of a bird's wing;] (K;) the feathers of the wing of a vulture or an eagle that are next after the قوادم, which are the strongest and most excellent of the feathers; (TA:) four [feathers] in the wing of a bird, next after the قوادم (S.) [the four secondary feathers of the wing:] in the wing of a bird are twenty leathers: the first of them are those called القوادم; the next, المناكب; the next, الخَوَا فِى: the next, الأَباهِرُ; the next, الكُلَى. (L.) It is a word without a sing. (K.) ISd says, I know not a sing. ?? it; but by analogy it should ?? ??. (TA.) — — رأشَ ?? (tropical:) He feathered his arrow with feathers such as are described above. (TA.) — مَنْكِبٌ (tropical:) عَرِيفٌ i. q. The intendant, superintendent, &c., of a people or an aider, helper, or assistant, of a people: (K:) or the assistant of an عريف: (Msb:) one below an عريف: (IAth:) or the chief of the عُرَفَاءُ [pl. of عريف]; (Lth, S:) there being over so many عرفاء a منكب. (Lth [see عَرِيفٌ.]) pl. مَنَاكِبُ. مِنْكَابٌ عَنِ الحَقِّ (TA.) [(assumed tropical:) One who deviates much from the right course of action &c.] (TA.) مَنْكُوبٌ and نَكِبٌ, accord. to the copies of the K, but the latter word is a mistake for ↓ نَكِيبٌ, Having the foot wounded, and made to bleed, by stones: or hit, or struck, or hurt, by stones. (K.) See 1. — — مَنْكُوبٌ (assumed tropical:) Overcome or afflicted, by fortune: or smitten with an evil accident, or the like. (S, TA.) See نُكِبَ. يَنْكُوبٌ [like يَحْمُورٌ in measure: in the CK, مَنْكُوبٌ:] A road deviating from the right course or direction. (K.) نكت 1 نَكَتَ, aor. نَكُتَ, inf. n. نَكْتٌ, (or نَكَتَ الأَرْضَ بِقَضِيبٍ [&c., TA.) He struck the ground with a stick, (S, M, K,) or with his finger, (M,) so that it made a mark, or marks, upon it, (S, K,) with its extremity; an action of one reflecting, or meditating, and anxious. (TA.) [Thus our Saviour seems to have done in the case of the woman taken in adultery: see S. John viii. 6 and 8.] — — Also, He struck the ground with pebbles. (TA.) — — Hence, (tropical:) He reflected, or meditated, and talked to himself (TA, from a trad.) — — نَكَتَ, aor. نَكُتَ, (S, K,) inf. n. نَكْتٌ, (K,) He (a horse) bounded (نَبَا, S, K) from the ground, (S,) in running. (TA.) — — نَكَتَهُ He threw it down upon the ground. (TA.) — — نَكَتَ كِنَانَتَهُ He scattered the contents of his quiver. (TA.) See نكب.] — — طَعَنَهُ فَنَكَتَهُ He thrust him, or pierced him, and threw him down upon his head. (As, S, K. *) — — نُكِتَ It (a cooked bone, containing marrow,) was struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.) نُكِتَ العَظْمُ The marrow to the bone was taken out, or extracted. (Aboo-'Ameythel.) Mentioned in art. بقت, q. v. (TA.) — نَكَتَ فِى كَلَامِهِ and فِى قَوْلِهِ, [aor, ?? inf. n. نَكْتٌ? (in the TA, the verb is written without the syll points, but the form commonly known in the present day, and occurring in many late works, is ↓ نكّت, inf. n. تَنْكِيتٌ;) (tropical:) He made use of nice, or subtile, sayings, ?? sions, such as are termed نُكَت, pl. of نُكْتَة]) (A.) — — نَكَتَ فِى العِلْمِ بِمُوَافقَهِ فُلَانٍ أَوْ مُخَالَفَةِ فُلَانٍ He alluded (أَشَارَ) (with respect to science, to the agreement of such a one, or the di?? ment of such a one]. (L) 2 نكّت الرُّطَبُ, inf. n. تَنْكِيتٌ, The dates began to ripen [and to become speckled]. (Msb.) — — See 1. 8 انتكت He was thrown down upon his head; or fell down upon his head, having been thrust, or pierced. (S, K *) نَكْتٌ: see نُكَيْةٌ. نُكَتَةٌ A point; a dot; a speck; a minute spot; i. q. نُقْطَةٌ: (S, K:) pl. نُكَتٌ, (Msb, &c) agreeably with analogy, (TA,) and نِكَاتٌ, (K,) deviating from analogy, and, accord. to some, نُكَاتٌ, in which the ا is said to be added لِلْإِشْبَاعِ, or to render the sound of the fet-hah full, like رُخَالٌ (TA:) the last of these pls. has been heard [from the classical Arabs]; (Esh-Shiháb, in the Expos. of the Shifà;) or it is vulgar. (Msb.) — — نُكْتَةٌ [A small spot, or mark,] resembling dirt upon a mirror: (K:) نُكْتَةٌ سَوْدَاءُ A small [black] mark, like a spot, or dot, resembling dirt upon a mirror or a sword or the like (L, from a trad.) — — نُكْتَةٌ [A spot in the eye;] what resembles a وَقْرَة in the eye. (L.) — — [↓ نُكْتٌ seems to be a quasi-pl. of نُكْتَةٌ, like as نَقْطٌ is said to be (by some persons in the present day) of نُقْطَةٌ, and to signify Any small spots, or specks, in a thing, differing therefrom in colour. Such I suppose to be meant by the words in the L, كلّ نَقْطٍ فِى شىء خالف لونه نَكْتٌ.] — نُكْتَةٌ (tropical:) A nice, subtile, subtilely excogitated, quaint, facetious, or witty, saying, expression, or allusion, (لَطِيفَة) that makes an impression upon the heart; from النَّكْتُ [the striking the ground with a stick &c., so as to make a mark, or marks, upon it with its extremity]: also, a question educed by reflection, [بِالتَّفَكُّرِ, as the passage here translated is given in the Kull, p. 362, but in the TA بالنقل, which is an evident mistake, as might be shown by many authorities,] which makes an impression upon the heart, on hearing or considering which one generally makes marks upon the ground with the finger or the like: (El-Fenáree's Expos. of the Telweeh:) a nice, or subtile, saying, expression, or allusion, that requires one to reflect, and [induces one] to make marks upon the ground with a stick or the like: (from a scholium quoted by De Sacy, Anthol. Gr. Ar., 303:) [a nice, subtile, abstruse, or mystical, point, or allusion: the point of a saying or sentence, especially one that is difficult to be understood: a conceit expressed in words difficult to be understood: a quaint conceit: a point of wit: a facetious saying or allusion: pl., generally, نُكَتٌ]. — — جَاءَ بِنُكْتَةٍ (tropical:) [He uttered a nice, or subtile, saying, expression, or allusion, &c.]. (A.) نَكِيتٌ Spoken against; having his reputation wounded. (TA.) نَكَّاتٌ (and ↓ مُنَكِّتٌ

TA) (tropical:) One who speaks much, or frequently, against others; who wounds the reputations of others, much, or frequently. (K.) — — زَيْدٌ نَكَّاثٌ فِى الأَعْرَاضِ Zeyd is one who wounds the reputations of others much, or frequently. (TA.) نَاكِثٌ A distortion in a camel's elbow, so that it lacerates his side: (El-'Adebbes El-Kinánee, S, K:) or the cutting of a camel's side by his elbow: (L:) or [that fault in a camel] when his elbow makes a mark, or marks, upon his side: in this case you say, بِهِ نَاكِثٌ: but when it makes an incision, or incisions, in his side, you say بِهِ حَازٌّ: (IAar) or ناكث is similar to نَاحِزٌ, i. e. the elbow's striking, and making a mark, or marks, upon the edge of the callous lump beneath his breast; in the case of which you say به ناكث: (Lth:) and nearly the same is said in the A. (TA.) مَنْكُوثٌ A cooked bone, containing marrow, that is struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.) مُنَكِّثٌ: see نَكَّاثٌ. — — رُطَبَةٌ مُنَكِّتَةٌ, A date beginning to ripen [and to become speckled]. (S, K.) ظَلَفَةٌ مَنْتَكِثَةٌ The extremity of the curved piece of wood termed حِنْو in the kind of saddle called قَتَب, and in that called إِكَاف, when it is short, and wounds the side of the camel. (TA.) نكث 1 نَكَثَ, (S, K,) aor. نَكُثَ, (K, Msb,) and نَكِثَ, (K,) inf. n. نَكْثٌ, (TA,) He undid [the threads of] a garment of the kind called كِسَاء, &c.: (Msb:) he undid, or untwisted, a rope. (S, K.) — — نَكَثَ السِّوَاكَ, aor. نَكُثَ, inf. n. نَكْثٌ; He, or it, made the head of the tooth-stick to be uncompacted, disintegrated, disunited, or seperated, in its fibres: and so the verb signifies with respect to other things. (TA.) [See also 8.] — — نَكَثَ, (aor. نَكُثَ, and نَكِثَ, K, inf. n. نَكْثٌ, TA,) (tropical:) He dissolved, violated, or broke, a covenant, or compact, (S, K,) or an act of inauguration, &c. (TA.) — — نَكَثَ عَنِ الأَمْرِ i. q. نَكَصَ (Aboo-Turáb, in TA, art. نكص.) 5 تَنَكَّثَ see 8. 6 تَنَاكَثُوا عُهُودَهُمْ (tropical:) They mutually dissolved, or broke, their covenants, or compacts; syn. تَنَاقَضُوهَا. (K.) 8 انتكث It (a garment of the kind called كِسَاء, &c., Msb, or a rope, S, K) was undone, or untwisted. (S, K, &c.) — — انتكث السِّوَاكُ [so accord. to the TA: in the K, ↓ نَكَثَ:] (TA:) and ↓ تنكّث, (TA, in art. شعث,) The head of the tooth-stick became uncompacted, disunited, or separated, in its fibres. (TA.) — — انتكث [He was, or became, emaciated, or lean; he (a camel) became lean after having been fat. See 4, in art. رأى.] — — انتكث (tropical:) It (a covenant, or compact, S and K, or an act of inauguration, &c., TA,) was dissolved, violated, or broken. (S, K, &c.) — — انتكث مِنْ حَاجَةٍ إِلَى أُخْرَى, (K,) or لِأُخْرَى, (S,) (tropical:) He turned from a thing that he wanted to another thing, (S, K,) having desired, or sought, the former. (TA.) نِكْثٌ What is undone, to be spun again, (A, Msb,) of the garments called أَكْسِيَة, and of the stuff of the tents called أَخْبِيَة: (A:) pl. أَنْكَاثٌ: (Msb:) or threads of an old and worn-out stuff, of wool or hair, untwisted, and mixed with new wool [or hair], and beaten with مَطَارِق, and spun a second time: or old and worn-out thread of wool or common hair or the soft hair called وَبَر; so called because it is untwisted, and twisted again: (TA:) it is when the old and worn-out materials of the garments called اكسية (and of the tents called اخبية, S) are undone, to be spun again. (S, K.) [SM seems to have understood, from the expl. in the S and K, that نِكْثٌ is an inf. n.; for he adds,] the subst. is ↓ نَكِيثَةٌ: (TA:) [i. e., this last word has the signification assigned above to نِكْثٌ, from the A and Msb]. — — هِيَ تَغْزِلُ النِّكْثَ, and نَكِيثٌ, She spins what has been undone, to be spun again, &c. (A.) — — حَبْلٌ نِكْثٌ, and ↓ نَكِيثٌ, (TA,) and أَنْكَاثٌ, and ↓ مَنْكُوثٌ, (K,) A rope undone, or untwisted, (K, TA,) at its end. (TA.) نُكَاثٌ Pustules which come forth in the mouths of camels: (K:) as also لُكَاثٌ. (TA.) — — A disease in the نَكَفَتَانِ of a camel, which are two prominent bones by the fat parts of the two ears: it is also called نُكَافٌ. (TA.) نَكِيثٌ: see نِكْثٌ. نُكَاثَةٌ The broken particles of the end of a سِوَاك [or tooth-stick], remaining in the mouth. (K.) — — Also, What is undone, or untwisted, of the end of a rope, (K,) &c. (TA.) نَكِيثَةٌ: see نِكْثٌ. — — Subst. from انتكث الحَبْلُ [What is undone, or untwisted, of a rope]. (TA.) — — (tropical:) Breach of promise; syn. خُلْفٌ. (S, K.) Ex. قَالَ فُلَانٌ قَوْلًا لَا نَكِيثَةَ فِيهِ Such a one said a saying in which was [intended] no breach of promise. (S.) — — (tropical:) A difficult, or an arduous, affair, or case, in which a people dissolves, or breaks, (تَنْكُثُ) [its covenants, or compacts]. (S, K.) — — A great affair. (TA.) — — The utmost of one's endeavour, or effort: (S, K:) power, or strength: (K:) pl. نَكَائِثُ. (TA.) Ex. بَلَغَ فُلَانٌ نَكِيثَةَ بَعِيرِهِ Such a one exerted the utmost endeavour, or effort, [or power, or strength,] of his camel, in journeying. (S.) [See also نَجِيثَةٌ.] — — نَكِيثَةٌ Nature; natural, or native, disposition, temper, or other property. (K.) — — النَّكِيثَةُ (assumed tropical:) The mind; the soul; syn. النَّفْسُ: (S, K:) so called because the vexation of those things of which it is in need dissolve (تَنْكُثُ) its powers, and old age destroys it: the ة is added because it is a subst. (TA.) Ex. فُلَانٌ شَدِيدُ النَّكِيثَةِ Such a one is strong in mind. (S.) Pl. نَكَائِثُ. (TA.) نَكَّاثٌ One who undoes, or untwists, thread, and twists it again, or, to twist it again. (TA.) [See نِكْثٌ.] — — نَكَّاثٌ لِلْعَهْدِ (tropical:) One who is wont to dissolve, violate, or break, his covenant, or compact. (TA.) مَنْكُوثٌ: see نِكْثٌ. مُنْتَكِثٌ Emaciated; lean: (K:) a camel that has been fat, and has become lean. (TA.) نكح 1 نَكَحَ, (S, K, &c.,) aor. نَكِحَ, (Msb, K,) and نَكَحَ, (K,) the latter agreeable with analogy, but by some rejected, and the former contr. to analogy, but more common, and the form used in the Kur, (TA,) the only instance of an aor. of this form from a verb having ح for its last radical letter, except ينطح and يمنح and ينضح and يملح and يأزح and يأنح and يرجح and ينبح, (ISd,) [and يضح] inf. n. نِكَاحٌ (S, K, &c.) and نَكْحٌ; (ISd, K;) Inivit feminam: and (sometimes, S) he married, took in marriage, or contracted a marriage with, a woman: as also ↓ استنكح (S, K, &c.) [and ↓ ناكح, inf. n. مُنَاكَحَةٌ:] used only with reference to a man: (ISd:) but Th uses it with reference to flies: (TA:) J says, that it is sometimes used in the latter sense; but accord. to the Msb it is more commonly so used; (MF;) and it is used only in this sense in the Kur: (TA:) IF and others say, that it signifies coitus; and coitus without marriage; and marriage without coitus: (Msb:) [but] in the Time of Ignorance, when a man demanded a woman in marriage he said, إِنْكِحِينِى; and when he desired fornication, he said, سَافِحِينِى. (TA, in art سفح.) It is disputed whether it be proper or tropical in these two senses; or proper in one, and tropical in one: (MF:) it is said to be from نَكَحَهُ الدَّوَى, or from تَنَاكَحَتِ الأَشْجَارُ, or from نَكَحَ المَطَرُ الأَرْضَ; and if so, it is tropical in both the above senses; and the opinion that it is so is confirmed by this, that the signification of marriage is not understood unless by a word or phrase in connexion with it, as when you say نَكَحَ فِى بَنِى فُلَانٍ [he took a wife from among the sons of such a one]; nor is that of coitus unless by the same means, as when you say نَكَحَ زَوْجَتَهُ [inivit conjugem suam]; and this is one of the signs of a tropical expression. (Msb.) — — نَكَحَتْ She married, or took a husband. (S, K.) — — نَكَحَ المَطَرُ الأَرْضَ The rain became commingled with the soil: (Msb:) or, rested upon the ground so as to soak it; syn. إِعْتَمَدَ عَلَيْهَا: (K:) as also ↓ نَاكَهَا. (L.) — — نَكَحَهُ الدَّوَى The disease infected him (خَامَرَهُ), and overcame him. (Msb.) — — نَكَحَ النُّعَاسُ عَيْنَهُ (tropical:) Drowsiness overcame his eye; (K;) as also نَاكَهَا: and in like manner ↓ استنكح النَّوْمُ عَيْنَهُ

sleep overcame his eye. (TA.) 3 نَاْكَحَ see 1. 4 انكحهُ المَرْأَةَ He married the woman to him. (TA.) — — أَنْكَحَهَا He married the woman; i. e. gave her in marriage. (S, K.) — — أَنْكِحُوا الحَصَى أَخْفَافَ الإِبِلِ (tropical:) [Accustom ye the feet of the camels to pebbles]. (A.) 6 تناكحوا They intermarried; contracted marriages together. (Commencing a trad. in the Jámi' es-Sagheer.) [And تَنَاكَحَا Se invicem futuerunt: see 6, in art. ردف.] — — تَنَاكَحَتِ الأَشْجَارُ The trees became drawn, or connected, together. (Msb.) 10 إِسْتَنْكَحَ see 1. نِكْحٌ and ↓ نُكْحٌ substs. from أَنْكَحَهَا, [The act of giving a woman in marriage]. (K.) — — [These two words are properly quasi-inf. ns, of أَنْكَحَ, signifying as explained above; and, like inf. ns., may be used as epithets, meaning A giver of a woman in marriage, correlative to خُِطْبٌ.] It was a custom, in the time of paganism, for a man to come to a tribe asking for a woman in marriage; and he would stand up in their assembly, and say خِطْبٌ, i. e., I have come as an asker of a woman in marriage; whereupon it would be said to him نِكْحٌ, meaning We marry her to thee, or give her to thee in marriage, [or, more lit., we are givers of her in marriage: for an inf. n. or quasi-inf. n. used as an epithet is used without variation as sing., dual., and pl.; and masc. and fem.]. ↓ نُكْحٌ was also said: but نِكْحٌ is here said for the sake of resemblance to خِطْبٌ. (L.) You say هو نِكْحُهَا He is the person who gives her in marriage: and هِيَ نِكْحَتُهُ She is the person whom he gives in marriage. (Lh, L) — — نِكْحٌ and ↓ نُكْحٌ, [and, accord. to Lth and ISh, نِكِحٌ: see إِبِدٌ:] are also two words by which the [Pagan] Arabs used to take women in marriage: (S:) [meaning A giver of a woman in marriage]. (MF, in art. خطب.) A man used to say to Umm-Khárijeh, in asking her in marriage, خُِطْبٌ, and she used to reply نُِكْحٌ: hence the saying أَسْرَعُ مِنْ نِكَاحِ أُمِّ خَارِجَةَ [Quicker than the marriage of Umm-Khárijeh]. (S, K.) [See خِطْبٌ]. نُكْحٌ: see نِكْحٌ. نُكَحَةٌ: see رَجُلٌ نُكَحَةٌ, (S, K,) and ↓ نُكَحٌ (K) A man who marries much, or often: (S, K, TA:) AZ explains the former by شَدِيدُ النِّكَاحِ, [app. meaning vehement in coitus,] and mentions as its pl. نُكَحَاتٌ: (TA:) [and ↓ نَكَّاحٌ (A, TA, art. تيس, &c.,) signifies the same.] نَكَّاحٌ: see نُكَحَةٌ. نَاكِحٌ (S, K) and نَاكِحَةٌ, (K,) the latter occurring in poetry, (TA,) A woman married; (TA;) having a husband. (S, K, TA.) Ex. هِيَ نَاكِحٌ فِى بَنِى فُلَانٍ She has a husband among the sons of such a one. (S.) مَنْكِحٌ and مَنْكُوحَةٌ: see مَنَاكِحُ. مَنَاكِحُ Women, or wives; syn. نِسَآءٌ: (K:) a pl. having no sing.; or its sing. is ↓ مَنْكَحٌ; [or ↓ مَنْكِحٌ, which occurs in the S and K, art. علث, evidently as signifying a wife; as though being a place of نِكَاح;] or ↓ مَنْكُوحَةٌ. (TA.) — — إِنَّ المَنَاكِحَ خَيْرُهَا الأَبْكَارُ [Verily the best of women to take in marriage are virgins]. A proverb. (TA.) نكد 1 نَكِدَ, aor. نَكَدَ, (S, K, &c.,) inf. n. نَكَدٌ, (S, L, Msb,) It (a man's life) was, or became, hard, or strait, and difficult. (S, L, Msb, K.) — — نَكِدَ It (a she-camel's milk) became deficient. (R.) — — نَكِدَ It (water) became exhausted. (A.) — — نَكِدَتِ الرَّكِيَّةُ The well came to have little water. (S, L, K.) — — نَكِدَ, aor. نَكَدَ, inf. n. نَكَدٌ, He was, or became, unpropitious, and mean: (L:) he became hard, or difficult: (Msb:) he gave little: or gave not at all: you say also نَكِدَ بِحَاجَتِنَا he was niggardly of that which we wanted. (L.) — — نَكَدَ حَاجَتَهُ, aor. نَكُدَ; (K;) or نَكَدَهُ حَاجَتَهُ, (L,) He withheld from him, or refused him, his want. (L, K.) — — نَكَدَهُ, aor. نَكُدَ, He withheld from him, or refused him, what he asked: or [in the CK, and] the same, (K,) or نَكَدَهُ مَا سَأَلَهُ, aor. نَكَدَ, inf. n. نَكْدٌ, (L,) he gave him not save the least of what he asked. (L, K.) — — نُكِدَ, [in measure] like عُنِىَ, He had many askers and gave little. (K.) — — نَكَدَ, aor. نَكُدَ, He (a raven or crow) croaked with his utmost force; (A, K;) as though vomiting; as also ↓ تنكّد. (A.) 2 نَكَّدَ عَطَآءَهُ بِالْمَنِّ He impaired his gift by reproach. (A.) — — نكّد وَسْقَهُ He spent, or exhausted, what he possessed, in consequence of frequent petitions. (A.) — — نكّدهُ He vexed, distressed, or troubled, him; (Gol, from Meyd.) [as also نكّد عَلَيْهِ.] 3 ناكدهُ He treated him, or behaved towards him, with hardness, harshness, or ill-nature. (S, L, K.) 4 سَأَلَهُ فَأَنْكَدَهُ He asked of him, and found him hard, or difficult, (A, L,) and mean, or niggardly: (L:) or found him to have only what was scanty, or little. (L.) — — طَلَبَ مِنْهُ حَاجَةً فَأَنْكَدَ He sought, or desired, of him a thing that he wanted, and he was niggardly. (A.) 5 تنكّد [He became vexed, distressed, or troubled]. (A.) See Bd, in lxviii. 25: and see 1. 6 تناكدا They treated each other with hardness, harshness, or ill-nature. (S, L, K.) نَكْدٌ: see نُكْدٌ, and نُكْدٌ .نَكِدٌ and ↓ نَكَدٌ Scantiness of a gift; (L, K;) and its not being enjoyed, or found pleasant, by the receiver. (L.) — — See what follows. له وجْدًا ↓ نُكْدًا and نَكَدًا لَهُ وجَدًا, [May God decree straitness, or difficulty, to him, and poverty]: forms of imprecation. (L.) — — نَكَدٌ Anything that brings evil upon the person whom it affects. (L.) See نَكِدٌ .نَكِدٌ [Hard, strait, or difficult; applied to a man's life; (see 1;) and to fortune, as in an ex. voce إِبِدٌ.] — — Water little in quantity. (L.) — — لَا يَخْرُجُ إِلَّا نَكِدًا, in the Kur, [vii. 56,] accord. to the common reading, or ↓ نَكَدًا, accord. to the reading of the people of El-Medeeneh, or, as it may be read, accord. to Zj, ↓ نَكْدًا and ↓ نُكْدًا, means, accord. to Fr, It [the herbage] will not come forth save with difficulty: (L:) or, scantily and unprofitably. (Beyd.) — — نَكِدٌ (S, A, L, Msb, K,) and ↓ نَكَدٌ and ↓ نَكْدٌ and ↓ أَنْكَدُ (L, K) A man who is unpropitious, (L, K,) and mean, (L,) and hard, or difficult: (S, A, L, Msb, K:) and a people you term أَنْكَادٌ and مَنَاكِيدُ (S, L, K) and نُكْدٌ and نُكُدٌ. (A.) — — نَكِدٌ and ↓ أَنْكَدُ A man that brings evil upon others. (L.) نَكَادٌ Hardness, or difficulty, in a man. (A.) See نَكِدٌ. أَرَضُونَ نِكَادٌ Lands possessing little goods. (L.) نَاكِدٌ: see أَنْكَدُ. — — نَكْدَآءُ A she-camel abounding with milk; (IF, L, K;) as also ↓ نَاكِدٌ: (L:) a she-camel that has no young one living, and therefore abounding with milk, because she does not suckle; (L; K;) so نَكْدَآءُ مِقْلَاتٌ, of which the pls. occur in a verse of El-Kumeyt cited voce شَخَبَ: (S:) also, contr., a she-camel having no milk: (IF, A, K:) or having little milk; as also ↓ نَاكِدٌ: and both words, a she-camel whose young one has died: (L:) pl. (of both words, L) نُكْدٌ (S, L, K.) See also مَكْدَآءُ. — — أَنْكَدُ Unfortunate; unlucky. (S.) See نَكِدٌ. مُنَكَّدٌ: see مَنْكُودٌ. مَنْكُودٌ A small, or scanty, gift; (A, L, K;) as also ↓ مُنَكَّدٌ (A.) — — مَنْكُودٌ A man having many askers and giving little: (TA:) or a man pressed with petitions; as also مَعْرُوكٌ and مَشْفُوهٌ and مَعْجُوزٌ. (IAar, L.) جَآءَهُ مُنْكِدًا He came to him unwelcomely: or, empty: or, as Th says, it is correctly مُنْكِزًا, from نَكَزَتِ البِئْرُ, though أَنْكَزَ as meaning " his wells became exhausted," has not been heard. (L.) نكر 1 نَكِرَهُ: see 4, in several places. — نَكُرَ, inf. n. نَكَارَةٌ, [He was, or became, ignorant: or perhaps only the inf. n. of the verb in this sense is used: see نَكَارَةٌ, below. — — And, contr., He possessed cunning; meaning both intelligence with craft and forecast; and simply intelligence, or skill and knowledge: or perhaps only the inf. n. of the verb in this sense is used: see نَكْرٌ. — —] It (a thing, or an affair,) was, or became, مُنْكَر [app. here meaning disapproved; or bad, evil, abominable, or foul; or disallowed]. (A.) — — Also, (S, K,) inf. n. نَكَارَةٌ, (TK,) or نُكْرَةٌ, (TA,) It (a thing, or an affair,) was, or became, difficult, hard, arduous, or severe. (S, K. *) 2 نكّرهُ, (inf. n. تَنْكِيرٌ, Msb,) He changed, or altered, him or it, (S, A, Msb, TA,) to an unknown state, (S, TA,) so as not to be known; (TA;) [he disguised him or it.] It is said in the Kur, [xxvii. 41,] نَكِّرُوا لَهَا عَرْشَهَا Alter ye her throne so that it may not be known to her. (TA.) See also 4, last signification but one. — — [In grammar, He made it (a noun) indeterminate.] 3 ناكرهُ, (S, TA,) inf. n. مُنَاكَرَةٌ, (A, K,) He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; or he practised with him mutual deceit, guile, or circumvention; syn. خَادَعَهُ and دَاهَاهُ: the inf. n. is also explained by مُرَاوَغَةٌ as well as مُخَادَعَةٌ [both of which signify the same]. (TA.) — — Hence, (TA,) He contended with him in fight; (S, K;) and in war, or hostility. (A, K.) It is said of Mohammad, by Aboo-Sufyán (S, TA) Ibn- Harb, (TA,) لَمْ يُنَاكِرْ أَحَدًا إِلَّا كَانَتْ مَعَهُ الأَهْوَالُ, (S, TA,) meaning, He did

not war with any one without being aided by terror [cast into the hearts of his opponents]. (TA.) And one says, بَيْنَهُمَا مُنَاكَرَةٌ Between them two is war, or hostility, (A, TA, *) and fighting. (TA.) 4 انكرهُ, (S, A, Msb, K, &c.,) inf. n. إِنْكَارٌ; (Msb, &c.;) and ↓ نَكِرَهُ, (S, A, Msb, K, &c.,) aor. نَكَرَ, (L,) or it does not admit the variations of tense like other verbs, (IKtt, Msb,) it is not used in the future tense, nor in commanding nor in forbidding, (Lth,) inf. n. نَكَرٌ (K) and نُكْرٌ and نُكُورٌ (S, K) and نَكِيرٌ; (K;) and ↓ استنكرهُ; (S, M, A, K;) and ↓ تناكرهُ; (M, K;) signify the same; (S, A, Msb, K, &c.;) i. e., He ignored, was ignorant of, did not know, failed to know, or [rather] was unacquainted with, it (i. e. a thing, or an affair, IKtt, K) or him (a man, S); syn. جَهِلَهُ; (Kr, K;) or contr. of عَرَفَهُ: (S, * IKtt, Msb:) [see also نَكَارَةٌ:] some, however, say, the نَكِرَ has a more intensive signification than أَنْكَرَ: and some, that نَكِرَ has for its objective complement an object of the mind; and أَنْكَرَ, an object of the sight: (A, TA:) or [the converse is the case;] نَكِرَ has for its objective complement an object of the sight; and أَنْكَرَ, an object of the mind: (Kull, p. 81:) [but both forms seem to have been generally used indiscriminately.] ElAashà says, وَأَنْكَرَتْنِى وَمَا كَانَ الَّذِى نَكِرَتْ مِنَ الحَوَادِثِ إِلَّا الشَّيْبَ وَالصَّلَعَا [And she did not know me; and the accidents which she did not know were none others than hoariness, and baldness of the fore part of the head]. (S, TA.) And it is said in the Kur, [xi. 73,] وَأَوْجَسَ مِنْهُمْ خِيفَةً ↓ نَكِرَهُمْ [He knew not what they were, and conceived a fear, or a kind of fear, of them]: (TA:) نَكِرَهُمْ here signifies أَنْكَرَهُمْ: (Jel:) or it means أَنْكَرَ ذٰلِكَ مِنْهُمْ [q. v. infra]. (Bd.) — — أَنْكَرَهُ also signifies He denied, or disacknowledged, it; (L, art. جحد; [and this signification, as well as the first, may be meant to be indicated by those who say that أَنْكَرَهُ signifies the contr. of عَرفَهُ;]) [and so ↓ نَكِرَهُ; for] إِنْكَارٌ signifies i. q. جُحُودٌ, (S, TA,) and so نُكْرَانٌ [which is an inf. n. of نَكِرَهُ]. (TA.) [In this sense it is doubly trans.:] you say, أَنْكَرْتُهُ حَقَّهُ, meaning, I denied, or disacknowledged, to him his right. (Msb.) The cause of إِنْكَار with the tongue is إِنْكَار with the mind, but sometimes the tongue denies, or disacknowledges, (يُنْكِرُ,) a thing when the image thereof is present in the mind; and this is lying; as is the case in the following passage of the Kur, [xvi. 85,] يَعْرِفُونَ نِعْمَةَ اللّٰهِ ثُمَّ يُنْكِرُونَهَا [They confess, or acknowledge, the favour of God; then they deny, or disacknowledge, it]. (B.) See also نَكِيرٌ. — Also, He deemed it strange, extraordinary, or improbable. (MF, voce عَجَبٌ.) — — [Also He denied, or negatived, it. — — He disbelieved it. — — And He disapproved it; he disliked it; he deemed it, or declared it to be, bad, evil, abominable, or foul; he disallowed it: so accord. to explanations of the pass. part. n., q. v. infra; and accord. to common usage of classical and of modern times.] It is said of Abraham, when the angels came to him, and he saw that their hands did not touch the meat which be had brought to them, نَكِرَهُمْ, meaning, أَنْكَرَ ذٰلِكَ مِنْهُمْ [He deemed that conduct of their's evil, or disapproved it: or, perhaps, he did not know what that conduct of their's was, or what it indicated]: ↓ نكِرَ and أَنْكَرَ and ↓ استنكر [of which last see an ex. voce تَهِمَ] signify the same. (Bd, xi. 73.) And you say, أَنْكَرْتُ عَلَيْهِ فِعْلَهُ, meaning, I blamed, or found fault with, his deed, and forbade it; I disapproved and disallowed his deed. (Msb:) [and I manifested, or showed, or declared, disapproval, or disallowance, of his deed: and in like manner, أَنْكَرْتُ عَلَيْهِ, elliptically; فِعْلَهُ, (his deed,) or قَوْلَهُ, (his saying;) or the like, being understood; like عَيَّرَ عَلَيْهِ for عَيَّرَ عَلَيْهِ فِعْلَهُ or the like: see نَكِيرٌ.] — — إِنْكَارٌ also signifies The changing [a thing; like تَنْكِيرٌ]: (T, Msb, TA:) or the changing what is مُنْكَر [here app. meaning disapproved: see نَكِيرٌ, which is syn. with it, but is a simple subst.]. (S, TA.) — — مَا أَنْكَرَهُ How great it his cunning! meaning both his intelligence, and craft, and forecast; and simply, his intelligence, or skill and knowledge. (TA.) And مَا كَانَ أَنْكَرَهُ How great was his cunning, &c. (TA.) 5 تنكّر He, or it, changed, or altered, himself, or itself; or became changed, or altered; (S, A, Msb, TA;) to an unknown state: (S, TA:) [he assumed an unknown appearance: he disguised himself; or became disguised:] he became changed or altered in countenance by anger so that he who saw him did not know him: (Har, p. 144:) or تَنَكُّرٌ signifies the changing, or altering oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes. (T, K.) — — إِيَّاكَ وَالتَّنَكُّرَ Avoid thou evil disposition. (Mgh.) — — تَنَكَّرَ لِى فُلَانٌ Such a one [became changed, or altered, in countenance to me by anger so that I did not know him; or] met me in a morose manner (A, TA.) [In art. شنف in the K, تَنَكَّرَهُ occurs.] 6 تناكرهُ: see 4, first signification. — — تناكر He feigned ignorance. (S, A, K.) — — تناكروا They acted with mutual hostility. (TS, A, K.) 10 اشتنكرهُ: see 4, first signification, and also in the latter part. — — اِسْتِنْكَارٌ also signifies The inquiring respecting, or seeking to understand, a thing, or an affair, which one disapproves; (K, TA;) when one disapproves confirming, or establishing, the opinion expressed by an inquirer, or disapproves that his opinion should be contrary to what he has expressed. (TA.) نَكُرٌ: see نُكْرٌ. — See also نَكِرٌ. نُكْرٌ (S, K) and ↓ نَكُرٌ [but the former is the more common] and ↓ نَكَارَةٌ (S, A, K) and ↓ نَكْرَآءُ (A, K) Cunning; meaning both intelligence mixed with croft and forecast; and [simply] intelligence, or sagacity, or skill and knowledge; syn. دَهَآءٌ; (S, A, K;) and فِطْنَةٌ. (A, K.) See also نَكُرَ. You say of a man who is intelligent and evil, or cunning, مَا أَشَدَّ نُكْرَهُ, and ↓ نَكْرَهُ [How great is his cunning, &c.!] (S.) And فَعَلَهُ مِنْ نُكْرِهِ, and ↓ نَكَارَتِهِ, He did it of his cunning, &c. (TA.) And it is said in a trad. of Mo'áwiyeh, إِنِّى لَأَكْرَهُ النَّكَارَةَ فِى الرَّجُلِ Verily I hate cunning (الدَّهَآءَ) in the man. (TA.) — نُكْرٌ, as an epithet, applied to a thing, or an affair, Difficult, hard, arduous, or severe; as also ↓ نُكُرٌ (M, A, K) and ↓ نَكِيرٌ: (TA:) and i. q. مُنْكَرٌ, q. v. (S, A, K.) نَكْرٌ [app. Difficulty, hardness, arduousness, or severity;] a subst. from نَكُرَ, in the sense of صَعُبَ [It was difficult, &c.]. (IKtt, TA.) نَكْرٌ: see نَكِرٌ, in two places. نَكِرٌ and ↓ نُكُرٌ (S, K) and ↓ نُكْرٌ and ↓ مُنْكَرٌ, (K,) epithets applied to a man, Possessing cunning; or intelligence mixed with cunning and forecast; (S, K;) and [simply] intelligent, or skilful and knowing: (K:) and so, applied to a woman, ↓ نُكُرٌ (K) and ↓ نَكْرٌ (L, TA [but this is probably a mistake for ↓ نُكُرٌ]) and ↓ نَكْرَآءُ, but أَنْكَرُ is not applied to a man in this sense, (Az, TA,) nor is مُنْكَرَةٌ to a woman: (TA:) pl. of the first and second (S, K,) and third, (K,) أَنْكَارٌ: (S, K:) and of the last, مَنَاكِيرُ: (Sb, S, K:) or, applied to men, مُنْكَرُونَ; and to other things, مَنَاكِيرُ [which is irreg.]. (Az, TA.) — — Also, نَكِرٌ and ↓ نُكُرٌ One who disapproves what is bad, evil, abominable, or foul; expl. by أَلَّذِى يُنْكِرُ الْمُنْكَرَ: pl. as above. (S.) نُكُرٌ: see نُكْرٌ, and مُنْكَرٌ. — See also نَكِرٌ, in two places. نَكِرَةٌ a subst. from إِنْكَارٌ, (K,) with which it is syn., [app. signifying (like نَكِرَةٌ) Ignorance: or denial: or disapproval, or the like]. (TK,) like نَفَقَةٌ from إِنْفَاقٌ. (K.) It is said, in a certain trad, كُنْتَ لِى أَشَدَّ نَكِرَةً, (TA,) i. e. إِنْكَارًا, (TK,) [Thou wast to me most ignorant. &c.] نَكِرَةٌ Ignorance, &c., (إِنْكَار,) of a thing; (TA;) contr. of مَعْرِفَةٌ; (S, K;) and so ↓ نَكَارَةٌ; syn. جَهَالَةٌ; as in the phrase فِيهِ نَكَارَةٌ [In him is ignorance]. (A.) See also نَكَرَةٌ. — — [As contr. of مَعْرِفَةٌ, it is also, in grammar, an epithet applied to a noun, signifying Indeterminate, or indefinite.] نَكْرَآءُ: see مُنْكَرٌ. — — A calamity: (K:) rigour, or severity, of fortune; (A, TA;) as also [its dim.] نُكَيْرَآء. (TA.) — See also نُكْرٌ. — And see نَكِرٌ. نَكِيرٌ i. q. إِنْكَارٌ [in the sense of Denial]. (K.)

It is said in the Kur, xlii. 46. فَمَا لَكُمْ مِنْ نَكِيرٍ And there shall be for you no [power of] denial of your sins. (Bd, Jel.) And one says, شُتِمَ فُلَانٌ فَمَا كَانَ عِنْدَهُ نَكِيرٌ [Such a one was reviled and he had no denial to make]. (A.) — — [Also, i. q. إِنْكَارٌ in the sense of Disapproval, or the like: and manifestation thereof. See what here follows.] — — Also, i. q. إِنْكَارٌ in the sense of The changing [a thing]: (T, Msb, TA:) or the changing what is مُنْكَر [here app. meaning disapproved]: (S, TA:) a simple subst. (T, TA.) The words of the Kur, [xxii. 43 and lxvii. 18,] فَكَيْفَ كَانَ نَكِيرِ are explained as signifying And how was my changing [of their condition]! (TA:) or the meaning is, and how was my manifestation of disapproval of their conduct, (إِنْكَارِى عَلَيْهِمْ,) by changing favour into trial, and life into destruction, and a flourishing condition into a state of ruin! (Bd, xxii. 43.) In [some of] the copies of the K, it is said that نَكِيرَةٌ [but in a MS. copy I find نَكِيرٌ and so in the CK] is a subst. from تَنَكُّرٌ as signifying the changing, or altering, oneself, or itself; or becoming changed, or altered; from a state which please one to a state which one dislikes: but a different statement is found in the T: [see above.] and نكيرة is not mentioned by any authority. (TA.) — A strong fortress. (Sgh, K.) See نُكْرٌ. — See also مُنْكَرٌ. نَكَارَةٌ: see نَكِرَةٌ. — See also نُكُرٌ. أَنْكَرُ Worse, and worst; more, and most, evil, abominable, or foul. So it is explained as occurring in the Kur. [xxxi. 18,] إِنَّ أَنْكَرَ الأَصْوَاتِ لَصَوْتُ الحَمِيرِ [Verily the most abominable of voices is the voice of asses]. (TA.) — — See also نُكْرٌ: and the fem., نَكْرَآءُ, see above. مُنْكَرٌ contr. of مَعْرُوفٌ: (K:) [an explanation including several significations, here following.] — — [Ignored, or unknown; as also ↓ مَنْكُورٌ, for مَنْكُورٌ is syn. with مَجْهُولٌ [the pass. part. n. of the verb by which أَنْكَرَهُ is explained by Kr and in the K]; (TA;) and ↓ مُسْتَنْكَرٌ signifies the same. (L.) For the pls. of مُنْكَرٌ, see نَكِرٌ. — — [Denied, or disacknowledged. (See the verb.) — — Deemed strange, extraordinary, or improbable, (See again the verb.)] — — Any action disapproved, or disallowed, by sound intellects; or deemed, or declared, thereby, to be bad, evil, hateful, abominable, foul, unseemly, ugly, or hideous; or pronounced to be so by the law because the mind deliberates respecting the regarding it as such: and thus it is used in the Kur, ix. 113 [and other places]: (B, TA:) or anything pronounced to be bad, evil, hateful, abominable, or foul, and forbidden, and disapproved, disliked, or hated, by the law: (TA:) a saying, or an action, unapproved, not approved, unaccepted, or not accepted, by God: (KT:) unbecoming, indecent, or indecorous. (KL.) See مَعْرُوفٌ, voce عُرْفٌ. مُنْكَرٌ and ↓ نُكْرٌ and ↓ نُكُرٌ (S, A, Msb, K) and ↓ نَكْرَآءُ (S, Msb K) are all syn., (S, A, Msb, K,) [and are used as epithets in which the quality of a subst. predominates,] signifying a bad, an evil, a hateful, an abominable, a foul, an unseemly, an ugly, or a hideous, [and a formidable,] thing or affair [or action or saying or quality, &c.]: (Msb:) [in this sense, its pl. is مُنْكَرَاتٌ and مَنَاكِيرُ; as will be seen below:] ↓ نُكْرٌ is contr. of عُرْفٌ [which is syn. with مَعْرُوفٌ]. (TA.) You say فِيهِمُ الْمَعْرُوفُ وَالْمُنْكَرُ, and العُرْفُ والنُّكْرُ, [In them are good and evil qualities.] And هُمْ يَرْكَبُونَ الْمُنْكَرَاتِ, and المَنَاكِيرَ, [They commit bad, evil, abominable, or foul, actions.] (A.) And it is said in the Kur, [xviii. 73,] لَقَدْ جِئْتَ شَيْئًا نُكْرًا [Verily thou hast done a bad, an evil, an abominable, or a foul, thing]. (S.) — The name of one of two angels, the other of whom is named نَكِيرٌ; (S;) who are the two triers of [the dead in] the graves. (ISd, K.) — See also نَكِرٌ. مَنْكُورٌ: see مُنْكَرٌ, first signification. The pl. is مَنَاكِيرُ, [which is also a pl. of مُنْكَرٌ,] accord. to Sb, who mentions it because, accord. to rule, the pl. of a sing. of this class is formed by the addition of و and ن for the masc., and ا and ت for the fem. (Abu-l-Hasan, TA.) خَرَجَ مُتَنَكِّرًا He went forth disguised; or changed in outward appearance, or state of apparel. (TA.) مُسْتَنْكَرٌ: see مُنْكَرٌ, first signification. طَرِيقٌ يَنْكُورٌ A road, or way, in a wrong direction. (S, K.) نكز See Supplement نكس 1 نَكَسَهُ, (S, A, Msb, K,) aor. نَكُسَ, inf. n. نَكْسٌ, (S, Msb,) He turned it over, or upside down; inverted it; reversed it; changed its manner of being, or state: (Sh, Msb: *) he turned it over upon its head: (S, A, K:) and he turned it fore part behind; made the first part of it to be last; or put the first part of it last: (Sh:) and ↓ نكّسهُ, (S, A, K) inf. n. تَنْكِيسٌ, (S,) signifies the same; (S, * A, K;) or has an intensive sense. (TA.) You say, نُكِسَ السَّهْمُ فِى الكِنَانَةِ The arrow was turned, or put, upside down in the quiver. (TA.) And it is said in the Kur, [xxxvi. 68,] وَمَنْ نُعَمِّرْهُ نَنْكُسْهُ فِى الخَلْقِ, or, accord. to the reading of 'Ásim and Hamzeh, ↓ نُنَكِّسْهُ; meaning, And him whom We cause to live long, We cause him to become in a state the reverse of that in which he was, in constitution; so that after strength, he becomes reduced to weakness; and after youthfulness, to extreme old age. (TA.) — — نَكَسْتُ فُلَانًا فِى ذٰلِكَ الأَمْرِ (assumed tropical:) I made such a one to enter again into that affair, or state, after he had got out of it. (ISh.) [Hence the saying in the Kur, xxi. 66,] ثُمَّ نُكِسُوا عَلَى رُؤُوسِهِمْ (assumed tropical:) Then they were made to return to their disbelief: (Jel:) or (tropical:) then they reverted to disputation, after they had taken the right course by means of consulting together; their return to falsity being likened to a thing's becoming upside down: and there are two other readings; ↓ نُكِّسُوا, and نَكَسُوا; the latter meaning نَكَسُوا أَنْفُسَهُمْ: (Bd;) or (assumed tropical:) then they reverted from what they knew, of the evidence in favour of Abraham. (Fr.) — — [And hence,] نَكَسَهُ, and نَكَسَهُ إِلَى مَرَضِهِ, (tropical:) It made him to fall back into his disease.] (TA, in art. هيض.) And نُكِسَ, (S, Msb, K,) or نُكِسَ فِى مَرَضِهِ, (A, TA,) inf. n. نُكْسٌ (S, Msb, K) and نَكْسٌ (TA, [but see what is said of this below]) and نُكَاسٌ, (Sh, K,) (tropical:) He relapsed into his disease, after convalescence, or after recovery, but not complete, of health and strength: (S, A, K:) or the disease returned to him; [he relapsed into the disease;] as though he were made to turn back to it. (Msb.) You say, أَكَلَ كَذَا فَنُكِسَ (tropical:) [He ate such a thing, and relapsed into his disease]. (A, TA.) And تَعْسًا لَهُ وَنُكْسًا, and sometimes one says, نَكْسًا, (S, K,) in this case, (S,) for the sake of mutual resemblance, (S, K,) or because نَكْسًا is a dial form [of نُكْسًا], (S,) [meaning, (assumed tropical:) May he fall upon his face, or the like, (see art. تعس,) and relapse into disease: or] may he fall upon his face, and not rise after his fall until he fall a second time: and in like manner you say, ↓ تَعَسَ وَانْتَكَسَ. (Msb, art. تعس.) [See also 8.] You say also, نُكِسَ الجُرْحُ (assumed tropical:) [The wound broke open again; or became recrudescent]. (S, in arts. عرب and حبط, &c.) — — And نَكَسَ الطَّعَامُ وَغَيْرُهُ دَآءَ المَرِيضِ (tropical:) The food, &c., made the disease of the sick man to return. (K.) And نَكَسَ الخِضَابَ عَلَى رَأْسِهِ (tropical:) He put the dye upon his head repeatedly, or several times. (A, TA. *) — — Also نَكَسَ [or more probably نُكِسَ] (assumed tropical:) He (a man) became weak and impotent. (Sh, in TA.) And نُكِسَ عَنْ نُظَرَائِهِ, like عُنِىَ, (assumed tropical:) He fell short of his fellows; was unable to attain to them. (TA.) — — نَكَسَ رَأْسَهُ, and ↓ نكّسهُ, (TA,) [and نَكَسَ alone, (see نَاكِسٌ,)] and ↓ نكّس, (L, TA, art. بقر,) and ↓ انتكس, (TA,) [and in like manner ↓ تنكّس, said of a flower-stalk in the M and K, voce قِشْبٌ,] He bent, or inclined, his head; (TA;) he lowered, or stooped, his head; bent, or hung, it down towards the ground; absolutely; or by reason of abasement. (So accord. to explanations of the act. part. n., below.) 2 نَكَّسَ see 1, throughout. 5 تَنَكَّسَ see 1, last sentence. 8 انتكس quasi-pass. of نَكَسَهُ; (S, A, TA;) [and therefore signifying It became turned over, or upside down; became turned over upon its head; became inverted; became reversed; became changed in its manner of being, or state; it became turned fore part behind; its first part was made to be last, or was put last:] he fell upon his head. (K.) This last signification [understood figuratively] it is said to have in the phrase تَعَسَ وَانْتَكَسَ, a form of

imprecation, meaning, (assumed tropical:) May he be disappointed, or fail, of attaining his desire: for he who is overthrown in his affair (مَن انْتَكَسَ فِى أَمْرِهِ) is disappointed of attaining his desire, and suffers loss. (TA.) [See also 1, where this form of imprecation is differently explained.] — — Also, i. q. نَكَّسَ رَأْسَهُ. (TA.) [See 1, last signification.] نِكْسٌ An arrow having its notch broken, and its top therefore made its bottom: (S, A, K:) pl. [of pauc.] أَنْكَاسٌ (A, TA) and [of mult.] نُكُسٌ. (A.) — — A head, or blade, of an arrow &c., having its tongue (سِنْخ) broken, and its point therefore made its tongue: (K:) pl. أَنْكَاسٌ. (TA.) — — A bow of which the foot is made [of] the head of the branch; as also ↓ مَنْكُوسَةٌ. This peculiarity is a fault. (K.) — — A child such as is termed يَتْنٌ [born preposterously, feet foremost; but يَتْنٌ is an inf. n., and I have not found it used as an epithet anywhere but in this instance]; (K;) i. q. مَنْكُوسٌ; and mentioned by IDrd; but he says that it is not of established authority. (TA.) — — (tropical:) Low, or ignoble; base; vile; mean, or sordid: See a verse cited voce أَشْعَلَ: (A:) (tropical:) one who falls short of the utmost point of generosity; (K;) or of courage and generosity: (TA:) (assumed tropical:) weak; (S, K;) applied to a man: (S:) (assumed tropical:) short: (AHn:) pl. أَنْكَاسٌ. (A, K.) — — See also مُنَكَّسٌ: — — and نُكْسٌ. نُكْسٌ, [app. pl. of نِكْسٌ,] (assumed tropical:) Old men tottering by reason of age (مُدْرَهِمُّونَ) after attaining to extreme old age. (K.) نَاكِسٌ Lowering his head; bending, or hanging, down his head towards the ground; [absolutely;] (S, K;) [or] by reason of abasement: (TA:) pl. [properly نَاكِسُونَ; (see Kur, xxxii. 12;) and sometimes] نَوَاكِسُ, (S, K,) used [only] in poetry, (S, TA,) by reason of necessity, (TA,) and anomalous, (S, K,) like فَوَارِسُ. (S.) ElFarezdak says, وَإِذَا الرِّجَالُ رَأَوْا يَزِيدَ رَأَيْتَهُم خُضُعَ الرِّقَابِ نَوَاكِسَ الأَبْصَارِ [And when the men see Yezeed, thou seest them depressed in the necks, lowering the eyes]: (S:) thus the verse is related by Fr and Ks: Akh says, that it is allowable to say نَوَاكِسِ الأَبْصَارِ, after the manner of the phrase حُجْرُ ضَبٍّ خَرِبٍ; [see art. خرب;] and Ahmad Ibn-Yahyà adds ى in relating it; saying نَوَاكِسِى الأَبْصَارِ. (TA.) [See the remarks on فَوَارِسُ, pl. of فَارِسٌ.] مُنَكَّسٌ A horse that does not raise, or elevate, his head, (S, IF, K,) nor his neck, when running, by reason of weakness: (IF, K:) or that has not reached the other horses (Lth, K) in their heat, or single run to a goal; (Lth;) i. e., by reason of his weakness and impotence; as also ↓ نِكْسٌ. (TA.) وَلَدٌ مَنْكُوسٌ A child [preposterously brought forth; whose feet come forth before his head. (A, Msb, and so in a copy of the S.) See also نِكْسٌ. — — وِلَادٌ مَنْكُوسٌ [Preposterous childbirth] is when the feet come forth before the head; (K, and so in a copy of the S, [and that this is what was meant by the author of the S seems to be indicated by what immediately follows]) i. q. يَتْنٌ. (S.) — — طَوَافٌ مَنْكُوسٌ A circuiting of the Kaabeh performed in a way contrary to the prescribed custom, by saluting the black stone and then going towards the left. (Mgh.) — — قَرَأَ القُرْآنَ مَنْكُوسًا He read or recited, the Kur-án, beginning from the last part thereof, (K,) i. e. from [the commencement of the latter of] the مُعَوِّذَتَانِ [or last two chapters], (TA,) and ending with the فَاتِحَة [or first chapter]; contrary to the prescribed mode: (TA:) or beginning from the end of the chapter, and reading it, or reciting it, to its beginning, invertedly; (K;) a mode which A 'Obeyd thinks impossible; and therefore he holds the former explanation to be the right: (TA:) each of these practices is disapproved, excepting the former in teaching children, [in which case it is generally adopted in the present day,] (K,) and [in teaching] the foreigner the [portion of the Kur-án called the] مُفَصَّل; an indulgence being granted to these two only because the long chapters are difficult to them: but if any one knows the Kur-án by heart, and intentionally recite it from the last part thereof to the first, this is forbidden: and if we disapprove this, still more is the reciting from the end of the chapter to the beginning disapproved, if the doing this be possible. (TA.) — — مَنْكُوسٌ also signifies (tropical:) Suffering a relapse into disease, after convalescence; or after recovery, but not complete, of health and strength. (K.) — — مَنْكُوسَةٌ applied to a bow: see نِكْسٌ. نكش 1 نَكَشَ البِئْرَ, (S, A,) or الرَّكِيَّةَ, (K,) aor. نَكِشَ (Az, S, ISd, K) and نَكُشَ, (IDrd, K,) inf. n. نَكْشٌ, (A,) He entirely exhausted the water of the well: (Az, S, A:) and (A) he extracted what was in the well, of black fetid mud (حَمْأَة [in some of the copies of the K, خَبِيْثَة, which is a mistranscription,]) and of clay: (A, K;) as also ↓ إِنْتَكَشَهَا (Sgh, K.) Hence the saying, فَلَانٌ بَحْرٌ لَا يُنْكَشُ (S, K *) (assumed tropical:) [Such a one is] a sea, or great river, which will not be entirely exhausted, nor will diminish. (K.) And عِنْدَهُ شَجَاعَةٌ لَا تُنْكَشُ (S, TA.) (tropical:) He has courage which will not be exhausted: said of 'Alee, by a man of Kureysh. (TA.) — — And نَكَشَ الشَّىْءَ He consumed the thing; made it come to an end, fail, cease, perish, or come to nought: (A, K:) and the same, (ISd, A,) aor. and inf. n. as above, (M,) or نَكَشَ مِنْهُ, (Lth, K,) he made an end of the thing; or ceased from it, having finished it. (Lth, ISd, A, K; but in [some of] the copies of the K, فَزِعَ is put by mistake for فَرَغَ, in this explanation. TA.) One says, إِنْتَهَوْا إِلَى عُشْبٍ فَنَكَشُوهُ They came at last to herbage, and consumed it. (S, * TA.) And لُمْعَةٌ مَا تُنْكَشُ [A piece of herbage beginning to dry up] that is not extirpated, or cut off entirely with its roots. (K.) — — نَكْشٌ also signifies (assumed tropical:) The scrutinizing or investigating, or searching or examining or inquiring into, affairs. (TA.) [You say, app., نَكَشَ عَنِ الأُمُورِ, meaning, He scrutinized, &c., affairs.] — — And نَكَشَانٌ is like نَكْشٌ [but in what sense is not said]. (TA.) 8 إِنْتَكَشَ see 1, first sentence. نَكَّاشٌ (assumed tropical:) A man who scrutinizes or investigates, or searches or examines or inquires into, affairs; (TA;) as also ↓ مِنْكَشٌ. (IDrd, K.) مِنْكَشٌ: see نَكَّاشٌ. مِنْكَاشٌ a dial. form of مِنْقَاشٌ, but of weak authority. (TA.) مَنْكُوشٌ A receptacle of the kind called سَفَط of which the contents have been taken out. (TA.) — — هُوَ مَنْكُوشٌ مِنَ المَنَاكِيشِ (assumed tropical:) [He is one of those who are empty, or devoid of good]: a phrase denoting vituperation. (TA.) نكص 1 نَكَصَ عَنِ الأَمْرِ, (A, K,) [aor. نَكِصَ, and sometimes نَكُصَ, as will be shown below,] inf. n. نُكُوصٌ (S, IF, A, Msb, K) and نَكْصٌ (A, K) and مَنْكَصٌ (K) and نَكَصَانٌ, (MA,) He receded, retired, or drew back from the thing, or affair, refrained, forbore, abstained, or desisted, from it; recoiled from it, shrank from it, or drew back from it in awe or fear; (S, IF, A, Msb, K;) as also نَكَثَ عَنْهُ. (Aboo-Turáb, TA.) You say also, نَكَصَ عَلَى عَقِبَيْهِ, (S, Msb, K,) or على عَقِبِهِ, (A,) aor. نَكُصَ (S, Msb) and نَكِصَ, (S,) or the latter only, (Sgh, TA,) or the former is allowable, (Zj, TA,) He turned back from a thing to which he had applied himself; (IDrd, S, * A, * Msb, * K, TA;) meaning a good thing; and sometimes an evil thing; (IDrd, TA;) or meaning particularly a good thing; or extr. with respect to an evil thing. (K.) [See the Kur, xxiii. 68.] Hence ↓ انتكص [as syn. with نكص], though we have not heard it. (Mgh.) 8 إِنْتَكَصَ see above. حَظُّهُ نَاقِصٌ وَجَدُّهُ نَاكِصٌ (tropical:) [His lot, or portion, is decreasing, or deficient, and his good fortune is receding]. (A, TA.) مَنْكَصٌ, (O, B, K,) like مَقْعَدٌ, (TA,) [in the CK, erroneously, مُنْكَص,] A place to which one removes, withdraws, or retires afar off, syn. مُتَنَحًّى. (O, B, K.) El-Aashà says, praising 'Alkamah Ibn-'Olátheh, أَعَلْقَمُ قَدْ جَبَّرَتْنِى الأُمُورُ إِلَيْكَ وَمَا كَانَ لِى مَنْكَصُ [O 'Alkamah, affairs have compelled me to have

recourse to thee, and there was not for me any place to which to retire. (TA.) نكظ &c. See Supplement نمأ نَمأً and نَمْءٌ Little live. (Kr, K.) [See also نِمَّةٌ.] نمت نَمْتٌ A certain plant, having a fruit that is eaten. (L, K.) The only explanation given by several lexicographers. (TA.) نمذج نَمُوذَجٌ (K, Msb &c.) and أَنْمُوذَجٌ; which latter is said to be a corruption in the TS and the K; but this is denied by El-Khafájee and by Mtr; and learned men, in early and in late times, have constantly used the word انموذج without any expression of disapproval; Z and El-Hasan Ibn-Rasheek El-Keyrawánee, two leading lexicologists, having even named thereby books written by them; (MF;) vulgo نَمُونَه [which is a Persian word]; (TA;) A model, an exemplar, a pattern, or a likeness of a thing, after the similitude of which a thing is made: (Msb:) a model, or likeness, of a thing; (K;) i. e., a thing that is made in the form, or after the fashion, of another thing, that the mode of the latter may be known thereby: (TA:) a thing which shows the mode, or quality, or qualities, of another thing: (Msb:) an arabicized word, (K,) from [the Persian] نَمُودَة. نمر 1 نَمِرَ, aor. ??, (S, K,) inf. n. نَمَرٌ, (S,) [It was, or became, spotted like a leopard or panther: see also 5:] it (a cloud, or collection of clouds,) became of the colour of the نَمِر [leopard or panther], (S, K,) spots being seen in their interstices. (S.) — See also 5, in three places. 2 نمّر, inf. n. تَنْمِيرٌ, (assumed tropical:) He, or it, changed, or altered, and rendered morose, his face. (T.) — See also 5, in two places. 5 تنمّر [He made himself like a leopard or panther, in diversity of colours: see also 1]. 'Amr Ibn-Maadee-Kerib says, قَوْمٌ إِذَا لَبِسُوا الحَدِي دَ تَنَمَّرُوا حَلَقًا وَقِدَّا [A people who, when they put on armour of iron mail,] make themselves like the leopard or panther (نَمِر) in the diversity of colours of the iron [rings] and the thongs. (S.) — — (assumed tropical:) He made himself like the leopard or panther (نَمِر, K, TA) in ill-nature: (TA:) (tropical:) he became angry; as also ↓ نَمِرَ, (M,) aor. نَمَرَ, inf. n. ↓ نَمَرٌ; (TA;) and ↓ نمّر: (M:) (tropical:) he became evil in disposition; as also ↓ نَمِرَ: (T:) (tropical:) he became angry and evil in disposition; as also ↓ نَمِرَ and ↓ نمّر; (IKtt, Sgh, K;) like the نَمِر: (TA:) (tropical:) he strained the voice in threatening: (Sgh, K:) and تنمّر لَهُ (assumed tropical:) he became ill-natured and altered to him, and threatened him; because the نَمِر is never met otherwise than angry and illnatured. (As, S, K.) نِمْرٌ: see نَمِرٌ. نَمِرٌ: see أَنْمَرُ, throughout. — — نَمِرٌ (S, A, Msb, K, &c.) and نِمْرٌ, (M, A, Msb, K,) which is a contraction of the former, (Msb,) or a dial. form, (TA,) [The leopard;] a certain wild beast, (S, A, Msb, K, &c.) well known, (A, K,) more malignant than the lion, (T, M, Mgh, Msb,) and bolder, (Msb,) so called because of his نُمَر [or spots], (M, K,) being of divers colours, (M,) called in Persian پَلَنْكْ: (Mgh:) fem. with ة: (S, Msb:) pl. [of pauc.] أَنْمُرٌ (M, K) and أَنْمَارٌ, (M, Msb, K,) and [of mult.] نُمُورٌ, (S, M, Msb, K,) held by Th to be pl. of نِمْرٌ, (M,) and نُمُورَةٌ (Msb, and so in some copies of the K) and نُمُرٌ, (S, M, K,) which occurs in poetry, and is anomalous, perhaps a contraction of نُمُورٌ, (S,) and not mentioned by Sb, (M,) and نُمْرٌ, (M, K,) which is the most common in occurrence, but, accord. to Th, he who uses it makes the sing. أَنْمَرُ, (M,) and نِمَارٌ, (M, K,) held by Th to be pl. of نِمْرٌ, (M,) and نِمَارَةٌ. (K.) As the نَمِر is one of the most abominable and malignant of wild beasts, one says, لَبِسَ فُلَانٌ لِفُلَانٍ جِلْدَ النَّمِرِ, meaning, (tropical:) Such a one became changed, or altered, to such a one; or met him in a morose manner: (IB:) or became very rancourous, or malicious, towards him. (TA.) The kings of the Arabs, when they sat [in judgment] to slay a man, used to attire themselves in skins of the نَمِر, and then give orders for the slaying of him whom they desired to slay. (IB.) — See also نَمِيرٌ, throughout. نُمْرَةٌ A spot, or speck, of any colour whatever: pl. نُمَرٌ. (M, K.) نَمِرَةٌ A garment of the kind called بُرْدَة, of wool, (S, K, TA,) striped, (TA,) worn by the Arabs of the desert: (S, K, TA:) or a garment of the kind called شَمْلَة, (M, K,) or كِسَاء, (A, Mgh, Msb,) having white and black stripes, or lines, (M, Mgh, Msb, K,) worn by the Arabs of the desert: (A, Msb:) and a garment of the kind called حِبَرَة; (M, K;) so called because of the diversity of the colours of its stripes: (M:) or any مِئْزَر, of those worn by the Arabs of the desert, that is a striped شَمْلَة: (IAth:) or a striped إِزَار of wool; (TA;) pl. نِمَارٌ: (IAth, Msb:) it is an epithet in which the quality of a subst. predominates. (TA.) It is said in a trad. of Saad, نَبَطِيٌّ فِى حُبْوَتِهِ أَعْرَابِىٌّ فِى نَمِرَتِهِ أَسَدٌ فِى تَأْمُورَتِهِ [A Nabathean in his hubweh (a long piece of cloth, or the like, wound round the back and legs of a person sitting with his thighs against his belly); an Arab of the desert in his nemireh; a lion in his den]. (S.) — — See also أَنْمَرُ. مَآءٌ نَمِير (T, S, M, A, K) and ↓ نَمِرٌ, (M, K,) Wholesome water, whether sweet or not sweet: (S, K:) or sweet and wholesome water: (T, A:) or wholesome in satiety: (TA:) or copious: (Ibn-Keyrán, M, K:) or increasing in quantity, syn. نَامٍ, (As, T, TA,) or زَاكٍ, (K,) whether sweet or not sweet: (T, TA:) or increasing in quantity in the beasts [app. meaning while they drink], زَاكٍ فِى المَاشِيَةِ نَامٍ, (T, M,) whether sweet or not sweet. (M.) [As زَاكٍ is coupled with نَامٍ, app. as an explicative adjunct, in the T and M, I think that I have here rendered it correctly: otherwise I should have supposed it to mean, perhaps, pure.] — — حَسَبٌ نَمِيرٌ, (S, M, A, K,) and ↓ نَمِرٌ, (M, K,) (tropical:) i. q. زَاكٍ [see above]: (S, M, A, K:) pl. أَنْمَارٌ. (M.) أَنْمَرُ Spotted white and black: (M, K:) or in which is black and white; applied to a wild beast; as also ↓ نَمِرٌ: (A:) fem. نَمْرَآءُ; (M, A, K;) applied to a ewe or she-goat: (A:) pl. نُمْرٌ: (A:) also أَنْمَرُ a horse, (S, K,) and an ostrich, (K,) variegated like the نَمِر, (S, K, TA,) having one spot white and another of any colour: (S, TA:) pl. as above: (TA:) or, applied to an ostrich, in which is blackness and whiteness: pl. as above: (S:) and a lion in which is dust-colour and blackness: and ↓ مُنَمَّرٌ a bird having black spots; also sometimes applied as an epithet to a horse such as is termed بِرْذَوْن. (TA.) Also, A collection of clouds of the colour of the نَمِر, spots being seen in their interstices: (S:) or having black and white spots: (TA:) and ↓ نَمِرٌ signifies a collection of clouds having marks like those of the نَمِر: or small portions near together: n. un. with ة: (M:) or ↓ نَمِرَةٌ signifies a small portion of a cloud: and its pl. [or rather the coll. gen. n.] is نَمِرٌ. (K.) It is said in a proverb, أَرِنِيهَا نَمِرَةً أُرِكْهَا مَطِرَةً [Show thou it to me spotted like the leopard, I will show it to thee raining]: (S, K:) alluding to an event which one certainly knows will happen when the symptoms thereof appear: (Meyd, K, TA:) originally said by Aboo-Dhueyb El-Hudhalee: (TA:) نَمِرَة is here like خَضِرًا in the Kur, vi. 99, for أَخْضَرَ: (Akh, S:) by rule, it should be نَمْرَآءَ, (K, TA,) fem. of أَنْمَرُ. (TA.) — — See also نَمِرٌ. مُنَمَّرٌ: see أَنْمَرُ. [In the TA, voce حِبَرَةٌ, it is applied as an epithet to a garment of the kind called بُرْد: and in the K, voce حَبِيرٌ, to a cloud, or collection of clouds: in the former case, it app. signifies striped, (see نَمِرَةٌ,) or, as in the latter case, spotted.] نمس 1 نَمَسَهُ, aor. نَمُسَ, inf. n.نَمْسٌ, He concealed it; namely, a secret. (S.) See also 2. — — He spoke, or discoursed, secretly to him, or with him; he acquainted him with a secret; (S;) as also ↓ نَامسَهُ, (S, M, A, K,) inf. n. مُنَامَسَةٌ (M, A) and نِمَاسٌ. (M.) You say, مَا أَشْوَقَنِى إِلَى مُنَامَسَتِكَ [How great is my desire, or longing, for thy secret discourse!] (A, TA.) — [And it seems to be indicated in the M, that نَمَسَ, aor. and inf. n. as above, signifies He became a confidant, or acquainted with another's secrets.] — [Hence, perhaps,] نَمَسَ بَيْنَهُمْ, inf. n. as above; (IAar:) and ↓ أَنْمَسَ بينهم, (IAar, K,) inf. n. إِنْمَاسٌ; (IAar;) He created discord, or dissension, among them, (IAar, K,) and incited them one against another, or went about among them with calumnies. (IAar.) See also 2. — نَمِسَ, aor. نَمَسَ, inf. n. نَمَسٌ, It (clarified butter, S, A, K, or oil, M, and perfume, and the like, A, and anything sweet or good, M) became bad, or corrupt, (S, A, K,) so as to be slimy, ropy, or viscous; (TA;) became

altered (M, TA) and bad, in the manner described above: (TA:) and ↓ نَمَّسَ, said of [the preparation made of churned milk called] أَقِط, it became stinking, or fetid. (TA.) See also 2, below. 2 نمّس عَلَيْهِ الأَمْرَ, (A, * TA,) inf. n. تَنْمِيسٌ, (A, K,) He concealed from him the thing, or affair; or made it dubious, or confused, to him; syn. لَبَّسَهُ. (A, K, * TA.) See also 1, first signification. — نمّس بِصَاحِبِهِ He calumniated his companion; syn. نَمَّ بِهِ. (A.) See also 1. — نمّس شَعَرُهُ His hair became befouled by oil. (M) See also 1, last sentence. 3 نامس He (a hunter) entered a نَامُوس. i. e., lurking-place, or covert. (K.) See also 7. — نامسهُ: see نَمَسَهُ. 4 انمس بَيْنَهُمْ: see لَمَسَ بينهم. 5 تنمّس He (a hunter) made for himself a نَامُوس, i. e., lurking-place, or covert. (A.) — — تُنُمِّسَ بِهِ: see نَامُوسٌ. 7 إِنَّمَسَ, of the measure إِنْفَعَلَ, (S, CK [in some copies of the K, افتعل, which is a mistake.]) He concealed himself: (S, K:) or انّمس فِى الشَّىْءِ signifies he entered into the thing (M, IKtt) and concealed himself. (IKtt.) See also one of the explanations of نَامُوسٌ, in which this verb occurs. and see 3. نِمْسٌ [The ichneumon; so called in the present day;] a certain small beast. (IKt, El-Fárábee, S, M, Msb, K,) broad, as though it were a piece of قَدِيد [or salted or sun-dried flesh-meat]. (S) found in the land of Egypt, (S, K, *) one of the most malignant of wild animals, (M,) that kills the [kind of serpent called] ثُعْبَان: (IKt. ElFárábee, S, M, Msb, K:) the keeper of vines or palm-trees or seed-produce (النَّاظِرُ) takes it for his use, when he is in vehement fear of serpents of the kind above mentioned: for it attacks them, making itself thin and slender as though it were a piece of rope; and when it winds itself upon them, they draw back their breath vehemently, and it take their breath; thus the serpent becomes inflated in its inside, and is cut asunder: (TA.) or i. g. اِبْنُ عِرْسٍ [the weasel]: (IKt, TA:) or a certain small beast, resembling the cat, generally frequenting gardens; accord. to IF, also called دَلَقٌ [q. v.]; (Msb;) the beast called دَلَهْ [the Persian original of دَلَقٌ]; [see اِبْنُ مِقْرَضٍ, in art. قرض;] called نمس from نَمَّسَ in the first of the senses explained above: (A;) or i. q. ظَرِبَانٌ: (El-Mufaddal Ibn-Selemeh, TA:) from these various sayings, it appears that several species are called by this name: (TA:) pl. [of pauc.] أَنْمَاسٌ (TA) and [of mult.] نُمُوسٌ. (Msb.) You say, فِى النَّاسِ أَنْمَاسٌ [app. meaning, Among men are some that are malignant as the animals called انماس]. (A. TA.) نَمَسٌ The odour of milk, and of grease or gravy; as also نَسَمٌ. (M.) نَمِسٌ, applied to clarified butter, (A,) or oil, (M,) and perfume, and the like, (A,) and anything sweet or good, (M,) Bad, or corrupt, (A, TA.) so as to be slimy, ropy, or viscous; (TA;) altered. (M, TA.) and had, in the manner described above: (TA:) and ↓مُنَمِّسٌ, applied to أَقِط, [see 1, last signification,] stinking, or fetid. (TA,) نَمَّاسٌ: see نَامُوسٌ. نَامُوسٌ A secret: (Seer, M:) [pl. نَوَامِيسُ.] — — [Hence, app., rather than from the Greek νόμο� as some have supposed,] Revelation. So in a trad respecting fines for bloodshed: in which it is said, قَضَيْتَ فِينَا بِالنَّامُوسِ [Thou hast pronounced judgment respecting us according to revelation]. (Mgh.) [Bat see a remark on this signification in what follows.] — — [And hence,] The law of God. (KT.) — — [And from the first,] An evasion, artifice, or expedient, by which a man conceals himself; expl. by مَا يَتَّمِسُ بِهِ الرَّجُلُ مِنَ الإِحْتِيَالِ; (S;) or مَا تُنُمِّسَ بِهِ مِنَ الإِحْتِيَالِ (K [but here, app., تُنُمِّسَ is a mistake for تَنَمَّسَ:]) deceit; guile; circumvention. (A, TA.) You say, فُلَانٌ صَاحِبُ نَامُوسٍ, and نَوَامِيسَ, Such a one is a person of deceit, &c., and of deceits. &c. (A, TA.) And hence the phrase نَوَامِيسُ الحُكَمَآءِ [app. meaning The artifices of the wise men]. (TA) — — [Also, in post classical writings, A man's honour, or reputation which should be preserved inviolate; syn عِرْضٌ.] — — [The remaining significations I regard as being derived from those above mentioned; supposing a prefixed noun to be understood; in some instances, صَاحِب, or ذُو; in others, مَكَان, or مَحَلّ; — — A confidant; one who possesses, or is acquainted with, secrets, or private affairs; (S, M, A, Mgh, Msb, K;) of a king, (Mgh, TA,) or governor, or prince, (A,) or other man; (A'Obeyd, S, M, Msb, TA;) whom are acquaints with his private affairs, and distinguishes by revealing to him what he conceals from others: (A'Obeyd, S:) or one who possesses, or is acquainted with, secrets, or private affairs, of a good nature: (K, TA:) and جَاسُوسٌ signifies one who possesses, or is acquainted with, secrets, or private affairs of an evil nature. (TA.) [The author of the Mgh thinks that the second of the significations mentioned above, i. e. " revelation," is derived from this; a prefixed noun [such as كِتَاب, perhaps,] being understood.] Hence, (Mgh,) النَّامُوسُ, (A'Obeyd, S, M, Msb, K,) or النَّامُوسُ الأَكْبَرُ, (A, TA,) is applied to [The angel] Gabriel; (A'Obeyd, S, M, A, &c.) by the people of the scriptures; [meaning, the Christians, and perhaps, the Jews also;] (S, Mgh;) because God has distinguished him by communicating to him revelations and hidden things with which no other is acquainted. (TA.) — — A repository (وِعَآء) of knowledge. (M.) — — Skilful; intelligent. (K, * TA.) — — One who enters into affairs with subtle artifice. (As, K. *) — — A calumniator: syn. نَمَّامٌ; (K;) as also ↓ نَمَّاسٌ. (A, K.) — — A liar. (M.) — — The burking-place, or covert. (قُتْرَة, q. v.,) of a hunter, (S, M, A, K,) in which he lies in wait for the game: (TA:) sometimes written with ء [نَأْمُوس;] but for what reason [says ISd] I know not. (M.) — — A snare: syn. شَرَكٌ: (K:) because it is concealed beneath the ground. (TA.) — — The covert. or retreat. of a lion; as also ↓ نَامُوسَةٌ. (K.) — — The chamber. or cell, of a monk. (TA, K, * voce تَأْمُورٌ) نَامُوسَةٌ: see نَامُوسٌ, last signification but one. أَنْمَسُ Of a dusky, or dingy, colour, (K,) [like the نِمْس, or ichneumon.] — — Hence, [its pl.] نُمْسٌ is applied to [A certain species (namely the كُدْرِىّ) of] the kind of birds called قَطًا. (K.) مُنَمِّسٌ: see نَمِسٌ. مُنَامِسٌ Entering a نَامُوس [or hunter's lurking. place]. (S.) نمش 1 نَمِشَ, aor. نَمَشَ, (K,) inf. n. نَمَشٌ. (TA,) He, or it, was, or became, speckled with white and black: or marked with sports upon the skin differing from it in colour. (K.) See نَمَشٌ below. — نَمَشَهُ, inf. n. نَمْشٌ, He variegated it; or decorated, or embellished, it: (TA;) [as also ↓ نمّشهُ, but app. in an intensive sense, for its inf. n.] تَنْمِيشٌ is syn. with تَدْبِيجٌ. (TA.) — — [And hence, app.,] (assumed tropical:) He mixed, or confounded, it, e. g., good speech with bad; as also the ↓ latter of these two words. (TA.) 2 نَمَّشَ see 1, in two places. نَمْشٌ A mark, trace, vestige, or relic. (TA.) نَمَشٌ White and black specks (S, A, Mgh, K) in a colour: (TA:) or spots in the skin differing from it in colour; (IDrd, A, K;) sometimes in horses, and mostly in such as are of a sorrel colour. (TA.) — — Lines, or streaks, of variegations or decorations in variegated or figured cloth, &c. (K.) — — Whiteness in the roots, or lower parts, of the nails, which goes away and returns. (TA.) نَمِشٌ Speckled with white and black; applied to a bull; (TA:) and so ↓ أَنْمَشُ; (Mgh, TA;) applied to a man. (Mgh.) You say, ثَوْرٌ نَمِشٌ, meaning, A wild bull, which has specks (S, TA) and lines. or streaks. (TA.) And ثَوْرٌ نَمِشُ القَوَائِمِ A bull having black lines, or streaks, in the legs. (A.) And ↓ عَنْزٌ نَمْشَآءُ A she-goat that is black speckled with white, or white speckled with black. (TA.) — — سَيْفٌ نَمِشٌ (tropical:) A sword in which are diversified wavy streaks. (A, K, * TA.) — — بَعِيرٌ نَمِشٌ A camel having in his foot a mark that becomes distinctly shown upon the ground, without any mark thereon made artificially; (Ibn-'Abbád, K;) and so بعير نَهِشٌ. (Ibn-'Abbàd, TA.) أَنْمَشُ: fem. نَمْشَآءُ: see نَمِشٌ, in two

places. 2 نمط تَنْمِيطٌ signifies The directing, or guiding, to a thing. (K.) You say, مَنْ نَمَّطَكَ عَلَى هٰذَا الشَّىْءِ Who directed thee, or guided thee, to this thing? syn. دَلَّكَ عَلَيْهِ. (Ibn-'Abbád.) نَمَطٌ The facing, or outer covering, (ظِهَارَة,) of a bed (T, Mgh, K) upon which one sleeps, (Mgh,) or of a thing that is spread upon the ground to sit or lie upon, (T, K,) whatever it be: (K:) or a sort of carpet or other thing that is spread upon the ground: (S, K:) and a woollen cloth (Mgh, Msb, K) which is thrown over the [kind of vehicle called] هَوْدَج, (Mgh, K,) having a fine nap, or pile, (TA,) of some colour; what is white being seldom or never so called: (Msb:) or a sort of dyed cloth, like زَوْجٌ, these names being seldom or never applied but to what is coloured red or green or yellow; what is white not being called نَمَطٌ: (Az, L:) and a cloth that is spread beneath a horse's saddle: (Meyd, as cited by Golius:) some say, that it is a receptacle like the سَفَط: (Har, p. 273 [but this I think doubtful:] pl. أَنْمَاطٌ [properly a pl. of pauc. but used also as one of mult.] (S, Mgh, Msb, K) and نِمَاطٌ. (IB, K.) — A body of men (S, Mgh, Msb, K) whose case is one; i. e. a class of men. (S, K.) It is said in a trad., (S, Mgh,) of 'Alee, (Mgh,) خَيْرُ هٰذِهِ الأُمَّةِ النَّمَطُ الأَوْسَطُ The best of this people is the middle body thereof (S, Mgh) whose case is one; i. e. the middle class thereof: (S, in which is added, يُلْحَقُ بِهِمُ التَّالِى وَيُرْجَعُ إِلَيْهِمُ الغَالِى [he who falls short shall be made to reach them, and he who exceeds the due bounds shall be brought back to them:]) A 'Obeyd says, (Mgh, TA,) the meaning of this saying of 'Alee is, (TA,) that he disliked the exceeding of the due bounds and the falling short (Mgh, TA) in religion. (TA.) — A way: (Msb, TA:) a way, course, mode, or manner, of acting, conduct, or the like; (Mgh, K;) as also ↓ انمط: (TA [so there written, without any syll. points:]) a tenet, or body of tenets, belief, creed, opinion, or persuasion, which one takes to, or holds: (Mgh, TA:) a kind, or way, of speech. (TA.) You say, إِلْزَمْ هٰذَا النَّمَطَ keep thou to this way. (TA.) And تَكَلَّمُوا عَلَى نَمَطٍ وَاحِدٍ They spoke according to one way, course, mode, or manner, &c. (Mgh.) — — (tropical:) A sort, or species, (Mgh, Msb, K,) of a thing, (K,) of goods or commodities, of learning or. science, &c. (TA.) You say, عِنْدِى مَتَاعٌ مِنْ هٰذَا النَّمَطِ (tropical:) I have goods of this sort, or species. (Mgh.) And هٰذَا مِنْ نَمَطِ هٰذَا (tropical:) This is of the sort, or species, of this. (Msb.) نَمَطِىٌّ: see أَنْمَاطِىٌّ. انمط: see نَمَطٌ. أَنْمَاطِىٌّ [A maker, or seller, of أَنْمَاط, pl. of نَمَطٌ:] a rel. n. from نَمَطٌ; as also ↓ نَمَطِىٌّ: (K, TA:) the former [from the pl.,] like أَنْصَارِىٌّ: the latter from the sing., agreeably with analogy. (TA.) نمق &c. See Supplement نها 1 نَهِىَ, aor. نَهَاَ; and نَهُوَ, aor. نَهُاَ; (S, K;) and نَهُؤَ; (as in one copy of the S;) inf. n. نَهْءٌ (S, K) and نَهَأٌ (S) and نَهَآءَةٌ (S, K) and نُهُوْءَةٌ (K) and نُهُوْءٌ (S, K) and نَهَاوَةٌ, (the last dev. from rule); (K;) It (flesh-meat) was not, or did not become, thoroughly cooked. (S, K.) — — مَا أُبَالِى مَا نَهِئَ مِنْ ضَبِّكَ وَلَا مَا نَضِجَ [I care not what is insufficiently cooked, of thy ضَبّ, nor what is thoroughly cooked: i. e. I care not whether evil or good befall thee]. (S, * TA,) A proverb. (TA.) — شَرِبَ حَتَّى نَهَأَ, aor. نَهَاَ, He drank till he was full. (K, * TA.) 4 انهأ (S, K) inf. n. إِنْهَآءٌ, (S,) He insufficiently cooked flesh-meat. (S, K.) — — He did a thing not firmly, not soundly, not thoroughly. (K.) نُهُوْءٌ The state of being not thoroughly cooked. (TA.) نَهِىْءٌ (S, K) and ↓ مُنْهَأٌ (S) Insufficiently cooked flesh-meat. (S, K.) نَاهِئٌ Satiated with food and with drink. (IAar.) مُنْهَأٌ: see نَهِىْءٌ. نهب 1 نَهَبَ النَّهْبَ, aor. نَهَبَ, and نَهُبَ; and نَهِبَهُ, aor. نَهَبَ; (inf. n. نَهْبٌ; TA;) and ↓ انتهبه; [and ↓ ناهبه;] He took the spoil, plunder, or booty. (K.) ↓ الإِنْتِهَابُ is The taking of spoil, plunder, or booty, by whomsoever will: you say ↓ أَنْهَبَ الرَّجُلُ مَالَهُ [the man allowed, or gave, his property to be taken as spoil], ↓ فَانْتَهَبُوهُ, and نَهَبُوهُ, and ↓ نَاهَبُوهُ, which all signify the same, [and they took it as spoil]. (S.) — — نَهَبَهُ الكَلْبُ, aor. نَهَبَ, The dog seized him (a man) by the tendon of his heel. (S, K.) — — نَهَبُوهُ; (S, K;) and ↓ ناهبوه, (K,) inf. n. مُنَاهَبَةٌ; (TA;) (tropical:) They carped at him in their speech, (S, K,) or, with their tongues, and spoke roughly, harshly, or coarsely, to him: [as though they plundered him of his good name]. (A.) 3 نَاْهَبَ see 1. — — ناهب الفَرَسُ الفَرَسَ, inf. n. مُنَاهَبَةٌ, (tropical:) The [one] horse emulated, or contended with, the [other] horse in running. (TA: and agreeably with this the inf. n. is explained in the S and K.) — — Used not only with reference to a horse. The Rájiz says, نَاهَبْتُهُمْ بِنَيْطَلٍ جَرُوفِ [I emulated them, or contended with them, with a bucket that took up much water]. (S.) See also 6. 4 انهب الرَّجُلُ مَالَهُ (S) The man allowed, or gave, his property to be taken as spoil, plunder, or booty. (TA.) It is doubly trans.: you say أَنْهَبْتُ زَيْدًا المَالَ [I allowed Zeyd to take the property as spoil]. (Msb.) See 1. انهبهُ فُلَانًا He offered it, or exposed it, to such a one, [to be taken as spoil]. (TA.) 6 تناهب الفَرَسَانِ (tropical:) The two horses emulated, or contended with, each other. (TA.) See also 3. — — تَنَاهَبَا المَآءَ i. q. تَجَاشَعَاهُ, q. v. (TA, in art. جشع.) — — تَنَاهَبَتِ الإِبِلُ الأَرْضَ (tropical:) The camels took much of the ground with their legs: (K:) [app. meaning, took wide strides over it: not, as rendered by Golius, "multum pulveris pedibus suis rapuerunt; " nor, as rendered by Freytag, " multum terræ pedibus abstulerunt "]. — — الإِبِلُ يَنْهَبْنَ السُّرَى, and يَتَنَاهَبْنَهُ, [The camels perform the night-journey with large strides]: and [in like manner] تناهبتِ الأَرْضَ. Camels that do so are termed إِبِلٌ نَوَاهِبُ. (A.) 8 إِنْتَهَبَ see 1. — — انتهب الفَرَسُ الشَّوْطَ (tropical:) The horse gained the winning-post; or won the race. (K, TA.) نَهْبٌ Spoil; plunder; booty; (S, K;) as also ↓ نُهْبَةٌ: (TA, art. خلس:) ex. أَتَى لَهُ بِنَهْبٍ he came to him with, or brought to him, spoil: (TA:) pl. نِهَابٌ (S, K) and نُهُوب: (Nh, &c:) ↓ نُهْبَى also signifies the same; and thus is similar to نُحْلَى, meaning عَطِيَّةٌ: and also signifies what is allowed, or given, to be taken as spoil, plunder, or booty; and thus is similar to عُمْرَى and رُقْبَى; (IAth;) and so ↓ نُهْبَةٌ (Msb) [and ↓ نُهَيْبَى and ↓ نُهَّيْبَى:] a man, named Fizr, said of some goats which he drove forth, هِىَ النُّهَيْبَى, or النُّهَّيْبَى, accord. to different readings; meaning that it was not allowable to any one person to take of them more than one (TA:) or نَهْبٌ signifies what is taken as spoil, plunder, or booty; or so taken by whomsoever will, of what is allowed to be so taken: syn. مَا انْتُهِبَ: (Lh, K:) and ↓ نُهْبَى, what is allowed to be so taken; syn. إِسْمُ مَا أُنْهِبَ: (S:) or what is taken as spoil, plunder, or booty; syn. إِسْمُ مَا نُهِبَ. (So in one copy of the S.) — — [Hence] نَهْبٌ An incursion made into an enemy's territory for the sake of acquiring spoil, plunder, or booty; and a spoiling, or plundering. (TA.) — أَحْرَزْتُ نَهْبِى وَأَبْتَغِى النَّوَافِلَ, in a trad. of Aboo-Beker, means I have accomplished what I had to perform of the prayers termed الوِتْرُ before my sleeping, lest the occasion for my doing so should slip from me; and when I awake, I perform the prayers termed النوافل. (TA.) [He termed the وتر prayers نَهْبٌ because he performed them before the right time.] — نَهْبٌ (tropical:) A kind of رَكْض [i. e., app., of running, with reference to a horse]. (Lh, K.) نُهْبَةٌ and ↓ نُهْبَى (Lh, Mgh, Msb, K) and ↓ نُهَيْبَى and نُهَّيْبَى (K) Spoil, plunder, or booty; a thing taken as spoil: (Mgh, Msb:) and also Spoliation; a taking of spoil, plunder, or booty: (Mgh:) substs. from نَهَبَ: (K:) and substs. in the sense of إِنْتِهَابٌ: (Lh, Mgh:) ↓ نُهْبَى is explained in the Towsheeh as signifying the taking of a Muslim's property by force: it is said, [of Mohammad,] in a trad., that he seattered some articles of property, and the people did not take them; so he asked them why they did not take; and they replied أَوَلَيْسَ قَدْ نَهَيْتَ عَنِ النُّهْبَى [Hast thou not forbidden spoliation?]; but he said إِنَّمَا نَهَيْتُ عَنْ نُهْبَى العَسَاكِرِ [I have only forbidden soldiers' spoliation]. (TA.) نُهْبَى. See نَهْبٌ: see نَهْبٌ and نُهْبَةٌ. نُهَيْبَى: see نَهْبٌ and نُهْبَةٌ. نُهَّيْبَى: see نَهْبٌ and نُهْبَةٌ. إِبِلٌ نَوَاهِبُ [pl. of نَاهِبٌ and نَاهِبَةٌ]: see 6. مِنْهَبٌ A horse that excels in running: (K:) and in like manner an ass. (TA.) مَنْهُوبٌ What is sought, or sought after, quickly: syn. مَطْلُوبٌ مُعَجَّلٌ. (K.) نهت 1 نَهَتَ, aor. نَهِتَ, [cont? to analogy,] inf. n. نَهِيتٌ (S, K)

and نُهَاتٌ (K) He cried out, or uttered a cry: (TA:) [see إِنْهَبِى عَلَيْهَا voce نَهَتَ:] he uttered the kind of sound termed زَئِير; [i. e., he (a lion, TA) uttered a sound from his chest; or roared:] (K:) or he uttered a sound lower than that which is termed زئير: (S:) or he breathed hard; or emitted the voice, or the breath, with a moaning; i. q. زَحَرَ, (K,) and طَحَرَ: (TA:) or he uttered a sound from his chest on an occasion of distress. (TA.) النَّهَّاتُ and ↓ المِنْهَتُ and ↓ المُنْهِتُ (thus the last is written accord. to the K, but it occurs in a verse written ↓ المُنَهِّتُ, TA, and in this latter manner it is written in the L,) The lion. (K.) — — أَسَدٌ نَهَّاتٌ, (S, L,) and ↓ مُنَهِّتٌ, (L,) [A lion uttering frequently a low growl]. (S, L.) — — حِمَارٌ نَهَّاتٌ (tropical:) An ass that brays much, or frequently. (S, K.) — — رَجُلٌ نَهَّاتٌ (tropical:) A man that breathes hard; or emits the voice, or the breath, with a moaning. (S, K, *) See مُطَلِّحٌ. النَّاهِتُ The throat; the guttur: (K:) so called because the sound termed نَهِيت proceeds from it. (TA.) المِنْهَتُ, and المُنْهِتُ, and المُنَهِّتُ: see النَّهَّاتُ. نهج 1 نَهَجَ, (K, Msb,) aor. نَهَجَ, inf. n. نُهُوجٌ; (Msb;) and ↓ انهج; (S, K;) It (a road, or way, S and Msb, and an affair, TA,) became manifest, plainly apparent, or open; (S, K, Msb,) and so, with respect to a road, ↓ استنهج. (K.) — — نَهَجَ, (S, K, Msb,) and ↓ انهج, (K, Msb,) He, or it, rendered (a road, S and Msb, and an affair, TA,) manifest, plainly apparent, or open: (S, K, Msb:) — — إِعْمَلْ عَلَى مَا نَهَجْتُهُ لَكَ Do according to that which I have made manifest to thee. (S.) — نَهَجَ, aor. نَهَجَ, (inf. n. نَهْجٌ; TA,) and ↓ انهج, It (attrition, TA) wore out, or rendered worn out, a garment. (K.) — — نَهِجَ, aor. نَهَجَ; (A 'Obeyd, S, K;) and نَهَجَ, (K,) but this is disallowed by A 'Obeyd, (S,) and نَهُجَ, and ↓ انهج; (K;) It (a garment) became old and worn out: (K:) or ↓ انهج signifies it began to become warn out: (S:) and it became old and worn out, but without being rent in several parts. (TA.) انهج فِيهِ البِلَى [The effect of] attrition spread through it. (IAar.) — نَهَجَ الطَّرِيقَ He went along the road. (S, K.) — نَهِجَ, aor. نَهَجَ, inf. n. نَهَجٌ; (S, K;) and نُهِجَ, inf. n. نَهْجَةٌ; (ISh;) this inf. n. also mentioned by Lth, who knew no verb belonging to it; (L;) and نَهَجَ, aor. نَهِجَ, (K,) inf. n. نَهِيجٌ; (L, in art. أنح;) and ↓ انهج, inf. n. إِنْهَاجٌ; (L;) He was out of breath; breathed short, or unintermittedly; panted: (S, L, K;) by reason of violent motion: said of a man, and of a beast of carriage, (L,) and of a dog. (T.) One says, فُلَانٌ يَنْهَجُ فَمَا أَدْرِى مَا أَنْهَجَهُ ↓ فِى النَّفَسِ Such a one is out of breath. or breathes short, or unintermittedly, or pants for breath, and I know not what hath caused him to be so, or to do so. And it is said in a trad., رَأَى رَجُلًا يَنْهَجُ He saw a man breathing short, or unintermittedly, or panting for breath, by reason of fatness, and putting forth his tongue, from fatigue or the like. (S.) 4 ضَرَبَهُ حَتَّى انهج He beat him until he became stretched along: or, until he wept: (TA:) [but probably بكى " he wept " is a mistake for بَلِىَ he became worn with the beating]. — انهج He, or it, caused him (a man, S, and a beast of carriage, TA) to be out of breath, or to breath short, or unintermittedly, or to pant for breath. (S, TA.) [See an ex voce نَهِجَ.] He rode a beast of carriage so as to cause it, or until he caused it, to be out of breath, &c., (S, K,) and to become fatigued, or jaded. (TA.) — See 1, throughout. 10 إِسْتَنْهَجَ see 1. — — فُلَانٌ يَسْتَنْهِجُ سَبِيلَ فُلَانٍ, (S.) or طَرِيقَ فُلَانٍ, (K.) Such a one follows the way of such a one. (S, K.) نَهْجٌ (S, K,) and ↓ نَهَجٌ (L) and ↓ مَنْهَجٌ and ↓ مِنْهَاجٌ (S, K) A manifest, plainly apparent, or open, road, or way: (S, L, K:) and so ↓ طَرِيقٌ نَاهِجَةٌ: (TA, from a trad.:) pl. of the ?? نَهْجَاتٌ and نُهُجٌ and نُهُوجٌ: (L:) [and of the third مَنَاهِج]. — — طُرُقٌ نَهْجَةٌ Manifest roads, or ways. (L.) — — And نَهْجُ الطَّرِيقِ [The plain, or open, track of the road]. (M, K, in art. سن.) نَهَجٌ: see نَهْجٌ. مَنْهَجٌ and مِنْهَاجٌ: see نَهْجٌ. طَرِيقٌ نَاهِجَةٌ: see نَهْجٌ. نهد 1 نَهَدَ, aor. نَهُدَ, (S, L, Msb, K,) and نَهَدَ, (Msb, K,) inf. n. نُهُودٌ, (S, L, &c.,) It (a girl's or woman's breast) was, or became, swelling, prominent, or protuberant: (S, L, Msb, K:) or became full. (Munjid of Kr.) [See also كَعَبَ, and فَلَكَ; and see also نَاهِدٌ.] — — نَهَدَتْ, aor. نَهُدَ, and نَهَدَ; and ↓ نهّدت, (inf. n. تَنْهِيدٌ, TA,) She (a woman [or girl]) came to have swelling, prominent, or protuberant, breasts. (L, K.) — — نَهَدَتِ القِرْبَةُ The skin became nearly full. (A.) — — نَهَدَتِ الدَّلْوُ المِلْءَ, inf. n. نَهْدٌ, The bucket became nearly full. (A 'Obeyd, L, TA.) — — نَهَدَ, (M, L, K,) aor. نَهَدَ, (L,) inf. n. نُهُودٌ, (M, L,) and نَهْدٌ, (L,) He (a man) rose; (M, L;) i. q. نَهَضَ; (K;) or the latter signifies " he rose from sitting; " whereas the former signifies " he rose under any circumstances. " (M, L.) — — نَهَدَ لَهُ, (L,) and إِلَيْهِ, (Th, L,) He rose to him. (Th, L.) — — نَهَدَ لِلْعَدُوِّ, (A 'Obeyd, L, K,) and إِلَى العَدُوِّ, (S, L, Msb,) aor. نَهَدَ, (S, L, Msb,) and نَهُدَ, (Msb,) inf. n. نَهْدٌ (Msb, K) and نَهَدٌ, (K,) He attacked, or assaulted; or rose and hastened and went forth to, or towards, the enemy; (S, * L, Msb;) i. q. نَهَضَ: (S, L:) he directed his course towards the enemy, and commenced fighting with them. (A 'Obeyd, L, K.) — — نَهَدَ, (IKtt,) inf. n. نُهُودٌ, (K,) It (a thing, IKtt) went, or went away, (مَضَى,) in any case. (IKtt, K.) — نُهُودٌ also signifies The being strong. (TA.) — — نَهُدَ, aor. نَهُدَ, inf. n. نُهُودَةٌ, He (a horse) was, or became, large and tall: (S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy and tall. (K.) — نَهَدَ, and ↓ انهد, He honoured (عَظَّمَ) a gift. (IKtt, K.) 2 نَهَّدَ see 1, near the beginning. 3 ناهدهُ, inf. n. مُنَاهَدَةٌ, i. q. نَاهَضَهُ; (S, A, L, Msb, K;) He attacked or assaulted him, or rose and hastened and went forth to or towards him, in war; he directed his course towards him, and commenced fighting with him. (M, L.) — — ناهدهُ, inf. n. مُنَاهَدَةٌ, He contended or disputed with him, in an absolute sense. (TA.) — نَاهَدَهُمْ, [inf. n. مُنَاهَدَةٌ,] He contributed with them to the expenses of a journey or an expedition, clubbing with them, i. e. sharing equally with each of them. (L.) See also 6. — ناهدهُ, inf. n. مُنَاهَدَةٌ, He played with him at the game in which one puts forth as many of his fingers as he pleases, and the other does the like; he played with him at the game of morra; the inf. n. expl. by مُسَاهَمَةٌ بِالأَصَابِعِ, (S, L, K,) and مُخَارَجَةٌ, q. v. (TA.) 4 انهد He filled a tank or cistern, (S, L,) and a drinking-bowl, (A,) and a vessel, (L, K,) so that it overflowed: (L:) or nearly filled it. (A, L, K.) — — نَاقَةٌ تُنْهِدُ الإِنَآءَ A she-camel that fills the vessel [with her milk]. (IAar, L.) — — انهدهُ He made him, or it, to rise. (L.) — See 1. 5 تنهّدت He sighed; breathed with an expression of pain, grief, or sorrow; or uttered a prolonged breathing. (TA.) 6 تناهدوا They attacked or assaulted one another, or rose and hastened and went forth to or towards one another, in war; they directed their courses one towards another, and commenced fighting. (A, Msb.) — تناهدوا; (S, Mgh, L, K;) and ↓ ناهدوا, (L, Msb,) inf. n. مُنَاهَدَةٌ; (Msb;) They clubbed, i. e. contributed equally to, the expenses which they had to incur, (S, Mgh, L, K,) on the occasion of a journey, (K,) or an expedition against an enemy; (L;) or contributed equal shares of food and drink: (ISd, L:) the first who instituted this practice is said to have been Hudeyn Er-Rakáshee: (TA:) or they contributed, each giving his share, for the purchase of wheat, or food, for their eating in common. (Msb.) — — تناهدوا الشَّيْءَ They took the thing and shared it between them. (L.) — تناهدوا They played together the game of morra, described in one of the explanations of نَاهَدَهُ. (S, TA, art. خرج.) نَهْدٌ A high, or elevated, thing: (L, K:) as a shoulder-joint, (L,) and a horse. (TA.) — — A girl's or woman's breast: so called because of its prominence, or protuberance: (Msb:) [pl. نُهُودٌ]. — — كَعْثَبٌ نَهْدٌ A pubes swelling forth, or prominent: opposed to هَيْدَبٌ. (L.) — — شَابٌّ نَهْدٌ A strong, bulky, youth,

or young man. (L, from a trad.) — — نَهْدٌ A generous man, (S, K,) who aims at means of acquiring eminence, or nobility. (S.) — — نَهْدٌ A horse large and tall: (Lth, S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy, and tall: (K:) fem. with ة. (L.) — — نَهْدُ القَذَالِ, and القُصَيْرَى, A horse large and prominent in the back of the head, and, in the short ribs. (Lth, L.) — — النَّهْدُ and ↓ النَّاهِدُ The lion: (K:) from نُهُودٌ in the sense of نُهُوضٌ and قُوَّةٌ. (TA.) — نَهْدٌ Aid; assistance. (L.) See نِهْدٌ. — — طَرَحَ نَهْدَهُ مَعَ القَوْمِ He aided, or assisted, the people. (L.) — — Also, He contributed with the people to the expenses of a journey or expedition, sharing equally with each of them. (L.) See also 3. — And see نَهِيدٌ. نِهْدٌ (L, K) and sometimes ↓ نَهْدٌ, (K,) or the latter signifies the action described in the following explanation, (L,) A contribution, or that which is contributed, to the expenses of a journey, equally shared by each member of the party: (L, K:) or a contribution that is made for an expedition against an enemy, by a clubbing, i. e. an equal sharing of the expenses, so that there shall be no defrauding of one by another, and no obligation of one to another. (IAth, L.) See 3 and 6. You say, هَاتِ نِهْدَكَ Give thou thy contribution to the expenses of the journey, or expedition, equally with thy companions. (L.) نَهْدَانُ or نَهْدَانٌ, (S, L, K,) fem. نَهْدَى and نَهْدَانَةٌ, (L,) A tank or cistern, (S, L, K,) and bowl, (S, A, L,) or vessel, (L, K,) full, but not yet overflowing: (S, L, K:) or full so as to overflow: (L:) or nearly full: (A, L:) or filled high: (L:) or two-thirds fall. (K.) نُهَادُ مِائَةٍ The amount, or number, of a hundred. (K.) نَهِيدٌ Fresh butter that is not thin: (S, L:) or thin butter: (K:) or fresh butter of which the milk has not been quite thick and fit for churning: or a large lump of fresh butter; as also ↓ نَهِيدَةٌ and ↓ نَهْدٌ: (L:) or ↓ نَهِيدَةٌ signifies fresh butter made of milk that has not become thick and fit for churning, and which is therefore little in quantity, and sweet: (AHát, L:) or زُبْدَةٌ نَهِيدَةٌ fresh butter expressed from a skin by squeecing it. (L, art. زغد.) نَهِيدَةٌ: see نَهِيدٌ. — — The hearts of the grains of colocynths, boiled until thoroughly cooked and thick, and then having a little flour sprinkled upon them, after which they are eaten. (S, L, K. *) نَاهِدٌ A girl's breast that is swelling, prominent, or protuberant: pl. نَوَاهِدُ; which denotes more than فَوَالِكُ. (A 'Obeyd, L.) — — Also, and ↓ نَاهِدَةٌ (S, L, Msb, K) and ↓ مُنَهِّدٌ, (L, K,) or مُنَهِّدَةٌ, (as in the TA,) A girl, or woman, having swelling, prominent, or protuberant, breasts: (S, L, Msb, K:) or a woman whose breasts have become full: (Munjid of Kr:) pl. نَوَاهِدُ. (Msb.) — — نَاهِدٌ A boy nearly come to the age of puberty. (A.) — — نَاهِدٌ Attacking or assaulting, or rising and hastening and going forth to or towards an enemy: pl. نُهَّدٌ. (Msb.) — — See نَهْدٌ. نَاهِدَةٌ: see نَاهِدٌ. نَهْدَآءُ [fem. of أَنْهَدُ] An elevated sand, (S, L, K,) like a compact hill, fertile, producing trees: (L:) or a tract of ground such as is called نَفْخَاءُ, but more flat and extensive: (L, art. نفخ:) it is used as an epithet; but not the masc. أَنْهَدُ. (L.) — — هُوَ أَنْهَدُ القَوْمِ He is the strongest and hardiest of the people. (R.) مُنَهِّدٌ: see نَاهِدٌ. نهر 1 نَهَرَ, (S, Msb,) aor. نَهَرَ, (Msb,) It (water) ran upon, or along, the ground, (S, TA,) and made for itself a نَهْر [or channel like that of a river]. (S.) See also 10. — — It (anything, as in one copy of the S, or anything copious, as in another copy of the S and in the TA) ran, or flowed; (S, TA;) as also ↓ استنهر, (S,) or ↓ انتهر. (TA.) — — It (blood) flowed with force: (Msb:) and ↓ أَنْهَرَ it (blood) flowed (K, TA) like a river: (TA:) and the latter also, it (a vein) flowed and would not stop; (K, TA;) meaning, it flowed like a river; (TA;) as also ↓ انتهر: (Sgh, K, TA:) and ↓ انهر also signifies the same said of the belly; (TA;) or it (the belly) became loose, or relaxed; or it discharged itself; (JK;) as also ↓ انتهر. (JK, K.) — نَهَرَ, (S, K.) aor. نَهَرَ, (K,) inf. n. نَهْرٌ, (TA,) He (a man, S) dug a نَهْر [or channel for a river]: (S, TA:) he made a نَهْر [or river] to run, or flow. (K, TA.) — نَهَرَ, inf. n. نَهْرٌ, He made an inroad or incursion, or inroads or incursions, into the territory or territories of enemies, in the day-time. (TA.) — نَهَرَهُ, (S, Mgh, Msb, K, &c.,) aor. نَهَرَ, inf. n. نَهْرٌ; (TA;) and ↓ انتهرهُ; (S, Mgh, Msb, K, &c.;) He chid him; he checked him, restrained him, or forbade him, with rough speech; syn. زَجَرَهُ, (Mgh, Msb, K, and so in a copy of the S,) or زَبَرَهُ, (as in another copy of the S,) بِكَلَامٍ غَلِيظٍ: (Mgh:) be addressed him with chiding speech, (JK, A,) forbidding him from doing evil. (JK. [in the TA, citing the last explanation from the T, عَنْ خَيْرٍ is erroneously put for عَنْ شَرٍّ.]) It is said in the Kur, [xciii. 10,] وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ [And as for the beggar, thou shalt not chide him, or address him with rough speech]. And in a trad., مَنِ انْتَهَرَ صَاحِبَ بِدْعَةٍ مَلَأَ اللّٰهُ قَلْبَهُ أَمْنًا وإِيمَانًا وَآمَنَهُ اللّٰهُ مِنَ الفَزَعِ الأَكْبَرِ [Whoso chideth, or checketh with rough speech, the author of an innovation in religion, God will fill his heart with security and faith, and God will preserve him from the greatest terror]. (TA.) 4 انهر: see 1. in three places. — (tropical:) He made blood to flow: (S:) or to appear and flow: (K:) or to flow amply and copiously: (Mgh:) or to flow with force: (Msb:) or he poured it forth copiously. (TA.) It is said in a trad., أَنْهِرِ الدَّمَ بِمَا شِئْتَ إِلَّا مَا كَانَ مِنْ سِنٍّ أَوْ ظُفُرٍ [Make thou the blood to flow, &c., with what thou pleasest, except with what is made of a tooth or a talon.] (Mgh, Msb.) The issuing forth of the blood from the place of slaughter is likened to the flowing of water in a river. (TA.) — — (assumed tropical:) He made it wide; (S, K;) namely, a spear-wound or the like, (S, TA,) or a نَهْر [or channel of a river], as is implied in the K, but in other lexicons as in the S. (TA.) — He was, or became, in day-time: (S, * K, * TA:) he entered upon day-time: (MS:) from النَّهَارُ. (S.) 8 إِنْتَهَرَ see 1, in five places. 10 إِسْتَنْهَرَ see 1. — — It (a river [in the CK النَّهْرُ is put by mistake for النَّهَرُ]) took a place, (JK,) or a settle place, (K,) for its channel. (JK, K.) — — It (a thing) became wide. (S.) نَهْرٌ and ↓ نَهَرٌ (S, A, Mgh, Msb, K) A channel in which water runs: (A, K:) so most say: or the water itself [that runs therein; i. e., a river; a rivulet; a brook; a canal of running water]: (TA:) or a wide channel in which water runs: originally, the water [that runs therein]: (Mgh:) or properly, wide running water: and by a secondary application, which is tropical. (tropical:) the trench or channel [in which it runs]: (Msb, TA *:) pl. [of pauc.] أَنْهُرٌ, (Msb, K,) a pl. of the former, (Msb,) and أَنْهَارٌ, (S, Msb, K,) a pl. of the latter, (Msb,) [but used as a pl. of either, both of pauc. and of mult. and the most common of all the pls.,] and نُهُرٌ, (Msb, and so in some copies of the K,) with two dammehs, a pl. of the former, (Msb,) or نُهْرٌ, (as in some copies of the K and in the TA,) and نُهُورٌ, (IAar, K.) You say, جَرَى النَّهْرُ [The river ran, or flowed]; like as you say, جَرَى المِيزَابُ. (Msb.) And نَهْرٌ كَثِيرُ المَآءِ [A channel of running water having much water]. (A.) And ↓ نَهَرٌ is also used in a pl. sense: as in the Kur, [liv. 54,] فِى جَنَّاتٍ وَنَهَرٍ [In gardens and among rivers], i. e., أَنْهَارٍ; like the phrase in the Kur, (same chap. verse 45,] وَيُوَلُّونَ الدُّبُرَ, (Fr, S.) meaning الأَدْبَارَ, (Fr, TA:) but it is otherwise explained. (S.) See نَهَرٌ below. نَهَرٌ: see نَهْرٌ, in two places. — Amplitude: (K:) or light and amplitude: so, accord. to some, in the Kur, liv. 54, differently explained above: see نَهْرٌ, (S, TA.) or, accord. to Th, نَهَر is a pl. [or rather quasi pl.] of نُهُرٌ, which is a pl. of نَهَارٌ. (TA.) نَهِرٌ Much, (TA;) as also ↓ نَهِيرٌ; (K, TA;) both applied to water. (TA.) — — A wide نَهْر [or river, or channel in which water runs]. (K.) — رَجُلٌ نَهِرٌ A man of day-time; syn. صَاحِبُ نَهَارٍ; (S, K;) who makes inroads or incursions into the territories of enemies therein: (S:) or who works therein: (A:) a kind of rel. n.; as is shown by the ex. لَسْتُ بِلَيْلِيٍّ وَلٰكِنِّى نهرٌ لَا أُدْلِجُ اللَّيْلَ وَلٰكِنْ أَبْتَكِرْ [I am not one of the night-time, but I am one of the day-time; I do not journey in the night, but I go forth early in the morning]: as though he said ↓ نَهَارِىّ. (Sb.) The verse is correctly related as above; not as it is given in the S. (IB.) — — See also أَنْهَرُ. نَهَارٌ Day; or day-time; contr. of لَيْلٌ: (S, TA:) or broad

daylight, (Mgh,) from sunrise to sunset: (Mgh, Msb, K:) this is the original signification: (TA;) or this is the signification in the vulgar conventional language: but in the classical language it signifies the time from the rising of the dawn to sunset: (Msb:) or the light between the rising of the dawn and sunset: (K:) and so accord. to the lawyers: (TA:) in the trads., it is the whiteness of the نهار, and the blackness of the ليل; and there is nothing intervening between the ليل and the نهار: but sometimes the Arabs amplified, and applied نهار to the time from the clear shining of the dawn to the setting [of the sun]: (Msb.) or (so accord. to the TA. but in some copies of the K, and the spreading of the light [which is a cause] of sight and its dispersion: (K:) in this explanation in the L, in the place of وَافْتِرَاقُهُ we find وَاجْتِمَاعُهُ [and its collecting together]: (TA:) it is also syn. with يَوْمٌ; and is so when used without restriction in the non-fundamental sciences of religion, (الفُرُوع,) as in the phrases صُمْ نَهَارًا [fast thou a day] and إِعْمَلْ نَهَارًا [work thou a day]: and it may be so used, or in its proper classical sense, when prefixed to يَوْم, governing the latter in the gen. case: (Msb:) it has no proper dual, (Mgh, Msb,) and no proper pl., (S, Mgh, Msb, K, (like عَذَابٌ and سَرَابٌ; (S, K;) the former of which, however, has a pl. assigned to it [by Zj and] in the K, namely, أَعْذِبَةٌ; (MF;) [and respecting the latter see شَرَابٌ, with ش;] [for] نهار is a name applied to every يَوْم [or day]; and لَيْلٌ, to every لَيْلَة [or night]: one does not say نَهَارٌ وَنَهَارَانِ, nor لَيْلٌ وَلَيْلَانِ: but the sing. of نهار is يَوْمٌ (TA.) and the dual, يَوْمَانِ, (Msb, TA:) and the pl., أَيَّامٌ. (Msb:) and the contr. of يوْمٌ is لَيْلَةٌ, so says Az, on the authority of AH(??) (TA:) or it has pls.: namely, أَنْهُرٌ, (IAar, S, K,) a pl. of pauc., (S,) in some lexicons أَنْهِرَةٌ, (TA,) also a pl. of pauc.,] and نُهُرٌ, (S, Mgh, Msb, K,) a pl. of mult. (S) [See also نَهَرٌ.] Ibn-Keys(??) cites the following ex., لَوْلَا الثَّرِيدَانِ لَمُتْنَا بِالضُّمُرْ ثَرِيدُ لَيْلٍ وَثَرِيدٌ بِالنُّهُرْ [Were it not for the two thereeds (or messes of crumbled bread moistened with broth), we had died of leanness: the thereed of night, and thereed in the day-times]. (S.) نَهِيرٌ: see نَهَارِىٌّ .نَهِرٌ: see نَهِرٌ. — — Food that is eaten in the beginning of the day. (TA.) نَهَارٌ أَنْهَرُ, and ↓ نَهِرٌ, [A bright day:] in each of these phrases the epithet has an intensive effect, (K, * TA,) as the epithet in لَيْلٌ أَلْيَلُ. (TA.) مَنْهَرٌ The place of a river. (T, TA.) — — A place which the water hollows out in a نَهْر [or channel of a river]. (K.) — — A cleft, (K, TA,) or hole, (TA,) in a fortress, passing through [the wall], whence water runs. (K, TA,) or by which water enters: (TA:) pl. مَنَاهِرُ. (TA.) نهز 1 نَهَزَ, aor. نَهَزَ, (Msb,) inf. n. نَهْزٌ, (Msb, TA,) He rose to take a thing with his extended hand. (Msb, JK, TA.) He took a thing with his extended hand. (JK, TA.) See also 3 and 8. — نَهَزَ الشَّىْءُ The thing became near. (K.) See also 3, in two places. 3 ناهزهُ, inf. n. مُنَاهَزَةٌ, He strove with him, or made haste, to outstrip him; to be, or get, before him; to precede him. (TA.) You say, ناهز الصَّيْدَ He made haste to get before the game, or object of the chase, (K, TA,) and seized it before its escape. (TA.) And نَاهَزْتُهُمُ الفُرَصَ [I strove with them, or made haste, to be before them in taking, or seizing, the opportunities, or the turns for drawing water or the like]. (S, A.) A poet says, نَاهَزْتُهُمْ بِنَيْطَلٍ جَرُوفِ [I strove with them, or made haste, to be before them in drawing water with a capacious bucket]. (S.) — Also, (K,) inf. n. as above, (TA,) He approached it; drew near to it; nearly attained to it; (K, TA;) as also ↓ نَهَزَهُ. (TA.) You say, ناهز البُلُوغُ, (S, Msb,) and الحُلُمَ, (A, TA,) He (a boy, S, Msb) approached, drew near to, or nearly attained to, puberty. (S, A, Msb.) And ناهز الخَمْسِينَ [He approached, or nearly attained to, the age of fifty]. (A, TA.) And ناهز لِلْفِطَامِ, (A, Msb,) inf. n. as above, (Msb,) He (a child) approached, or drew near to, the [time of] weaning; (A, Msb;) as also ↓ نَهَزَ لَهُ, (Msb, TA,) aor. نَهَزَ. (Msb.) — See also 8. 6 تناهزوا They strove together, or made haste, each to be, or get, before the other. (K.) You say, هُمَا يَتَنَاهَزَانِ إِمَارَةَ بَلَدِ كَذَا They strive together, or make haste, each to be before the other in obtaining the government of such a town, or country. (S, * TA.) And تَنَاهَزُوا الفُرَصَ [They strove together, or made haste, to be before one another in taking, or seizing, the opportunities, or the turns for drawing water or the like: see 3.] (A.) 8 انتهز الفُرْصَةَ He took, or seized, [or availed himself of,] the opportunity; syn. إِغْتَنَمَهَا: (S, A, K:) or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; or simply he hastened to take it. (Msb.) You say, انْتَهِزْهَا قَدْ أَمْكَنَتْكَ قَبْلَ الفَوْتِ [Take thou, or seize thou, it; (meaning the opportunity;) for it hath become within thy power; before the escape thereof]. (TA.) And إِنْتَهِزْ فَقَدْ أَعْرَضَ لَكَ [Take thou, or seize thou, the opportunity; for it hath offered itself to thee]. (A, TA.) Also, انْتَهَزَهَا He took it, or them, [but to what the pronoun refers is not shown,] with his extended hand, from a near spot; and so ↓ نَاهَزَهَا. (TA.) And انتهز الشَّىْءَ He accepted the thing, and hastened to take it with his extended hand. (TA.) نُهْزَةٌ An opportunity; a time at which, or during which, a thing may be done or had; syn. فُرْصَةٌ. (S, K.) — — A thing that offers itself to one as a prey, or spoil. (JK, L. *) You say, فُلَانٌ نُهْزَةُ المُخْتَلِسِ [Such a one is the prey of the snatcher]; meaning, such a one is the prey of every one. (L.) And هٰذِهِ نُهْزَةٌ فَاخْتَلِسْهَا [This is a thing that offers itself as a prey, therefore snatch thou it.] (A.) نَاهِزٌ Approaching, or near, to the time of weaning; applied to a boy; (JK, Msb, TA;) and to a girl; (TA;) or the epithet applied to the latter is with ة. (JK, Msb.) نهس 1 نَهَسَهُ, (S, A, Msb, K,) aor. نَهَسَ (Msb, K, MS) and نَهِسَ; (Msb;) and نَهِسَهُ, aor. نَهَسَ; (Fr, K;) inf. n. نَهْسٌ (S, Msb, TA) and نُهْسٌ; (TA;) He (a man, S, Msb) took it (namely flesh or flesh-meat) with his fore teeth, (S, A, Msb, K,) to eat it, (Msb,) and plucked it off; (A, K;) as also ↓ انتهسهُ: (S:) and he ate it off from a bone (تَعَرَّقَهُ) with his fore teeth: (Lh, TA:) or he pulled it off with the central incisors, to eat it: (TA:) and he took it with the fore part of his mouth; as also ↓ انتهسهُ: (A:) or he took it with his mouth: (IAth, TA:) or he took it with his mouth to bite it and make a mark upon it without wounding it: (TA, art. نهش:) and he (a dog, and any animal having a canine tooth,) bit it: or seized it, and then pulled it, or pulled it vehemently, or rent it with his teeth: but there is a difference of opinion respecting this verb in all its significations: some say that it is with the unpointed س; and thus, only, it is mentioned by ISk, who says, I heard El-Kilábee say, of a dog and of a wolf and of a serpent, ↓ انتهسهُ and نَهَسَهُ; (Msb;) [and J says, the نَهْس of the serpent is the same as its نَهْش; (S;) you say نَهَسَتْهُ الحَيَّةُ in the sense of نَهَشَتْهُ [the serpent bit him]: (Z, Sgh:) others say that the verbs are with س and ش throughout; and thus says IF on the authority of As: Az cites Lth as saying that نَهْشٌ, with the pointed ش, signifies taking, or reaching, from a distance, like the نهش of the serpent; and نَهْسٌ, with the unpointed letter, the seizing upon flesh, or flesh-meat, and pulling it, or pulling it vehemently, or rending it with the teeth: Th says that the latter is with the extremities of the teeth; and the former, with the teeth [absolutely], and with [those that are termed] the أَضْرَاس: IKoot says, like Lth, that one says of the serpent (الحَيَّة), نَهَشَتْهُ, with the pointed ش; and of the dog and wolf and hyena, نَهَسَهُ, with the unpointed letter. (Msb.) 8 إِنْتَهَسَ see 1, in three places. نُهُوسٌ: see نَهَّاسٌ, in two places. نَهِيسٌ: see مَنْهُوسٌ, in two places. نَهَّاسٌ A dog that is wont to bite; (Msb;) and ↓ نَهُوسٌ, applied to a she-camel, signifies the same; (TA;) and the latter, a lion that bites a thing when able

to do so: (IKh:) or the former, a dog that is wont to seize, and then pull, or pull vehemently, or rend with his teeth. (Msb.) — — A lion; as also ↓ نَهُوسٌ and ↓ مِنْهَسٌ. (K.) — — A wolf. (TA.) مَنْهَسٌ A place from which a thing [such as herbage &c.] is taken with the mouth and eaten: (K, * TA:) pl. مَنَاهِسُ. (TA.) You say, أَرْضٌ كَثِيرَةُ المَنَاهِسِ Land abounding in such places. (TA.) مِنْهَسٌ: see نَهَّاسٌ. مَنْهُوسٌ A man having little flesh; (S, A, K;) [as though it were partly eaten off the bones;] as also ↓ نَهِيسٌ. (TA.) You say also, مَنْهُوسُ القَدَمَيْنِ, (A, K,) or الكَعْبَيْنِ, (TA,) A man (TA) having little flesh upon the feet, (A, * K, * TA,) or upon the ankles. (TA.) And ↓ وَظِيفٌ نَهِيسٌ [A shank of a quadruped] light of flesh. (TA.) See also مَنْهُوشٌ. نهش 1 نَهَشَهُ, (S, K,) aor. نَهَشَ, (K,) inf. n. نَهْشٌ, (S,) i. q. نَهَسَهُ; (S, K;) i. e. He took it with his mouth to bite it and make a mark upon it without wounding it: [&c.:] (TA:) or he took it (namely flesh or flesh-meat) with his fore teeth: (S:) and so accord. to some, ↓ انتهشهُ. (S.) And It [a serpent or scorpion] bit him; or stung him; syn. لَسَعَهُ: (K:) you say, نَهَشَتْهُ الحَيَّةُ the serpent bit him. (S.) And He (a dog, TA) bit him, or it; (K;) as also نَهَسَهُ. (TA.) Or He took it with his [teeth that are called] أَضْرَاس: whereas نَهَسَهُ signifies he took it with the extremities of the teeth: (K:) or نَهْشٌ is less then نَهْسٌ; the latter signifying the taking, or reaching, with the mouth; but the former, the taking, or reaching, from a distance, like the نهش of the serpent. (Lth, TA.) [For other observations on these two verbs, see art. نهس.] — — نَهَشَهُ الدَّهْرُ فَاحْتَاجَ (IAar, S, K) (tropical:) Time, or fortune, bit him, so that he became in want. (TA.) — — نَهَشَتْ وَجْهَهَا She (a woman) seized the flesh of her face with her nails. (TA.) — — نَهَشَهُ also signifies (assumed tropical:) He, or it, harassed, distressed, fatigued, or wearied him. (IAth.) — — نُهِشَ, inf. n. as above, (assumed tropical:) He became emaciated, or lean: and ↓ أُنْتُهِشَتْ أَعْضَادُنَا (assumed tropical:) our arms from the elbow upwards became emaciated: (TA:) and نُهِشَتْ عَضُدَاهُ (assumed tropical:) his arms from the elbow upwards became slender, (ISh, K, [but in the CK دُقَّتَا is put by mistake for دَقَّتَا]) and their flesh became little. (ISh.) 8 إِنْتَهَشَ see 1, in the first and last sentences. نَهْشٌ: see مَنْهُوشٌ. نَهِشٌ: see مَنْهُوشٌ, in five places. — — As an epithet applied to a camel, i. q. نَمِشٌ, (Ibn-'Abbád, K,) as explained in art. نمش. (Ibn-'Abbád, TA.) نَهِيشٌ: see مَنْهُوشٌ. مَنْهُوشٌ (assumed tropical:) A man harassed. distressed, fatigued, or wearied: (S, IAth, K:) (tropical:) bitten by time, or fortune, so as to be in want, (IAar, S, K, TA,) (assumed tropical:) and emaciated, or lean: or having little flesh, even if fat: or light; as also ↓ نَهْشٌ and ↓ نَهِشٌ and ↓ نَهِيشٌ. (TA.) Applied to the pudendum muliebre, (assumed tropical:) Having little flesh; as also ↓ نَهِشٌ. (TA.) And in like manner, مَنْهُوشُ الفَخِذَيْنِ (assumed tropical:) Emaciated, or lean, in the thighs. (TA.) And مَنْهُوشُ القَدَمَيْنِ (assumed tropical:) A man having little flesh upon the feet. (IAar, K.) And ↓ نَهِشُ اليَدَيْنِ (tropical:) A man, (TA,) or a beast of carriage, (S,) light in the arms, or fore legs; (S, K, TA;) as though from ↓ نَهِشُ الحَيَّةِ: (S:) and so ↓ نَهِشُ القَوَائِمِ (tropical:) light in the legs, (K, TA,) in passing along, and having little flesh upon them; (TA;) as also ↓ نَهِشُ المُشَاشِ. (S * TA.) [But see also مُشَاشٌ.] مُنْتَهِشَةٌ A woman scratching her face in affairtion or misfortune. (K, TA.) Such Mohammad cursed. (TA.) نهض 1 نَهَضَ, aor. نَهَضَ, inf. n. نُهُوضٌ (S, A, Mgh, Msb, K) and نَهْضٌ, (S, A, K,) He rose, or stood up. syn. اِرْتَفَعَ, (Msb,) or قَامَ, (S, Mgh, O, K,) عَنْ مَكَانِهِ from his place; (Msb;) as also ↓ انتهض, syn. قَامَ: (IAar:) or the former, he quitted a place: and he rose from it: (M, TA:) or he rose from sitting; thus differing from نَهَدَ, which signifies " he rose " under any circumstances: (M, L, in art. نهد:) [and he rose and went: or he rose and hastened, as shown below:] and ↓ انتهض, he was, or became, made, or excited, to rise, or stand up; quasipass. of أَنْهَضَهُ. (S.) You say, نَهَضَ إِلَيْهِ He rose, or stood up, to him: (Mgh.) and لِأَمْرٍ [to do, or perform, an affair] (S, K. *) And نَهَضَ إِلَى العَدُوِّ He [rose and] sped, or hastened. to, or towards, the enemy. (Msb.) [See also ??.] And نَهَضْنَا إِلَيْهِمْ and نَعَضْنَا إِلَى القَوْمِ [We rose and sped, or hastened, to. or towards, the people, or company of men:] both signify the same. (Abu-l-Jahm El-Jaafaree.) And ↓ انتهضوا and ↓ تناهضوا signify the same as نَهَضُوا لِلْقِتَالِ [They rose and sped, or hastened, to fight, or to the fight]. (TA.) — — (tropical:) It (a plant) stood erect; or became strong and erect. (S, A, K.) — — (tropical:) It (a bird) spread, or expanded, its wings to fly. (S, A, Mgh, K.) You say, فَرْخٌ عَاجِزُ النُّهْضِ [A young bird lacking the power of spreading its wings to fly, (A, TA.) [See an ex. in a verse of El- Hoteíáh cited in the first paragraph of art. خلف.] — — نَهَضَتْ نَفْسُهُ (K in art. جشأ. &c.) and نَهَضَتْ نَفْسُهُ إِلَيْهِ (S in the same art, and A in art. جهش, &c.) signify [the same. i. e.] جَشَأَتْ (assumed tropical:) [His said, or stomach, heaved, &c.] (S, A, K. in the arts. above mentioned.) — — نَهَضَ الشَّيْبُ فِى الشَّبَابِ (tropical:) [Hoariness a rose in youth] (A, TA.) As cites the following verse from an anonymous poet: الرِّعْدَةُ فِى ظُهَيْرِى ↓ تَنْتَهِضُ مِنْ لَدُنِ الظُّهْرِ إِلَى العُصَيْرِ (assumed tropical:) [Tremor arises in my little back from the time of noon to the little evening.). (TA.) 3 ناهضهُ, (S, A, &c.,) inf. n. مُنَاهَضَةٌ, (TA,) He rose with him, or against him, and withstood him, or opposed him, in contention; syn. قَاوَمَهُ; (S, Mgh, K;) namely his adversary. (A, Mgh.) 4 انهضهُ He made him, or excited him, to rise, or stand up. (S, A, * K, TA:) or he roused him. or put him in portion to rise. (TA.) You say also, لِلْأَمْرِ ↓ إِنْتَهَضْتُهُ, [if this be not a mistranscription for ??,] I made him to rise to (do, or perform,] the affair. (Msb,) And انهضهُ عَلَى الشَّىْءِ (assumed tropical:) He strengthened him to rise, and do, or perform, the thing. (TA.) — — انهض القِرْبَةَ: He nearly filled the water-skin [so as to make it rise]. (K. TA.) — — أَنْهَضَتِ الرِّيحُ السَّحَابَ (tropical:) The wind bore and drove along the cloud, or clouds. (TA.) 6 تناهضوا فِى الحَرْبِ (S, A, Mgh, K) They rose, one with another, or one against another, and withstood, or opposed, one another. in war. or battle: (Mgh,) or each party of them rose and hastened (نَهَضَ) to, or towards, the other, in war. or battle. (S, K. *) See also 1. 8 إِنْتَهَضَ see 1. in four places: — and see 4. 10 استنهضهُ لِأَمْرِ كَذَا He ordered him, or commanded him, to rise to [do, or perform,] such an affair. (S, K. *) [And استنهضهُ فِى أَمْرٍ] He sent him on an affair, to perform it.] نَهْضَةٌ [inf. n. of un. of 1, A single act of rising, &c.: and] a motion, or movement: pl. نَهَضَاتٌ. (Msb.) You say, جَاءَتْ مِنْهُ نَهْضَةٌ, (A, TA,) or كَانَتْ مِنْهُ نَهْضَةٌ, There was (a rising, or) a motion, or movement, on his part. (Msb,) لِمحَلّ كَذَا [to such a place], (A TA,) or إِلَى كَذَا (to, or towards, such a thing]. (Msb.) And هُوَ كثِيرُ النَّهَضَاتِ [He is a person of frequent risings, or motions or movements]. (A, TA.) — — Also, (assumed tropical:) Power, or ability; and strength. (TA.) نُهْضَةٌ [The act of rising, or standing up: or the state of being made, or excited, to rise, or stand up] a subst. from الإِنْتِهَاضُ (TA.) نَهَّاضٌ [One who frequently rises; or who frequently rises from, or quits, his place:] quick on motion. (Expos. of the Mo'allakát, printed at Calcutta, p ??) — — هُوَ نَهَّاضٌ نِهِؤُلَاءِ (tropical:) [app. He is wont to rise with these, for their assistance. see نَاهِضَةٌ]. (A, TA.) — — هُوَ نَهَّاضُ بِبَزْلَاءَ: see art. بزل. نَاهِضٌ [act. part. n. of 1, Rising, or standing up: &c.]. — — (assumed tropical:) Energetic, sharp, vigorous, or effective in his agency, or work. (TA.) — — (tropical:) A young bird whose wings have became complete, (S, A, Mgh.,) or whose wing has became complete, (K,) and which has risen, (S,) or is able. (A, Mgh,) or ready, (K,) to fly: (S, A, Mgh, K:) (??) has spread its wings to fly: or that has raised itself to quit its place applied by some particularly to the young or the eagled. (TA.) pl. نَوَاهِضُ. (A, Mgh.) [See also عَاتِقٌ.] نَاهِضَةُ رَجُلٍ (tropical:) A man's people, (L,) or the sons of his father or ancestor, (S, O, K,) who rise for him, (O,) or with him. (K,) or with whom he rises, in a case that grieves him, (L,) or who are angry

for him, (S,) or who are angry by reason of his anger, and rise to aid him: (TA:) and his people, (A,) or servants, (K,) or those, (S,) who undertake, or manage, his affairs: (S, A, K:) or his aiders, or assistants. (A, in art. ظهر) You say, مَا لِفُلَانٍ نَاهِضَةٌ (tropical:) Such a one has not any (S, A) people, (A,) or servants, (TA,) who undertake, or manage, his affairs. (S, A, TA.) نهل &c. See Supplement نوأ 1 نَآءَ, aor. يَنُوْءُ, inf. n. نَوْءٌ (S, K) and تَنْوَآءٌ, (K,) He rose, or arose, with effort and difficulty. (S, K.) — — نَآءَ بِحِمْلِهِ He rose with his burden with effort and difficulty. (TA:) he rose with his burden oppressed (??) its weight. (S, K.) — — تَنُوْءُبِعَجِيزَتِهَا She rises with her buttocks oppressed by their weight: said of a woman. (S.) — — نَآءَ بِصَدْرِهِ He arose. [App. said originally, if not only, of a camel.] (TA.) — — نَآءَ بِهِ and ↓ اناءهُ, It (a burden) oppressed him by its weight, and bent him, or weighed him down. (S, K,) — — تَنُوْءُ بِهَا عَجِيزَتُهَا Her buttocks oppress her by their weight: said of a woman. (S.) — — نَآءَ He was oppressed by weight, (K,) and fell down: (S, K:) thus the verb bears two [partially] opposite significations. (K.) — — نَآءَ بِجَانِبِهِ (assumed tropical:) He behaved proudly. (TA, art. مط.) — — نَآءَ النَّجْمُ, aor. يَنُوْءُ, inf. n. نَوْءٌ; and ↓ استناء and إِسْتَنْأَى (K; the latter being formed by transposition, TA) The star, or asterism, [generally said of one of those composing the Mansions of the Moon,] set (accord. to some), or rose (accord. to others), aurorally, i. e. at dawn of morning. (TA.) See نَوْءٌ. [It seems that ناء is used in both these senses because the star or asterism appears as though it were nearly overcome by the glimmer of the dawn.] — نَآءَ, (K,) formed by transposition from نَأَى, (TA,) or a dial. form of this latter, (S, TA,) He, or it, was, or became, distant; removed to a distance; went far away. (S, K.) — — ناء بِهِ [It rendered him distant, or removed him to a distance]. (TA.) — مَا سَآءَكَ وَنَآءَكَ (S) [see explained in art. ناءك :]سوأ is here used for أَنَآءَكَ, in order to assimilate it to ساءك; (S;) like as they say هَنَأَنِى وَمَرَأَنِى, for أَمْرَأَنِى. (TA.) 3 ناوأهُ, inf. n. مُنَاوَأَةٌ and نِوَآءٌ, He contended with him for glory; vied with him. (K.) — — He acted hostilely towards him. (S, K.) Sometimes without ء; but originally with ء; being derived from نَآءَ إِلَيْكَ and نُؤْتُ إِلَيْهِ. (S.) 4 أَنْوَأَ see 1. 10 استناء بِنَجْمٍ [He prognosticated rain &c. by reason of the rising or setting of a star or an asterism aurorally, i. e., at dawn of morning: or he regarded a star or an asterism as a نَوْء]. (L.) It is said, لَا تَسْتَنِىءُ العَرَبُ بِالنُّجُومِ كُلِّهَا [The Arabs do not prognosticate rain &c. by reason of the auroral rising or setting of all the stars, or asterisms: or do not regard all the stars or asterisms as أَنْوَا]. (Sh, L.) إِسْتَنْأَوْا الوَسْمِىَّ, the ء being transposed, They expected, or looked for, the rain called الوسمى, [from the auroral rising or setting of a star or an asterism]. (AHn.) — إِسْتَنَآءَهُ (assumed tropical:) He sought, or asked a gift, or present of him. (K.) نَوْءٌ, pl. أَنْوَآءٌ and نُوآنٌ, (S, K,) A star, or an asterism, verging to setting: or the setting of the star, or asterism, in the west, aurorally, i. e., at dawn of morning, and the rising of another, opposite to it, at the same time, in the east: (K:) or the setting of one of the stars, or asterisms, which compose the Mansions [of the Moon (see مَنَازِلُ القَمَرِ)], in the west, aurorally, i. e., at dawn of morining, and the rising of its رَقِيب, which is another star, or asterism, opposite to it, at the same time, in the east, each night for a period of thirteen days: thus does each star, or asterism, of those Mansions, [one after another,] to the end of the year, except الجَبْهَة, the period of which is fourteen days: (S:) [or it signifies the auroral rising, and sometimes the auroral setting, of one of those stars, or asterisms; as will be shown below: I do not say " heliacal " rising because the rising here meant continues for a period of thirteen days]. Accord. to the T, نوء signifies the setting of one of the stars, or asterisms, above mentioned: and AHn says, that it signifies its first setting in the morning, when the stars are about to disappear; which is when the whiteness of dawn diffuses itself. (TA.) A'Obeyd says, I have not heard نوء used in the sense of " setting," " falling," except in this instance. (S.) It is added, [whether on his or another's authority is doubtful,] that the [pagan] Arabs used to attribute the rains and winds and heat and cold to such of the stars, or asterisms, above mentioned as was setting at the time [aurorally]; or, accord. to As, to that which was rising in its ascendency [aurorally]; and used to say, مُطِرْنَا بِنَوْءِ كَذَا [We have been given rain by such a نوء]; (S;) or they attributed heat [and cold] to the rising or the star or asterism, and rain [and wind], to its نَوْء [meaning its setting]. (AHn, Har, p. 216.) This the Muslim is forbidden to say, unless he mean thereby, " We have been given rain at the period of such a نوء; " God having made it usual for rain to come at [certain of] the periods called انواء. Again, A'Obeyd says, The انواء are twenty-eight stars, or asterisms; sing. نوء: the rising of any one of them in the east [aurorally] is called نوء; and the star, or asterism, itself is hence thus called: but sometimes نوء signifies the setting. Also, in the L it is said, that each of the abovementioned stars, or asterisms, is called thus because, when that in the west sets, the opposite one rises; and this rising is called النَوْء; but some make نوء to signify the setting; as if it bore contr. senses. (TA.) [El-Kazweenee mentions certain physical occurrences on the occasions of the انواء of the Mansions of the Moon; and in each of these cases, except three, the نوء is the rising, not the setting. Two of the excepted cases are doubtful: the passage relating to the third plainly expresses an event which happens at the period of the auroral setting of الصَّرْفَة; namely the commencement of the days called أَيَّامُ العَجُوزِ; corresponding, accord. to ElMakreezee, with the rising of الفَرْغُ المُقَدَّمُ, the رقيب of الصرفة: and it is said in the S, art. عجز, on the authority of Ibn-Kunáseh, that the ايّام العجوز fall at the period of the نوء of الصرفة. (The auroral setting of الصرفة, at the commencement of the era of the Flight, in central Arabia, happened about the 9th of March O. S.; and this is the day of the N. S., the 26th of February O. S., on which commence the ايّام العجوز accord. to the modern Egyptian almanacs.) Hence it appears, that sometimes the setting, but generally the rising, was called the نوء. Moreover, the ancient Arabs had twenty-eight proverbial sayings (which are quoted in the Mir-át ez-Zemán, and in the work of El-Kazweenee) relating to the risings of the twenty-eight Mansions of the Moon: such as this: إِذَا طَلَعَ الشَّرَطَانُ إِسْتَوَى الزَّمَانُ " When Esh-Sharatán rises, the season becomes temperate: " or, perhaps, "— — the night and day, become equal. " (If this latter meaning could be proved to be the right one, we might infer that the Calendar of the Mansions of the Moon was in use more than twelve centuries B. c.; and that for this reason الشرطان was called the first of the mansions; though it may have been first so called at a later period as being the first Mansion in the first Sign of the Zodiac. But I return to the more immediate object which I had in view in mentioning the foregoing sayings.) I do not find any of these sayings (though others, I believe, do) relating to the settings. Hence, again, it appears most probable, that the rising, not the setting, was generally called نوء.] — — [In many instances,] الأَنْوَآءُ signifies The Mansions of the Moon [themselves]; and نَوْءٌ, any one of those Mansions: and they are also called نُجُومُ المَطَرِ [the stars, or asterisms, of rain]. (Mgh, in art. خطأ.) IAar says that the term نوء was not applied except in the case of a star, or asterism, accompanied

by rain: (TA:) [see exs. under خَطَّ and خَطَأً: but most authors, it seems, apply this term without such restriction: it is sometimes given to certain stars or asterisms, which do not belong to the Mansions of the Moon; as will be seen below: and it is applied, with the article, especially to [الثُّرَيَّا]. — — Accord. to AZ, as cited by AM, the first rain is that called الوَسْمِىُّ: the انواء of which are those called العَرْقُوَتَانِ المُؤَخَّرَتَان, the same, says AM, as الفَرْغُ المُؤَخَّرُ, [the 27th Mansion of the Moon, which, about the period of the commencement of the era of the Flight, (to which period, or thereabout, the calculation of AZ, here given, most probably relates,) set aurorally, (for by the term نوء AZ means a star or asterism, at the setting of which rain usually falls,) in central Arabia, on the 21st of Sept. O. S, as shewn in the observations on the منازل القمر in this lexicon]: then, الشَّرَطُ, [one of the شَرَطَانِ, the 1st Mansion, which, about the period above mentioned, set aurorally on the 17th of Oct.]: then, الثُّرَيَّا, [the 3rd Mansion, which, about that period, set on the 12th of Nov.]. Then comes the rain called الشَّتَوِىُّ: the انواء of which are الجَوْزَاءُ [meaning الهَقْعَةُ, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec.] then, الذِّرَاعَانِ, [i. e. الذِّرَاعُ المَقْبُوضَةُ and الذِّرَاعُ المَبْسُوطَةُ; the former of which, about the same period, set anti-heliacally on the 3rd of January, the proper relative time of the setting of the 7th Mansion; and the latter, on the 16th of January, the proper relative time of the setting of the 8th Mansion;] and their نَثْرَة, [the 8th Mansion, which, about that period, set aurorally on the 16th of Jan.]: then, الجَبْهَةُ, [the 10th Mansion, which set aurorally, about that period, on the 11th of Feb.] In this period the شتوى rain ends; and that called الدَّفَئِىُّ (q. v.) begins, and [after this] الصَّيْفُ. All the rains from the وسمى to the دفئى are called رَبِيعٌ. Then, [after the دفئى,] comes the صَيْف: the انواء of which are السِّمَاكَانِ (الأَعْزَلُ and الرَّقِيبُ); [the former of which is, accord. to El-Kazweenee, the 14th Mansion, which, about the period above mentioned, set aurorally on the 4th of April: the latter seems to be the رقيب of الثريّا (see رقيب): i. e. الإِكْلِيلُ, the 17th Mansion, which, about the same period, set aurorally on the 13th of May; a period of about forty days. Then comes الحَمِيمُ. [see this word, said by some to be] a period of about twenty nights, commencing at the [auroral] rising of الدَّبَرَان, [at the epoch of the Flight about the 26th of May, O. S.,] which has [little rain, or none, and is therefore said to have] نوء ??. Then comes الخَرِيفُ [a period of little rain the انواء of which are النَّسْرَانِ [or the two vultures, النَّسْرُ الطَّائِرُ and النَّسْرُ الوَاقِعُ, which, in central Arabia, about the period above mentioned, set aurorally on the 24th of July, O. S., both together]: then, الخضر, [which I have not been able to identify with any known star or asterism, in the TT with صح written above it, to denote its being correctly transcribed]: then, العَرْقُوَتَانِ الأُولَيَانِ, the same says AM, as الفَرْغُ المُقَدَّمُ, the 26th Mansion, which, about the same period, set on the 8th of Sept.]. (T, TT, TA. *) — — [Hence,] نَوْءٌ [also means (assumed tropical:) The supposed effect of a star or asterism so termed in bringing rain &c.: whence the phrase لَا نَوْءَ لَهُ It has no effect upon the weather; said of a particular star or asterism: see البُطَيْنُ. — — Also. Rain consequent upon the annual setting or rising of a star so termed (assumed tropical:) so in many instances in Kzw's account of the Mansions of the Moon.] And (tropical:) Herbs, or herbage: so called because regarded as the consequence of what is [more properly] termed نوء: [i. e., the auroral setting or rising of a star or asterism, or the rain supposed to be produced thereby.] Ex. جَفَّ النَّوْءُ The herbage dried up. (IKt.) Also, (tropical:) A gift, or present. (K.) أَنْوَأُ More, or most, acquainted with the أَنْوَآء (K, and some copies of the S) [See نَوْءٌ, It is an anomalous word, though of a kind of which there are some other examples, for it has no verb] and, by only, a noun of this class is not formed but from a verb. (TA) مُسْتَنَاءٌ (assumed tropical:) One of whom a gift, or present, is sought, or asked, (K.) نوب 1 نُبْتُهُ, aor. يَنُوبُ inf. n. نَوْبٌ; and ↓ إِنْتَبْتُهُ; I came to him by turns, (TA,) — — * إِنْتَابَهُمْ, inf. n. إِنْتِيَابٌ, He came to them time after time, (S, K.) The Hudhalee (Aboo-Sahm Usámeh, TA,) says, ?? ?? (S) Slender in the belly, an object of the chase, in a part of the desert far from roster and pasture; he will not come to the water otherwise than time after time. The port is describing a wild ass. (IB.) Accord to one relation, the last word is إِنْتِيَابَا. meaning " coming by night. " (S,) — — [Also, ↓ انتاب, app., He did a thing time after time; did a thing by turns. (See مُنْتَابٌ.] — — نَابَ, aor. يَنْوبُ inf. n. نَوْبٌ, He drove camels early in the morning to the water, and was [again] at the water in the evening, going to it thus] time after time (IAar) — — نَابَ إِلَى اللّٰهِ; (K;) and ↓ اناب إِلَيْهِ, (S, K,) inf. n. إِنَابَةٌ; (TA:) obedience He returned from disobedience to obedience to God, he returned unto God [repenting]: he repented; (S, K:) or the latter, he returned unto God; syn. رَجَعَ (Msb:) or ناب signifies he kept to obedience unto God: [this is given in the K as another and distinct signification of ناب ?? and اناب signifies as before explained or he returned to the performance of God, command; not departing from anything thereof: or be returned time after time: the In. signification, accord. to the Kesh-sháf and AHei, is he entered upon the good turn. (TA, where for الخيل read الخير.) — — نَابَ عَنِّى, aor. يَنُوبُ, inf. n. نَوْبٌ and مَنَابٌ (S, K: but the former inf. n. which is mentioned by Th, is omitted in some copies of the S) and نِيَابَةٌ (Msb: [the only inf. n. there mentioned:] but this last, though also mentioned in the L, is rejected by Th and the other early authorities as not belonging to the classical language of the Arabs: TA) He supplied my place; served for me; acted in my place or stead, or as my substitute, lieutenant, deputy, factor, or agent; (S, K, &c.: فِى كَذَا in such an affair. (Msb.) — — نَابَ عَنْهُ [and نَابَ مَنَابَهُ] It (a thing) supplied its (another thing's) place. (TA.) — — نَابَهُ أَمْرٌ, aor. يَنُوبُ. (S.) inf. n. نَوْبٌ and نَوْبَةٌ; (K, TA;) and ↓ إِنْتَابَهُ; (S;) a thing, or an event, [generally a misfortune, or an evil accident,] befell him; betided him; happened to him. (S, K.) 3 ناوبهُ, (inf. n. مُنَاوَبَةٌ, TA,) He did [or tock] a thing with him, each taking his turn ?? عاقبه. (K.) — — نَاوَبْتُهُ, inf. n. مَنَاوَبَةٌ i. q. ?? [q. v., here signifying I shared with him. ?? (Msb.) 4 أَنَبْتُهُ عَنْهُ. (K.) and ↓ اسْتَنَبْتُهُ, (TA.) I made him to supply his [another's] place to act in him place or stead, or as his substitute, lieutenant, deputy, factor, or agent; (K, Msb;) فِى كَذَا in such an affair. (Msb.) — — See 1. — — أَتَانِى فُلَانٌ فَمَا أَنَبْتُ لَهُ Such a one came to me, and I cared not for him, or paid any regard to him. (A.) 6 تَنَاوَبْنَا الخَطْبَ, and الأَمْرَ, We performed the affair, or business, by turns; or turn after turn. (T.) هُمْ يَتَنَاوَبُونَ النَّوْبَةَ فِيمَا بَيْنَهُمْ فِى المَاءِ وَغَيْرِهِ [They took turns in the case of a thing that was between them; in the case of water &c.] (S.) — — تَنَاوَبُوا عَلَيْهِ They did it by turns; this person doing it one time: and that, another. (Msb.) — — تَنَاوَبُوا, as also تنازلوا and تطاعموا, They (a people on a journey ate with or of the tent of, [meaning, of the food of.] this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his tarn to supply the food of one day. (ISh.) — — تَنَاوَبَوا عَلَى المَاءِ, (K,) or تناوبوا الماءَ, (L,) They shared the water among themselves [by turns] by means of the حَصَاة القَسْمِ, (K,) or المَقْلَةُ: (L;) which is a pebble that is put into a vessel: then as much water as will come the pebble is poured into the vessel: this is done by persons on a journey when they have little water; and thus they divide it into shares. (K, arts. قسم and مقل.) — — المَنَايَا تَتَنَاوَبُنَا Deaths come to us by turns; to each of us in his turn. (TA.) 8 إِنْتَوَبَ see 1. 10 إِسْتَنْوَبَ see 4. النَّوْبٌ What is a day's and a night's journey distant from one: (S, K:) what is a night's journey distant is called القَرَبُ: originally in the case of going to water: (S:) or what is three days' journey distant: or what is two leagues (فَرْسَخَانِ) distant; or

three. (TA.) Lebeed says, إِحْدَى بَنِى جَعْفَرٍ كَلِفْتُ بِهَا لَمْ تُمْسِ مِنِّى نَوْبًا وَلَا قَرَبَا [I have become enamoured of one of the descendants of Jaafar: she has not become a day's and a night's journey (or three days' journey or two eagues,) distant from me, nor a night's journey distant]. (S.) Or نوب signifies [in these words of the poet] near, so that he might visit her repeatedly; and قرب and نوب are synonymous: (IAar:) or قرب [is used by him to signify that at such a distance] he might come to her once in three days. (AA.) — نَوْبٌ Strength: (K:) as also ↓ نَوْبَةٌ: ex. أَصْبَحْتَ لَا نَوْبَةٌ لَكَ Thou hast become without strength: and تَرَكْتُهُ لَا نَوْبَ لَهُ I left him without strength. (TA.) — — نَوْبٌ Nearness. (ISk, S, K.) — نَوْبٌ a pl. (or rather a quasi. pl. n., TA) of نَائِبٌ: (RA, K:) [but in what sense I do not find: app., as the act. part. n. of نَابَ " it befell, &c. "] نُبٌ Bees: pl. of نَائِبٌ: (S, K:) from نَوْبَةٌ " a turn that falls to a man at a certain time," accord. to As: or so called because they feed and return to their place: (S:) and if so, the sing. is نائب: (TA:) or so called because they are of a colour inclining to black; (S, from A'Obeyd; or, as in some copies of the S, A'Obeydeh;) or as likened to the nation of negroes called النُّوبَةُ: and if so, the word has no sing. (TA.) See also لُوبٌ. — النُّوبُ (S, K) and ↓ النُّوبَةُ (S) [The Nubians;] a nation of the Negroes [or rather Ethiopians]: (S, K:) or the latter is the name of their country; an extensive country south of Upper Egypt. (K, TA.) — — ↓ نوبِىٌّ [A Nubian;] an individual of the nation above mentioned. (S.) See لُوبَةٌ. — — ↓ أَسْوَدُ نُوبِىٌّ: see لُوبِىٌّ. نَوْبَةٌ A turn which comes to one, or which one takes; the time at which, or during which, anything is, or is to be, done, or had, in succession; an opportunity: (S, * K, MF:) pl. نُوَبٌ, (S,) which is extr. [with respect to analogy.] (TA) See نَوْبٌ. — — نَوْبَةٌ and ↓ نِيَابَةٌ A coming to water, &c., one time, or turn, after a former time, or turn. This is the meaning of the words in the following phrases, mentioned [but not explained] in the S and K: جَاءَتْ نَوْبَتُكَ and جاءت نِيَابَتُكَ, Thy time, or turn, to came to water, &c., in succession, has arrived: (TA:) pl. of the former word نُوَبٌ. (S, K.) — — نَوْبَةٌ An assembly, a company, troop, or congregated body, of men. (K.) نُوبَةٌ: see نُوبٌ and نِيَابَةٌ: see نَوْبَةٌ. خَيْرٌ نَائِبٌ Abundant good, (K,) that comes again and again [by turns]. (A.) — — حُمَّى نَائِبَةٌ A quotidian fever. (S.) — — نَائِبَةٌ Guests coming time after time. (TA, from a trad.) — — See نُوبٌ. — — نَائِبٌ One who supplies the place of another; who acts in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent: pl. نُوَّابٌ. (Msb.) — — نَائِبَةٌ What befalls, betides, or happens, that is afflictive, distressing, difficult, or unfortunate: pl. نَوَائِبُ and نُوَبٌ; the latter of which is extr.: (TA:) or rather this latter is pl. of نُوبَةٌ, which is syn. with نائبة, (MF,) a subst. from نَابَهُ أَمْرٌ, (S,) [and therefore signifying an accident, or a casualty, &c.; and as such this pl. is not extr., but analogous:] an evil accident; a misfortune; a disaster; a calamity; an affliction: pl. نَوَائِبُ: (S:) only signifying what is evil: (Msb:) or, accord. to some, an accident, whether good or evil: ex. Lebeed says, نَوَائِبُ مِنْ خَيْرٍ وَشَرٍّ كِلَاهُمَا فَلَا الخَيْرُ مَمْدُودٌ وَلَا الشَّرُّ لَازِبُ [Accidents of a good nature, and of an evil, both of them; and neither is the good prolonged, nor the evil constant]: or what befalls, betides, or happens, to a man, of difficult, arduous, distressing, or afflictive, events, or affairs, and accidents: [a difficulty, or difficult affair] in a trad. respecting Kheyber it is said, قَسَمَهَا نُصْفَيْنِ نُصْفًا لِنَوَائِبِهِ وَحَاجَاتِهِ وَنُصْفًا بَيْنَ المُسْلِمِينَ [He divided it into two halves; half for his own difficulties, or difficult affairs, and wants, and half among the Muslims]. (TA.) مَنَابٌ A road to water. (K.) — — مَنَابٌ (tropical:) i. q. مَرْجِعٌ: ex. إِلَيْهِ مَنَابِى (tropical:) [To him is my recourse]. (A.) مُنَابٌ pass. part. n. of 4, A person made to supply another's place; &c. (Msb.) — — أَمْرٌ مُنَابٌ فِيهِ An affair in which a person is made to supply another's place; in which a person is made to act in the place or stead of another person; or as another's substitute. (Msb.) See the verb. مَنُوبٌ عَنْهُ A person whose place is supplied by another; in whose place or stead, or as whose substitute, another person acts. (Msb.) — — أَمْرٌ مَنُوبٌ فِيهِ An affair in which a person supplies the place of another; in which a person acts in the place or stead of another, or as another's substitute. (Msb.) See the verb. مُنِيبٌ, from اناب الى اللّٰه, Repenting, &c. (TA.) — — مُنِيبٌ act. part. n. of 4, A person making another to supply his or another's place; &c. (Msb.) — — See the verb. — — مُنِيبٌ Copious rain: and good rain, of the [rain termed] رَبِيعٌ: (K:) or, accord. to En-Nadr Ibn-Shumeyl, copious rain (مَطَرٌ جَوْدٌ) is termed منيب: and you say, أَصَابَنَا رَبِيعُ صِدْقٍ منيبٌ [There fell upon us an excellent, copious rain, of such as is termed ربيع; meaning] good rain, but inferior to what is termed جود; but this is an excellent rain if followed by other rain. (TA.) مُنْتَابٌ act. part. n. of 8. — — [Coming by turns: &c.] — — Visiting. (RA.) — — Doing a thing time after time: doing a thing by turns. (TA.) نوت 1 نَاتَ, aor. يَنُوتُ, inf. n. نَوْتٌ, He (a man) moved from side to side in walking; as also نَاتَ, aor. يَنِيتُ: (L:) or he so moved by reason of weakness, or infirmity: (K:) or, by reason of drowsiness, like as the sailor turns the vessel from side to side. (L.) نَاتٌ i. q. نَاسٌ Mankind; or men: (S, K:) like أَكْيَاتٌ for أَكْيَاسٌ; the س being changed into ت [see art. س], accord. to the dial. of certain of the Arabs; as related by Az. (S.) نُوتِىٌّ [and ↓ نَوَّاتٌ] A sailor upon the sea, (S, K,) who turns about the ship in the sea: (TA:) pl. of the former نَوَاتِىُّ, (S, K,) [and of the latter] نَوَّاتُونَ. (TA.) Accord. to J, from the language of the people of Syria: accord. to others, an arabicized word [from the Greek nau/ths]. (TA.) نَوَّاتٌ: see نُوتِىٌّ. نوث نَوْثَةٌ i. q. حَمْقَةٌ. (L.) نوح 1 نَاحَتِ المَرْأَةُ, aor. تَنُوحُ, inf. n. نَوْحٌ and نِيَاحٌ (S, K) and نُوَاحٌ, (L, K,) or this is a simple subst., (Msb,) and نِيَاحَةٌ, (A, L, K,) or this also is a simple subst., (S, Msb, [and as such it is also mentioned in the K,]) and مَنَاحٌ (K) and مَنَاحَةٌ, (L,) [The woman wailed]. You say نَاحَتْ عَلَى المَيِّتِ, (Msb,) and عَلَى زَوْجِهَا, and نَاحَتْهُ, (L, K,) but ناحت عَلَيْهِ is preferred, (TA,) [She wailed for, or bewailed, the dead, and, her husband]. Also, نَاحَ على الميّت. (A.) نَاحَ and ↓ استناح are syn. (L, K.) [In the S it is implied that it is tropical: see نَائِحَة: but in the A it is said to be proper.] — — نَاحَتِ الحَمَامَةُ, (L,) inf. n. نَوْحٌ, (L, K,) The pigeon cooed (L, K) in a plaintive or wailing manner. (L.) Some say that this is tropical; but most, that it is proper. (MF.) — — الطَّيْرُ تَنُوحُ [The birds warble plaintively.] (A.) 3 ناوح بَعْضُهَا بَعْضًا One of them was opposite to, or faced, another. Said of mountains, and in like manner of winds. (S, L.) 5 تنوّح It (a thing) moved about, hanging down; it dangled. (S, K.) 6 الطَّيْرُ تَتَنَاوَحُ [The birds warble plaintively, one to another]. (A.) See an ?? in art. فوح, conj. 6. — — تناوحتِ الرِّيَاحُ The winds blew violently [as is generally the case when they blow from opposite directions]. (TA.) See an ex. voce سهو. — — تناوحا They two were opposite, one to the other; they faced each other. (S, K.) You say so of two mountains, and of two winds. (S, L.) 10 إِسْتَنْوَحَ see 1. — — استناح He (a wolf) howled, (L, K,) and was listened to and followed by other wolves. (L.) — — He (a man) wept and induced another, or others, to weep: (K:) or he wept so as to induce another, or others, to weep. (L.) نَوْحٌ: see نَائِحَةٌ. نَوْحَةٌ and ↓ نَيْحَةٌ Strength; force. (L.) نَيْحَةٌ: see نَوْحَةٌ. نِيَاحَةٌ: see نُوَاحٌ (S, Msb, K) and ↓ نِيَاحَةٌ (Msb) substs. from نَاحَتِ المَرْأَةُ, q. v. [A wailing, or bewailing a dead person]. نُوَّحٌ: see نَائِحَةٌ. نَيِّحَةٌ ريح أُخْرَى A counterwind, or wind which is the opposite, of another wind. (S, A. L.) One that blows transversely with respect to another is called the نَسِيجَة of the latter. (S, L.) نَوَّاحَةٌ:

see نَائِحَةٌ. النَّوَاحِى: see نَائِحَةٌ. [A wailing woman]: (Msb:) pl. نَوَائِحُ and نَائِحَاتٌ: and you also say ↓ نِسَآءٌ نَوْحٌ, and أَنْوَاحٌ, and ↓ نُوَّحٌ: (S, K:) نَوَائِحُ is an epithet applied to women who assemble in a مَنَاحَة: and ↓ مَنَاحَةٌ (also) and ↓ نَوْحٌ signify women who assemble together for the purpose of mourning. (L.) نَوَائِحُ are so called from التَّنَاوُح, signifying " the being opposite, one to another: " (S:) [if so, it is app. a tropical term: but accord. to the A, التناوح, as above explained, is tropical]. Also ↓ نَوَّاحَةٌ [A woman who wails much, or frequently; who is in the habit of wailing: a professional wailing woman]. Ex. هِىَ نَوَّاحَةُ بَنِى فُلَانٍ [She is the professional wailing woman of the sons of such a one]. (A.) — — حَمَامَةٌ نَائِحَةٌ. and ↓ نَوَّاحَةٌ, A pigeon that cooes in a plaintive or wailing manner. (L.) — — نَوَائِحُ also signifies Standards, or ensigns, opposite one to another, in battle. (L.) — — Also, Swords. In this sense, it occurs written ↓ النَّوَاحِى, by transposition. (Ks, L.) مَنَاحَةٌ A place of نَوْح [or wailing for a dead person]: (Msb:) pl. مَنَاحَاتٌ and مَنَاوِحُ. (A, L.) Ex. كُنَّا فِى مَنَاحَةِ فُلَانٍ [We were in the place of wailing of, or for, such a one]. (S, K.) — — See نَائِحَةٌ. الرِّيَاحُ المُتَنَاوِحَةُ The winds called النُّكْبُ: [see نَكْبَآءُ:] so called because they are opposite, one to another: they blow in times of drought, when rains are scanty, and when the air is dry, and the cold severe. (L.) نوخ 1 نَاخَ: see 10. 2 نَوَّخَ اللّٰهُ الأَرْضَ طَرُوقَةً لِلْمَآءِ (assumed tropical:) God made, or may God make, the land capable of receiving the water [of the rain so as to be impregnated, or fertilized, or soaked, thereby]: expl. by جَعَلَهَا مِمَّا تُطِيقُهُ. (S.) — — See 4. 4 اناخ (S, L, Msb) and ↓ نوّخ (L, Msb) He (a man) made a camel to lie down upon his breast [with his legs folded, as is done on the occasions of mounting and dismounting, &c.] (S, L, Msb.) Also, ↓ تنوّخ (S, L, K) and اناخ (K) and ↓ استناخ (L) He (a stallion-camel) made a she-camel to do so in order that he might (??) (S, K.) or made her do so and then covered her. (L.) — — اناخ بِهِ البَلَآءُ وَالذُّلُّ (tropical:) [Trial, or affliction, and abasement, befell him]. (A.) 5 تَنَوَّخَ see 4. — — and 10. 10 إِسْتَنْوَخَ see 4. — — Also, استناخ (S, L, Msb) and ↓ تنوّخ (L, Msb) He (a camel) lay down upon his breast [with his legs folded]. (S, L, Msb.) Also, استناخت and ↓ تنوّخت She (a camel) did so in order to be covered by the stallion. (K.) It is said that one should not use, in the sense of the quasi-pass. of the trans. v. اناخ, the form ↓ نَاخَ, nor ↓ اناخ: (Msb:) but the authors on verbs mention اناخ in a neuter sense; and IAar says, that one says اناخ, but not ناخ: (MF:) or IAar says, البَعِيرُ ↓ تنوّخ, but not ناخ nor اناخ: (L:) [and F says, that] one should not say, in the sense of استناخت and ↓ تنوّخت as explained above, either ناخت or اناخت. (K.) نَوْخَةٌ A remaining, staying, abiding, or dwelling, in a place. (L, K.) نَائِخَةٌ A distant land: (K:) or it is [correctly] نَائِخَةٌ, with ب. (TA.) مَنَاخٌ: see مُنَاخٌ. مُنَاخٌ A place in which camels are made to lie down upon their breasts, [with their legs folded]; (Msb:) a place where they so lie; (K;) a nightly resting-place of camels. (Msb, voce مُرَاحٌ) to a trad. in which it occurs, accord to one relation it is ↓ مَنَاخٌ. (TA.) — — Also, A time at which camels so lie. (MF.) — — Also, pass. part. n. of اناخ; and used as an inf. n. of that verb, like إِنَاخَةٌ. (MF.) — — هٰذَا مُنَاخُ سَوْءٍ (tropical:) This is a disagreeable place. (A.) المُنِيخُ The lion. (K) نور 1 نَارَ intrans., in the sense of أَنَارَ: see the latter, in two places. — نَارُوا النَّارَ: see 5. — نُرْتُ البَعِيرَ (tropical:) I made a mark upon the camel with a hot iron. (M, K.) See نَارٌ. 2 نوّر, intrans., in the sense of أَنَارَ, from النُّورُ: see 4, in two places. — — نوّر بِالفَجْرِ, (Mgh, Msb,) inf. n. تَنْوِيرٌ, (Msb,) He performed the prayer of daybreak when the dawn had become light (Mgh, Msb:) (tropical:) or when the horizon had become bright: (TA:) تَنْوِيرُ الفَجْرِ, without ب is an amplification. (Mgh.) تَنْوِيرٌ as a subst. from this verb, see below. — نوّر, trans. in the sense of أَنَارَ, from النُّورُ: see 4. in three places. — نوّر, (S, A, Msb, K.) inf. n. تَنْوِيرٌ, (S, K,) It (a tree. S, A, Msb, K, and a plant, Msb) blossomed, or flowered it put forth its نَوْر; (S, A, Msb, K;) as also ↓ أَنَارَ, (S, Msb, K) originally أَنْوَرَ, (TA,) See also 4. — — It (seed-produce) attained to maturity: (K:) [see an ex. in a verse cited in art. سمو, conj. 3:] تَنْوِيرٌ, the inf. n. of the verb in this sense, has a pl. تَنَاوِيرُ. (TA.) — نوّرهُ He smeared him or it with نُورَة. (Mgh, Msb.) — — نوّر ذِرَاعَهُ, (S, K,) inf. n. تَنْوِيرٌ, (TA,) He pricked his fore-arm with a needle, and then sprinkled نَؤُور, [q. v.] upon it. (S, K.) 4 انار, (inf. n. إِنَارَةٌ, Msb,) It (a thing) (S, Msb) gave light; or shone; or shone brightly; (S, A, * Msb, K; *) as also ↓ نوّر, (Lh, S, * A, Msb, K,) inf. n. تَنْوِيرٌ; (S, Msb;) and ↓ استنار; (S, A, Msb, K;) and ↓ نَارَ, (A, Msb, K,) aor. يَنُورُ, (Msb,) inf. n. نَوْرٌ, (K, TA,) or نُورٌ, (as in a copy of the A,) or نِيَارٌ: (Msb;) and ↓ تنوّر: (K:) نوّر (S, * Mgh, Msb, K) and انار (Mgh, Msb) and استنار, (Msb,) said of the dawn, signify as above; (Mgh, Msb;) or its light appeared. (S, * K) — — [Hence,] ↓ نَارَتِ الفِتْنَةُ, aor. تَنُورُ, Sedition, or discord, or the like, happened and spread. (Msb.) — — [Hence also,] انار and أَنْوَرَ, (K.) the latter being the original form; said of a plant; (TA;) It became beautiful: and it became apparent. (K, TA.) And أَنْوَرَتِ الشَّجَرَةُ The tree became beautiful in its verdure: or, as some say, put forth its blossoms or flowers. (TA.) See also 2. — انار and ↓ نوّر He made to give light; to shine; or to shine brightly. (Msb.) ↓ التَّنْوِيرُ and الإِنَارَةُ signify the same. (S.) You say, انار السِّرَاجَ, and ↓ نوّرهُ, (A,) and ↓ المِصْبَاحَ نوّر, (Msb,) He made the lamp to give light; or to become bright. (Msb.) — — انار المَكَانَ He illumined, or lighted, the place; (K;) i. e., put light [or a light] in it. (TA.) — — [Hence,] انارهُ (tropical:) He elucidated it; rendered it apparent or plainly apparent, conspicuous, manifest, or evident; (TA;) as also ↓ نورّهُ. (A, TA. *) — — And hence, انار اللّٰهُ بُرْهَانَهُ (tropical:) God taught him, or dictated to him, his proof. (TA.) 7:17 AM 30/01/035: see 4, first signification. — تنوّروا النَّارَ مِنْ بِعِيدٍ, (S, K,) and ↓ نَارُوهَا, (K,) They looked at the fire, or endeavoured to see it (تَبَصَّرُوهَا,) from afar: (S, K:) or تنوّر النَّارَ he looked at the fire, or endeavoured to see it, (تَبَصَّرَهَا) and repaired towards it: (A:) or he came to the fire: it has this signification as well as the first. (TA.) — — تنوّر الرَّجُلَ, and المَرْأَةَ, He looked at the man, and the woman, at or by a fire, from a place where the latter did not see him; he stood in the dark to see the man, and the woman, by the light of the latter's fire, without the latter's seeing him; تَنَوُّرٌ being like تَضَوُّؤٌ. (TA.) — See also 8. 8 انتار, (Th, T, S, M, K,) imp. إِنْتَرْ; (T;) and إِنْتَوَرَ, (T, K,) imp. إِنْتَوِرْ; (T;) and ↓ تنوّر; (S, M, A, Mgh, Msb, K;) or only انتار and انتور; not تنوّر; (T;) or some say انتار; [implying that most say تنوّر;] (S;) He smeared himself with نُورَة [which is differently explained in the lexicons, so that these verbs are made to bear different meanings by different lexicons]. (Th, T, S, M, A, Mgh, Msb, K.) 10 إِسْتَنْوَرَ see 4, first signification. — استنار بِهِ He sought the aid of its light: (TA:) or of its rays. (M, K.) نَارٌ a word of which the meaning is well known; (M, K;) [Fire; not well explained as signifying] the flaming, or blazing, (لَهِيب,) that is apparent to the sense: (TA:) its ا is originally نُوَيْرَةٌ: (S, TA:) it is fem.: (S, M, Msb:) and sometimes masc.: (AHn, M, K:) and the dim. is أَنْوَارٌ, with و because it is the original medial radical, (S,) and with ة because نار is fem.: (Msb:) pl. [of pauc.] أَنْوُرٌ, (S, M, L,) in the K أَنْوَارٌ, [which is a mistake, though this is also said to be a pl. of نار,] (TA,) and [of mult.] نِيرَانٌ [which is the most common form] (S, M, K) and نُورٌ (AAF, S, M, Msb, K) and نِيَرَةٌ and نِيَارٌ, (M, K,) and أَنْيَارٌ also occurs, in the phrase نَارُ الأَنْيَارِ, in a trad. respecting the prison of hell; this phrase, if correctly related, perhaps meaning نَارُ النِّيرَانِ, and انيار being originally أَنْوَار. (IAth.) النَّارُ is also applied to The fire of hell. (TA:) The Arabs say, in cursing their enemies, أَبْعَدَ اللّٰهُ دَارَهُمْ وَأَوْقَدَ نَارًا أَثَرَهُمْ [May God make their abode distant, and kindle a fire after them!] And it was a custom of Arab women, as related by IAar, on the authority of El-'Okeyleeyeh, when they feared evil from a man, and he removed from them, to kindle a fire

behind him, with the view of causing his evil to depart with him. (T.) — — نَارُ الْمُهَوِّلِ A fire which the Arabs used to kindle, in the time of ignorance, on the occasion of entering into a confederacy: they threw into it some salt, which crackled (يُفَقِّعُ) when the fire burned it: with this they frightened [one another] in confirmation of the swearing. (T.) — — نَارُ الحُبَاحِبِ has been explained in art. حب. — — نَارٌ also signifies simply Heat. (TA.) — — Also, (tropical:) [The fire, meaning] the evil, and excitement, or rage, or war; as also ↓ نَائِرَةٌ. (TA.) You say, أَوْقَدَ نَارَ الحَرْبِ (tropical:) [He kindled the fire of war]. (A.) — — Also, (tropical:) Opinion; counsel; advice. (IAar, T, K.) So in the trad., لَا تَسْتَضِيئُوا بِنَارِ المُشْرِكِينَ, (T,) or بنار أَهْلِ الشِّرْكِ, (K,) (tropical:) [Seek ye not to enlighten yourselves by the counsel of the polytheists; i. e.,] seek ye not counsel of the polytheists. (IAar, T, A. *) — — Also, (tropical:) Any brand, or mark, made with a hot iron, upon a camel; (As, T, S, M, A, K;) as also ↓ نُورَةٌ (M, K) and ↓ نُورٌ: (TA:) pl. as above: (M:) or the pl. is نِيَارٌ, and the pl. of the نار that burns is نِيرَانٌ. (IAar, Th, T.) The Arabs say, مَا نَارُ هٰذِهِ النَّاقَةِ (tropical:) What is the brand, or mark, of this she-camel, with which she is burned? (T, S, A. *) And they say, in a proverb, بِجَارُهَا نَارُهَا (T, S) Their origin is indicated by their mark with which they are burned. (T.) The Rájiz says, حَتَّى سَقَوْا آبَالَهُمْ بِالنَّارِ وَالنَّارُ قَدْ تَشْفِى مِنَ الأُوَارِ [Until, or so that, they watered their camels because of the brand that they bore: for the fire, or the brand, sometimes cures of the heat of thirst]: (T, S: *) he means, that, when they saw their marks with which they were burned, they left the water to them. (S. For another reading of this verse, see بِ.) See also نَجْرٌ. نَوْرٌ Blossoms, or flowers, (M, Msb, K,) of a tree, and of a plant: (Msb:) or white blossoms or flowers; the yellow being called زَهْرٌ; (M, K;) for they become white, and then become yellow: (M:) and ↓ نَوْرَةٌ and ↓ نُوَّارٌ signify the same as نَوْرٌ: (M, K:) or [rather] نَوْرٌ and نُوَّارٌ signify the same; (S, Msb;) [but the former is often used as a generic n., signifying a kind of blossom or flower: though both are coll. gen. ns.;] and نَوْرَةٌ is the n. un. of نَوْرٌ, like as تَمْرَةٌ is of تَمْرٌ; (Msb;) and نُوَّارَةٌ is the n. un. of نُوَّارٌ: (S, M, L:) and the pl. of نَوْرٌ is أَنْوَارٌ. (M, Msb, K.) نُورٌ Light; syn. ضِيَآءٌ, (S,) or ضَوْءٌ; (M, A, Msb, K;) whatever it be; (M, A, K;) contr. of ظُلْمَةٌ: (Msb:) or the rays thereof: (M, A, K:) accord to Z, ضِيَآءٌ [with which ضَوْءٌ is syn.] is more intense than نُورٌ: in the Kur, x. 5, the sun is termed ضياء, and the moon نور: and it is said that ضياء is essential, but نور is accidental [light]: (TA:) it is of two kinds, the light of the present world and that of the world to come; and the former is either perceived sensibly, by the eye, and this is what diffuses itself from luminous bodies, as the sun and moon and stars, and is mentioned in the Kur, x. 5, referred to above; or perceived by the eye of the intellect, and this is what diffuses itself of the divine lights, as the light of reason and the light of the Kur-án; of which divine light mention is made in the Kur, v., former part of verse 18, and xxiv., latter part of verse 35; and both of these in common are spoken of in the Kur, vi. 1 and xxxix. 69: that of the world to come is mentioned in the Kur in lvii. 12 [and lxvi. 8]: (B:) the pl. is أَنْوَارٌ (S, M, Msb, K) and نِيرَانٌ; (M, K;) the latter mentioned by Th: (M:) and ↓ نَوْرَانِيَّةٌ signifies the same as نُورٌ. (TA.) As نور is a convenience of the pious in the present world and the world to come, it is said in the Kur, [lvii. 13,] أُنْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ [Wait ye for us that we may take of your light]. (B.) [See also ظُلْمَةٌ.] — — It is also applied to Mohammad: (T, M, K:) it is said by Aboo-Is-hak to be so applied in the Kur, v. 18. (T.) — — And That which manifests things, (K, TA,) and shows to the eyes their true or real state: and therefore النُّور is applied in the Kur, vii. 156, to (tropical:) that [revelation] which the Prophet brought. (TA.) — — النُّورُ is also one of the names of God; meaning, accord. to IAth, He by whose light the obscure in perception sees, and by whose guidance the erring is directed aright: or the Manifest, by whom is every manifestation. And أَللّٰهُ نُورُ السَّمٰوَاتِ وَالأَرْضِ [in the Kur, xxiv. 35,] means God is the enlightener of the heavens and of the earth: like as فُلَانٌ غِيَاثُنَا means مُغِيثُنَا: (TA:) or, as some say, the right director of the inhabitants of the heavens and of the inhabitants of the earth. (T.) — — See also نَارٌ, last signification. نَوْرَةٌ: see نَوْرٌ. نُورَةٌ: see نَارٌ, last signification. — I. q. هِنَآءٌ [a word well known to mean Tar, or liquid pitch, or a kind thereof; but I do not know this signification as applying to نُورَةٌ, nor, app., did SM, for he has made it to be the same with that which here next follows, from the T]. (M, K:) or a kind of stone burned and made into كِلْس [or quick-lime] and used as a depilatory for the pubes: (T:) or lime-stone; syn. حَجَرُ الكِلْسِ: and by a secondary and predominant application, a mixture of quick lime (كلس) with arsenic, or orpiment, (زِرْنِيخ,) and other things, used for removing hair: (Msb:) [a depilatory composed of quick lime with a small proportion (about an eighth part) of orpiment: it is made into a paste with water, before application; and loosens the hair in about two minutes; after which it is immediately washed off: thus made in the present day:] some say that it is an Arabic word; and others, that it is arabicized. (Msb) See 8. نَوْرَانِيَّةٌ: see نُورٌ. نَيِّرٌ Giving light, shining, bright, or shining brightly; (A, Msb;) as also ↓ مُنِيرٌ and ↓ مُسْتَنِيرٌ (A) [and ↓ نَائِرٌ.] — — Beautiful in colour, and bright; as also ↓ مُنِيرٌ and ↓ أَنْوَرُ: (TA:) or the last signifies [simply] beautiful; (K;) or conspicuous and beautiful. (TA.) It is said of Mohammad. كَانَ ↓ أَنْوَرَ المُتَجَرَّدِ: He was beautiful and bright in the colour [of what was unclad] of his body. (TA.) نَوُورٌ, (S, Msb, and so in some copies of the K,) or نَؤُورٌ, (T, M, and so in some copies of the K,) or both, the former being the original form, (S, TA,) i. q. نِيلَجٌ [i. e. Indigo-pigment]; (S, K;) or نِيلَنْجٌ; [which appears from what follows to be the right reading, though both نيلج and نيلنج are used in the present day for the purpose described in explanations of نوور, to give a greenish colour to the marks made in tatooing;] (Msb;) i. e., (so accord. to the S and Msb; but in the K, and) the smoke [meaning the smokeblack] of fat, (IAar, T, S, M, Msb, K,) that adheres to the طَسْت, (IAar, T,) with which the punctures made in tatooing are dressed, (S, Msb,) or filled in, (M,) that they may become green; (S, Msb;) or with which the women of the Arabs of the time of ignorance tattooed themselves: (T:) i. q. غُنْجٌ [q v.]; (IAar, T:) or, accord. to to Lth, the smoke [or smoke-black] of the wick, used as a collyrium or for tatooing; but, [says Az,] I have not heard that the women of the Arabs used this as a collyrium in the time of ignorance nor in the time of El-Islám; their using it for tatooing, however, is mentioned in their poems: (T:) or lamp-black; the black pigment (نِقْس) prepared from the smoke of the lamp; used for tattooing. (Comm. on the Mo'allakát, printed at Calcutta, p. 143.) — — Also, A kind of small stone, resembling إِثْمِد, which is bruised, or brayed, and then taken up, like as medicine is by the lip. (M.) [The same is found in the K, excepting that, in this latter lexicon, the explanation is less full, and اللِّثَةُ is substituted for الشَّفَةُ, the reading in the M. نُوَّارٌ and نُوَّارَةٌ: see نَوْرٌ. نَائِرٌ: see نَيِّرٌ. — — (tropical:) Apparent or plainly apparent. conspicuous, manifest, or evident; as also ↓ مُنِيرٌ. (Thus the pl. fem. of each of these is explained in the TA.) — — فِتْنَةٌ نَائِرَةٌ Sedition, or discord, or the like, happening and spreading. (Msb.) — — And نَائِرَةٌ alone,

Sedition, or discord, or the like: (Msb:) or sedition, or discord, or the like, happening: (TA:) and rancour, malevolence, or spite. (T:) enmity, or hostility, (T, S, A, Msb,) and violent hatred. (S, A, Msb.) See also نَارٌ. You say, سَعَيْتُ فِى إِطْفَآءِ النَّائِرَةِ I laboured in stilling the sedition, or discord, or the like. (Msb.) And بَيْنَهُمْ نَائِرَةٌ Between them is enmity, or hatred, and violent hatred. (A, Msb.) — One who occasions evils among men. (T.) أَنْوَرُ: see نَيِّرٌ, in two places. — — ذَا أَنْوَرُ مِنْ ذَاكَ [This is lighter, or brighter, than that], (TA.) تَنْوِيرٌ The time when the dawn shines, or becomes light. (T, Mgh.) You say, صَلَّى الفَجْرَ فِى التَّنْوِيرِ He performed the prayer of daybreak when the dawn shone, or became light. (Mgh.) See also 2. مَنَارٌ [originally مَنْوَرٌ] A place of light; as also ↓ مَنَارَةٌ. (M. K.) — — A sign, or mark, set up to show the way: (As, T, S, M, K:) and a thing that is put as a limit or boundary between two things; (M, K;) or between two lands, (As, T,) made of mud or clay or of earth: (As, TA:) pl. مَنَائِرُ [respecting which see مَنَارَةٌ]. (A.) It is [also used as a coll. gen. n.; as, for instance, where it is] said, in a trad., لَعَنَ اللّٰهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ May God curse him who alters the marks of the limit between two lands: (T, TA:) or it may mean مَنَارَ الحَرَمِ the boundary-marks of the Haram [or sacred territory of Mekkeh], which [it is said] were set up by Abraham. (T, TA. *) And it is said in another trad, إِنَّ لِلْإِسْلَامِ صُوًى وَمَنَارًا (tropical:) Verily there are to El-Islám signs and ordinances whereby it is known. (TA.) — — See also صَوْمَعَةٌ. — — The middle, or main part and middle, or part along which one travels, (مَحَجَّة,) of a road. (M, K.) مُنِيرٌ: see نَيِّرٌ, in two places. — — See also نَائِرٌ. مَنَارَةٌ, originally مَنْوَرَةٌ; (A, K;) see مَنَارٌ. — — A stand for a lamp; a thing upon which a lamp is put: (T, S, M, A, K;) of the measure مَفْعَلَةٌ. with fet-h (S, Msb) to the م; (S:) but by rule it should be with kesr, because it is an instrument (Msb.) Aboo-Dhu-eyb uses it, for the sake of metre, in the place of مِصْبَاح, in likening a bright spear-head, without rust, to a lamp. (M.) — — Also, A candle having a سِرَاج [or lighted wick]. (T.) — — [A pharos, or lighthouse.] — — The mená reh [or turret of a mosque, whence the English term " minaret," so written in imitation of the Turkish pronunciation,] upon which the time of prayer is proclaimed; (S, Msb:) syn. مِئْذَنَةٌ, (K, TA,) vulgarly مَأْذَنَةٌ [which is the form given in the CK]. (TA.) — — [Any pillar-like structure. (See زُرْنُوقٌ.) — — The perch of a hawk, or falcon. (See مَرْبَأٌ.)] — — The pl. is مَنَاوِرُ and مَنَائِرُ: he who uses the latter likens the radical letter to the augmentative; (S, Msb, K;) like as they say مَصَائِبُ, which is originally مَصَاوِبُ (S, Msb.) مُسْتَنِيرٌ: see نَيِّرٌ. نوس 1 نَاسَ, aor. يَنُوسُ, (S, M, A, Msb,) inf. n. نَوْسٌ (S, M, A, K) and نَوَسَانٌ, (M, A, K,) It (a thing, S, M, as a look of hair, and an earring, A) moved to and fro; (S, A, K;) it was in a state of commotion, and moved to and fro, (M, TA,) hanging down; (TA;) it dangled, or hung down and was in a state of commotion or agitation. (M, Msb [but in the M, the verb in this last sense has only the former of the two inf. ns. assigned to it, though the other equally belongs to it.]) You say also, نَاسَ لُعَابُهُ His slaver flowed and was in a state of commotion. (M.) [See also 5] 4 اناسهُ He made it to move to and fro; (S, A;) he made it to be in a state of commotion. (M, K, TA,) and to move to and fro, (M,) and to hang down; (TA;) he made it to dangle, or to hang down and be in a state of commotion or agitation. (M.) It is said in a trad. (S, M. TA.) of Umm-Zara, (S, TA,) أَنَاسَ مِنْ حُلِىٍّ أُذُنَىَّ [He made my two ears to move to and fro, &c., with ornaments]; (S, M, TA;) meaning, that he ornamented her two ears with [ear-rings of the kinds called] قِرَطَة and شُنُوف, which moved to and fro, &c., in them. (TA.) 5 تنوّس It, (a branch of a tree,) being blown by the wind, became shaken thereby, so that it moved much to and fro; as also تنوّع (TA.) [See also 1.] نَاسٌ is applied to Men, and to jinn, or genii; (S, Msb, K;) but its predominant application is to the former: (Msb:) it is said by some to be applied to both in the former of the last two verses of the Kur, الَّذِى يُوَسْوِسُ فِى صُدُورِ النَّاسِ مِنَ الجِنَّةِ وَالنَّاسِ [who suggesteth what is vain in the breasts of people of the jinn and mankind]; unless by it be meant النَّاسِى [the forgetting]; or من الجنّة والناس is added in explanation of a preceding word, الوَسْوَاس, or of الذى, or it is in dependence upon يوسوس; (Bd;) [but what corroborates the first explanation is the fact that] men and jinn are both termed رِجَال in the Kur, lxxii. 6; and the Arabs used to say, رَأَيْتُ نَاسًا مِنَ الجِنِّ [I saw people of the jinn]: (Msb:) it is a pl. of إِنْسٌ, (K,) originally أُنَاسٌ, (S, K,) a pl. which is rare [as to form]; (K;) or أُنَاسٌ is pl. of إِنْسَانٌ; (M, art. أنس;) and ناس has the article ال prefixed to it, (S, M,) but not as a substitute for the suppressed ء, because, were it so, it would not be found prefixed to the original, أُنَاسٌ, whereas it is found prefixed to this latter: (S:) this derivation, however, from أُنَاسٌ, contradicts its belonging to art. نوس: (MF;) [but some hold that it does belong to this art.; and the form of its dim., to be mentioned below, favours their opinion: Fei says,] it is a noun applied to denote a pl., like قَوْمٌ and رَهْطٌ; and its sing. is إِنْسَانٌ, from a different root: it is derived from نَاسَ, aor. يَنُوسُ, signifying " it hung down and was in a state of commotion: " and [agreeably with this derivation it is said that] its dim. is نُوَيْسٌ: (Msb:) some, again, said that النَّاسُ is originally النَّاسِى. (L, TA, voce إِنْسٌ.) See also إِنْسٌ, throughout. — See also نُوَاسٌ. [نَاسُوتٌ Human nature; humanity; as also إِنْسَانِيَّةٌ: probably post-classical: opposed to لَاهُوتٌ, q. v., in art. ليه.] نَوَسَاتٌ: see نُوَاسٌ. نُوَاسٌ A [lock of hair such as is called] ذُؤَابَة, that moves to and fro: (K, in explanation of ذُو نُوَاسٍ the name of a king of El-Yemen:) or ↓ نُوَاسَةٌ has this signification: (A:) [the former, therefore, is a coll. gen. n., and this is indicated in the S; and the latter is its n. un.:] and ↓ نَوَسَاتٌ signifies i. q. ذَوَائِبُ, [pl. of ذُؤَابَةٌ,] because they move about much. (TA.) — — What hangs to the roof, (M, A, &c. [a signification assigned in the K to نَاسٌ, probably through the careless omission of the word النُّوَاسُ by an early transcriber,] consisting of smoke, (A, TA,) [or soot,] &c. (TA,) The word in the T and O, as well as in the A [and M], is نُوَاسٌ. (TA.) — — The web of a spider: because of its fluttering. (M.) نُوَاسَةٌ: see نُوَاسٌ. نَوَّاسٌ, applied to man, (S,) Quivering (مُضْطَرِبٌ), and flaccid, or flabby. (S, K.) نَائِسٌ act. part. n. of 1. Ex. خُيُوطٌ نَائِسَةٌ Threads dangling or hanging down and moving about. (TA.) نَاوُوسٌ, (M, Msb,) or نَاوُوسٌ, (Mgh,) Burialplaces of Christians: (M:) or a burial-place of Christians: (Mgh, Msb:) [De Sacy observes, that En-Nuweyree and El-Makreezee constantly use this word in speaking of the burial-places of the ancient kings of Egypt, and that it is from the Greek ναο�: (" Relation de l'Égypte par Abd-allatif; " p. 508:) Freytag, on the authority of Meyd., explains it as signifying a coffin in which a corpse is enclosed: and 'Abd-el-Lateef applies the (expression نَاوُوسٌ مِنْ حَجَرٍ to the sarcophagus in the Great Pyramid: (see " Abdollatiphi Hist. Æg. Comp.; " p. 96:)] if Arabic, (M,) of the measure فَاعُولٌ: (M, Mgh, Msb:) pl. نَوَاوِيسُ. (Mgh, TA.) نوش 1 نَاشَهُ, aor. يَنُوشُ, (S, A, Msb,) inf. n. نَوْشٌ, (S, A, Msb, K,) He took it, or reached it, absolutely, or with the hand, or with the extended hand; (S, A, Msb, K;) as also ↓ تناوشهُ, (A, TA,) inf. n. تَنَاوُشٌ; (S, Mgh, Msb, K;) and ↓ انتاشهُ, (A, TA,) inf. n. إِنْتِيَاشٌ: (S, K:) it is also written with ء; (A, K, TA, in art. نأش;) and so is تَنَاوُشٌ. (Msb, and K in art. نأش.) And He took him, or reached him, to seize his beard, or his head. (ISk, S.) You say, نَاشَهُ نَوْشَةً خَفِيفَةً [He reached him with a feeble, or slight reach, with his spear or the like]. (A.) And الرِّمَاحُ تَنُوشُهُ The spears reach him: occurring in a poem of Dureyd Ibn-Es-Simmeh. (TA.) And الظِّبَآءُ تَنُوشُ الأَرَاكَ [The antelopes reach and take with their mouths of the trees called اراك]; as also ↓ تَنْتَاشُهُ. (A.) And النَّاقَةُ تَنُوشُ بِفِيهَا الحَوْضَ [The she-camel reaches and takes with her mouth of the water of the drinking-trough]. (TA.) A poet says, (ISk, S,) namely, Gheylán Ibn- Horeyth Er-

Raba'ee, (TA,) فَهْىَ تَنُوشُ الحَوْضَ نَوْشًا مِنْ عَلَا نَوْشًا بِهِ تَقْطَعُ أَجْوَازَ الْفَلَا And she reaches and takes of the drinking-trough, from above it, a copious draught by means of which she traverses [the middles of the] waterless deserts without needing other water. (S.) You say also, نُشْتُ مِنَ الطَّعَامِ شَيْئًا I obtained somewhat of the food. (TA.) And الوَصِيَّةُ نَوْشٌ مِنَ المَعْرُوفِ [The testament is a means of an attaining of benefit]: i. e., the testator gives [for يَتَنَاوَلُ in my original I read يُنَاوِلُ] to the legatee without diminishing his property [during his own life]. (TA.) And it is said in the Kur, [xxxiv. 51,] وَأَنَّى لَهُمُ التَّنَاوُشُ ↓ مِنْ مَكَانٍ بَعِيدٍ meaning, [But how shall] the attaining of belief [be possible to them from a distant place, i. e.,] in the world to come, when they have disbelieved in him [namely Mohammad] in the present world? in which passage some read [التَّنَاؤُشُ,] with ء. (S.) [See art. نأش.] Accord. to Ibn-'Abbád, in this instance, ↓ التناوش signifies Returning. (K, * TA.) And 'Áïsheh said of her father, فَانْتَاشَ ↓ الدِّينَ بِنَعْشِهِ إِيَّاهُ And he restored the religion, and laid hold upon it and took it from the abyss into which it had fallen; [by his exalting it;] in which instance, also, the verb is sometimes pronounced with ء. (TA.) — — نَاشَ بِهِ, aor. as above, He clung, or clave, to him, or it. (TA.) — نُشْتُهُ خَيْرًا, (Lth, S,) inf. n. نَوْشٌ, (Lth,) I made him to attain good; (Lth, S;) and شَرًّا evil. (Lth.) 3 نَاوَشُوهُمْ بِالرِّمَاحِ, [inf. n. مُنَاوَشَةٌ, They reached, or thrust, them with the spears, in near, but not close, conflict, being in like manner reached, or thrust, by them,] (A, Mgh,) is from تَنَاوُشٌ in the first of the senses assigned to it above: (Mgh:) مُنَاوَشَةٌ, in conflict, is the reaching one another [with spears or other weapons] (ISk, S, K) when the two parties are near [but not close]: (ISk, S, TA) and is like مُهَاوَشَةٌ, i. e., conflicting. (TA.) See also 6. — — ناوش الشَّىْءَ He mixed with [or engaged in] the thing. (IAar.) 6 تَنَاوَشَ see 1, in three places. — — تَنَاوَشُوهُمْ بِالرِّمَاحِ They [reached or] thrust them with the spears, [in near, but not close, conflict,] being in like manner [reached or] thrust by them: (Msb:) تَنَاوُشٌ is the reaching one another with the spears [or other weapons] when the two parties are not close together. (TA.) See also 3. 8 إِنْتَوَشَ see 1, in three places. — — انتاشهُ also signifies he caused him to come, or go, forth (K, TA) from a place of destruction: or he took, led, or drew, him forth therefrom: (TA:) and he saved him, or rescued him, from destruction. (A, * TA.) نَوُوشٌ Strong: (K:) a man possessing might, or strength, courage, valour, or prowess: (S, TA:) as also نَؤُوشٌ, q. v. (TA.) [In two copies of the S, I find the latter only, with ء].

1 نوص نَاصَ, (M, K,) aor. يَنُوصُ, (M,) inf. n. نَوْصٌ and مَنَاصٌ (M, K) and مَنِيصٌ (M) and نَوِيصٌ (K) and نِيَاصٌ, (K, accord. to the TA,) or نِيَاصَةٌ, (accord. to a MS. copy of the K, and accord. to to the CK,) and نَوَصَانٌ, (K,) He put himself in motion: (K:) or he put himself in motion and went away. (M, TA.) You say, مَا يَنُوصُ فُلَانٌ لِحَاجَتِى Such a one does not put himself in motion for [the accomplishment of] my want. (TA.) And مَا بِهِ نَوِيصٌ There is not in him strength (S, M) and motion (or activity], (S, TA.) — — نَاصَ لِلْحَرَكَةِ, inf. n. نَوْصٌ and مَنَاصٌ, He prepared himself for motion. (M, TA.) — — نَاصَ الفَرَسُ, (Lth, M,) inf. n. نَوْصٌ, (Lth, TA,) The horse, having his bridle pulled in, and being put in motion, raised his head; as also ↓ استناص: (Lth, M:) or ↓ إِسْتِنَاصَةٌ signifies a horse's putting himself in motion to run. (K.) — — نَاصَ إِلَيْهِ, (K,) inf. n. نَوْصٌ, (TA,) He rose to him. (K.) — — نَاصَ, aor. يَنُوصُ, inf. n. نَوْصٌ, He turned aside, or away: (M, TA:) he drew back, receded, retreated, or retired; (S, K *;) as also ↓ استناص: (S:) he fled; or turned away and fled: (TA:) he escaped, and outwent: (Msb:) and, inf. n. مَنِيصٌ and مَنَاصٌ, he escaped; or became safe, or secure: (M:) and accord. to IB, نُوصٌ, with damm, [app. as an inf. n.,] also signifies the act of fleeing. (TA.) You say, نَاصَ عَنِ الأَمْرِ He turned aside, or away, from the thing, or affair; he declined from it; he avoided it; as also لَاصَ. (Aboo-Turáb, TA.) And نَاصَ عَنْهُ, inf. n. نَوْصٌ, He removed, withdrew, or retired to a distance, and separated himself, from him, or it. (Ibn-'Abbád, K.) And نَاصَ عَنْ قِرْنِهِ, (S, A,) aor. يَنُوصُ, inf. n. نَوْصٌ and مَنَاصٌ, (S,) He fled, or turned away and fled, from his opponent, or adversary, (S, A,) and eluded him, (S,) or removed, withdrew, or retired to a distance, from him. (A) And it is said in the Kur, [xxxviii. 2,] وَلَاتَ حِينَ مَنَاصٍ, meaning, When it was not a time of fleeing: (Az, TA:) or when it was not a time of drawing back and fleeing: (S, TA:) or when it was not a time of seeking, or petitioning, and of being aided, or succoured. (M, TA.) 3 نَاوَصَ see جُرَّةٌ. 10 إِسْتَنْوَصَ see 1, in three places. نَوْصٌ A wild ass; (S, M, K;) because he ceases not to raise his head, going to and fro, like one running away at random. (Lth, K. *) نَائِصٌ Raising his head, and running away at random: (M:) or a wild ass raising his head, and going to and fro, like one running away at random: (Lth, K *:) and ↓ مَنِيصٌ a horse raising his head. (TA.) مَنَاصٌ A place to which one has recourse for refuge, protection, preservation, or concealment: a place of refuge: (S, Msb, K:) a place to which one flees; (S;) a place of safety or security. (A.) — See also 1, throughout. مَنِيصٌ: see نَائِصٌ.

1 نوط نَاطَهُ, aor. يَنُوطُ, inf. n. نَوْطٌ, He suspended it; hung it. (S, Msb, K.) You say, نُطْتُ القِرْبَةَ بِنِيَاطِهَا [I suspended the water-skin by its نياط, q. v]. (TA.) And نِيطَ عَلَيْهِ الشَّىْءُ The thing was suspended to him, or it: and نُوطَ عليه: (TA:) or نُوِّطَ ↓ عَلَيْهِ, (S; accord. to two copies: the pronoun relating to a camel when loaded.) And نِيطَ بِهِ الشَّىْءُ The thing was attached to, or connected with, him, or it. (TA.) It is said in a trad, مَا أَخَذْنَاهُ إِلَّا عَفْوًا بِلَا سَوْطٍ وَلَا نَوْطٍ, i. e. [We took him not save with case;] with neither beating, [lit. with neither whip,] nor hanging [or clinging]. (TA.) And in a proverb, كُلُّ شَاةٍ بِرِجْلِهَا سَتُنَاطُ [Every sheep, or goat, shall be hung by its hind leg]: i. e. every one who commits a crime shall be punished for it: or, accord to As, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Hassán Ibn-Thábit says, وَأَنْتَ دَعِىٌّ نِيطَ فِى آلِ هَاشِمٍ كَمَا نِيطَ خَلْفَ الرَّاكِبِ القَدَحُ الفَرْدُ [And thou art an adopted person, who is connected with the family of Háshim, like as the single drinking-cup is connected behind the rider]. (TA.) See also شَاقَ, in art. شوق. 2 نَوَّطَ see 1. 8 انتاط It was, or became, suspended, or hung; it hung; (K, TA;) بِهِ to him, or it. (TA.) — — [And hence,] (tropical:) It was, or became, distant, or remote, or far-extending. (S, TA.) You say, انتاطت المَفَازَةُ, and, by transposition, إِنْتَطَتْ, (tropical:) The desert extended far; [as though it were connected with a desert like it; (see نِيَاطٌ;)] it was far-extending. (TA.) And انتاطت المَغَازِى (tropical:) The places of war were distant, or far-extending: from نِيَاطُ المَفَازَةِ, meaning " the far extent of the desert: " or from النَّوْطُ. (TA.) And انتاطت الدَّارُ (tropical:) The house, or place of abode, &c., was distant. (IAar, K, TA.) نَوْطٌ A thing, (S, K,) whatever it be, (S,) that is suspended, or hung, from another thing; (S, K;) an inf. n. used as a subst.: (K:) and particularly a thing that is put, or hung, upon a camel, (عِلَاوَةٌ,) between two halves of a load, بين عِدْلَيْنِ, (K,) or, as A 'Obeyd says, بَيْنَ العُودَيْنِ [which, if not a mistranscription, app. means between the two staves of the saddle]; (TA:) the علاوة being thus called because it is suspended (تُنَاطُ) to the load: (Z, TA:) and a small [receptacle of palm-leaves, of the kind called] جُلَّةٌ, (Az, S, K,) containing dates (S, K) and the like, (K,) which is suspended from a camel, (S,) being hung, by its handles, from the saddle of the camel of burden: (Az, TA;) such, says Az, I have heard thus called by the people of El-Bahreyn: (TA:) pl. [of pauc.] أَنْوَاطٌ (S. K) and

[of mult.] نِيَاطٌ (Az, K;) the former is pl. of نَوْطٌ in the general sense first mentioned above: and also signifies what is suspended (نُوِّطَ, as in two copies of the S, or نُوطَ, as in the TA) upon the camel when he is loaded: (S, TA:) and i. q. مَعَالِيقُ [things suspended to a beast of burden; such as the قُمْقُمَة and the قِرْبَة and the مِطْهَرَة]. (S, K.) It is said in a proverb عَاطٍ بَغَيْرِ أَنْوَاطٍ Taking [or reaching to take] without there being there anything suspended; which is like the saying " Driving by singing without having a camel " (S, L, See also art عطو.]) And in another proverb. إِنْ أَعْيَا البَعِيرُ فَزِدْهُ نَوْطًا [If the camel be fatigued, add thou to him an appendage to his full load] meaning, if he be slow and inobsequious in his pace, do not thou lighten his burden: (K:) accord. to As, إِنْ أَعْيَا فَزِدْهُ نَوْطًا is a proverb relating to the pressing a niggardly man. (TA.) — — ذَاتُ أَنْوَاطٍ the name of A particular tree, (S, TA,) of great size, (S,) which was worshipped in the time of ignorance, said by IAth to be the name of a particular gum-acacia-free (سَمُرَة) to which the believers in a plurality of gods used to suspend their weapons, and around which they used to circuit. (TA.) — — النَّوْطُ المُذَبْذِبُ occurs in a trad. as meaning The leg of a rider, from fatigue or some other cause, ever dangling, or moving to and fro. (TA.) نَيْطٌ: see نِيَاطٌ, in two places. and see art نيط. نِيَاطٌ The loop-shaped handle (عُرْوَة) of a قِرْبَة [or water-skin]: (Msb:) the [appendage called] مُعَلَّق [q. v.] of a bow; (S, K;) by which it is suspended: (K, voce خَطَمَ:) and of a قِرْبَة: [by which it is suspended; (see 1, second sentence;) and of anything. (K.) — — See also شِيَاقٌ. — — Also (S, Msb [in the K, "or," which is evidently a mistake,]) النِّيَاطُ [i. e. نِيَاطُ القَلْبِ The suspensory of the heart;] a vein, (S, Msb,) or a thick vein, (K,) [app. the ascending aorta,] by which the heart is suspended (S, Msb, K) from, (مِنْ, S, Msb [or possibly this may mean forming a part of,]) or to, (إِلَى, K,) the وَتِين, [which seems here to signify the descending aorta, or, accord. to the second rendering of من, suggested above, the aorta altogether,] (S, Msb, K,) the cutting, or severing, of which causes death; (S, Msb;) as also ↓ نَيْطٌ: (S:) pl. [of pauc.] أَنْوِطَةٌ and [of mult.] نُوطٌ, with damm, (Az, K,) because the ى in نِيَاطٌ is originally و: the latter is allowable when the number is not meant [to be limited to a few]: or, accord. to some, there are two things thus called: the upper being that of the heart: and the lower, the فَرْج. (Az, L.) [Hence,] المُقَطَّعَةُ النِّيَاطِ (K, and so in a copy of the S, excepting that the former word is there without the article,) is applied to (tropical:) The أَرْنَب [or female hare], (S, K,) like مُقَطَّعَةُ الأَسْحَارِ, (S,) as an appellation of good omen, i. e. as meaning that her نياط will be severed: or, as some say, المُقَطِّعَةُ النِّيَاطِ, (K, and so in some copies of the S, excepting that the former word is there without the article,) as meaning that, by reason of her swiftness, her نياط, or [as in the A,] the نياط of [every one of] the dogs [that pursue her], will be severed. (K.) Hence also the saying, ↓ رَمَاهُ اللّٰهُ بِالنَّيْطِ, meaning [God smote him, or may God smite him,] with death. (S.) [See also art. نيط.] [Hence likewise,] النِّيَاطُ is applied to (tropical:) Two stars [app. s and t of Scorpio] between which is قَلْبُ العَقْرَبِ [which is the star and of that constellation]. (Sgh, K, TA.) — — Also, i. q. الفُؤَادُ [which generally means The heart; but is probably here used in one of its other senses, namely, the appendages of the œsophagus, consisting of the liver and lungs and heart]. (K.) — — Also, A certain vein lying within the صُلْب [i. e. backbone, or back], beneath the [portion of flesh and sinew called the] مَتْن; and so ↓ النَّائِطُ: (K:) or the latter is a vein extending in, or along, the صُلْب, [in some copies of the K, قَلْب, which, as is said in the TA, is a mistake,] by the cutting of which the مَصْفُور [or person in whose belly is yellow water, as explained in the TA,] is treated for the purpose of cure. (S, K.) — — نِيَاطُ المَفَازَةِ (tropical:) The far extent of the desert: (TA:) or of the way thereof; as though it were connected with another desert, (S, K,) hardly coming to an end. (S, TA.) [Thus,] البَعِيدُ نِيَاطُهُ, applied to the Hijáz, means البَعِيدُ مُعَلَّقُهُ (assumed tropical:) [i. e. Whereof every connected part, or appendant tract, is far-extending]. (Ham, p. XXX). The Rájiz, El-'Ajjáj, says, وَبَلْدَةٍ بَعِيدَةِ النِّيَاطِ مَجْهُولَةٍ تَغْتَالُ خَطْوَ الخَاطِى (assumed tropical:) [Many a region far extending, unknown, rendering unapparent the trace of the stepping of the stepper]. (S and O in the present art. and in art. غول.) النَّائِطُ: see نِيَاطٌ. تَنَوُّطٌ, (S, K,) like تَكَرُّمٌ, (K,) and تُنَوِّطٌ, (S, K,) with damm to the ت (K) and fet-h to the ن (TA) and kesr to the و, (K,) or تَنَوِّطٌ, (as in some copies of the S,) and تُنُوِّطٌ, (TA, voce تُبُشِّرٌ,) A certain bird, that lets down strings from a tree, (As, S, K,) and weaves its nest like an oilflask, suspended to those strings, (K,) then produces her young therein; and hence its appellation: (As, S:) a certain bird, like the قَارِيَة in blackness, [or rather in dinginess,] that constructs its nest between two twigs, or branches, or upon one twig, or branch, making its nest long, so that a man cannot reach its eggs until he introduces his arm to the shoulder-joint: or, accord. to Aboo-'Alee, a certain bird, that suspends pieces of the bark of trees [formed into strings], and makes its nest at their extremities, to protect itself from serpents and men and ذَرّ [or young ants, or small red ants]: (TA [see also صَافِرٌ:]) called in Persian كِيِبُوْ: (Kzw:) n. un. with ة. (S, K.) [See De Sacy's Chrest. Arabe, 2nd ed., vol. iii., p. 499.] Hence the proverb, أَصْنَعُ مِنْ تَنَوُّطٍ [More skilled in fabricating than a تنوّط]. (Meyd.) تَنْوَاطٌ What is hung (S, K) from, (S,) or upon, (K,) the [kind of vehicle called] هَوْدَجٌ, for ornament: (S, K:) or the implements, or apparatus, &c., that are hung upon a horse. (Ham, p. 165) — — And hence, (tropical:) Adventives; or persons who introduce themselves among a people, and live among them, not being of their race; and persons whose fathers are free men, or Arabs, and whose mothers are slaves, and who have become conjoined with the genuine and pure Arabs, not being of them: for ذُو التَّنْوَاطِ; [or ذَوُو التَّنْوَاطِ;] the latter of these two words being originally an inf. n.: or it may be an inf. n. used as an epithet. (Ham, ibid.) [See also مَنُوطٌ.] مَنَاطٌ A place of suspension, or hanging. (Msb.) — — [Hence the saying,] فُلَانٌ مِنِّى مَنَاطَ الثُّرَيَّا (tropical:) [Such a one is with respect to me as though he were in the place of suspension of the Pleiades]; i. e., in distance: (Sb, S, K * [in the K, هذا is put for فُلَانٌ; and in the CK, مَناطُ is erroneously put for مناطَ]:) or the meaning is, in such a station: the prep. being understood, as in دَخَلْتُ البَيْتَ and ذَهَبْتُ الشَّامَ: Z says, هُمْ مِنِّى مَنَاطَ الثُّرَيَّا (tropical:) [they are &c.] by reason of their elevated state. (TA.) مَنُوطٌ Suspended; hung. (K.) You say, هٰذَا مَنُوطٌ بِهِ This is suspended, or hung, to him, or it. (K.) — — [Hence the saying,] هٰذَا رَجُلٌ مَنُوطٌ بِالقَوْمِ (assumed tropical:) This is a man adventive to the people; one who has introduced himself among them, and lives among them, not being of their race: (K, * TA:) or i. q. دَعِىٌّ [one whose origin, or lineage, is suspected; &c.]: (K:) and مَنُوطٌ مُذَبْذِبٌ is also applied to a person of this latter description who betakes himself to a people; the latter epithet being added to denote that he knows not to whom to assert himself related, like the wind wavering to the right and left. (TA.) See also تَنْوَاطٌ.] مُنْتَاطٌ (tropical:) Distant, or remote; and far extending. (TA.) You say, مُنْتَاطُ المَحَلِّ (tropical:) Whose place of abode is distant. (TA.) And غَايَةٌ مُنْتَاطَةٌ (tropical:) A distant goal, or scope; or a far-extending space. (TA.) نوع &c. See Supplement نيأ 1 نَاءَ, aor. يَنِىْءُ, (so in the S, Nh, L, Msb; but in some copies of the K, ينآءُ, [which appears to be put by mistake for the inf. n. in the acc. case];) inf. n. نَىْءٌ, (S,) and نَىٌّ, without ء, and نُوءٌ, (Sh,) It (flesh meat, &c.) was not, or did not become, sufficiently cooked; it was insufficiently cooked: (S, K:) (like نَهِئَ:) or it was untouched by fire; (i. e., raw]. (L.) — — It (a thing) was not firmly, not soundly, not thoroughly, done. [See 4.] (TA.) 2 نَيَّأَ see 4. 4 اناء الأَمْرَ He did the thing not firmly, not

soundly, not thoroughly. الامر ↓ نيّأ, accord. to the K, signifies the same: but this is unknown, and not authorized by transmission [from the Arabs of the classical ages], and therefore not mentioned by IM nor by other leading lexicographers: the correct phrases are [when the verb is intrans.] ناء الامرُ [and اللحمُ], and [when it is trans.] اناء اللحمَ [and الامر]: the forms of the verb being like بَانَ and أَبَانَ. (TA.) — — اناء, (S, incorrectly written in the K أَنْيَأَ, TA,) inf. n. إِنَآءَةٌ, He insufficiently cooked flesh-meat [&c.]. (S, K.) نِىْءٌ Flesh meat &c. insufficiently cooked: (S, K:) or untouched by fire; [i. e., raw]. (L.) It was also pronounced by the Arabs نِىٌّ; but the original word is with ء. (TA.) — — Wine untouched by the fire: cooked [or mulled] wine being called نَضِيجٌ, (TA [written نِىٌّ, without ء]). — — Pure [and sweet] milk: sour milk being called نضيج: or milk just drawn from the udder, before it is put into the skin. (TA [written نِىٌّ, without ء.]) نَىٌّ [for نَىْءٌ] Fat, as contradistinguished from flesh, [which is app. called نَضِيجٌ]. (TA.) نُيُوْءٌ and نُيُوْءَةٌ The state of being insufficiently cooked: (S, K:) or of being untouched by fire; [i. e., rawness]. (L.) نيب 1 نَابَهُ, aor. يَنِيبُ, He hit him on his ناب, i. e., his canine tooth. (S, K.) 2 نيّب السَّهْمَ He bit the wood of the arrow, to know whether it were strong or weak, and made an impression upon it with his canine tooth. (S, K.) — — نيّب فِيهِ He (a beast of prey) made an impression upon him with his canine tooth: he fixed his canine teeth in him. (TA) — — نيّبت She (a camel) became extremely old: (Lh, S, K:) became what is termed a ناب. (A.) — — نيّب and ↓ تنيّب (assumed tropical:) It (a plant) put forth its root. (K.) Also signifying the same with reference to white, or hoary hair. The root is thought by ISd to be thus likened to a canine tooth. (TA.) — — ظَفَّرَ فُلَانٌ فِى كَذَا وَنَيَّبَ (tropical:) Such a one clung to, caught to, or took fast hold upon, such a thing: [lit., stuck his nails and dog-teeth into it]. (A.) See also ظَفَّرَ. 5 تَنَيَّبَ see 2. نَابٌ [originally نَيَبٌ, The canine tooth, or dog-tooth; or eye-tooth; the tusk, or tush; or the fang; of certain animals:] one of the teeth; (S;) the tooth that is [next] behind the رَبَاعِيَة, [or next but one to the central pair of incisors:] (M, K.) [In this sense, the word is masc.:] the tooth thus called is mase., when thus called: [though if you call it سِنٌّ (???)] but ناب when fem. signifies " an old she-camel " (Msb:) or, accord. to the M and K, it is fem. only in each of the above senses without distinction. (TA.) Sb says, that the Arabs observed the pronunciation termed imáleh (إِمَالَة) in the case of ناب in the nom. [as well as in the acc. and gen., in which latter case this pronunciation is agreeable with analogy on account of the final kesreh,] likening its (tropical:) to that in رَمَى, [in which it is expressed in writing by ى,] because it is changed from ى: but this is extr. That is, this pronunciation of (tropical:) changed from ى or و is only observed [regularly] when the said ا is a final radical letter; and specially in verbs: the instances of this kind that occur in nouns are extr.; and more (???) are these in which the ا changed from ى is a medial radical letter. (TA.) [But the restriction to the case of verbs is inconsistent with what is said by Ibn-Málik and other high authorities: and so, too, is the restriction to the case of a final radical letter.] Pl. أَنْيُبٌ (Lh, K) and أَنْيَابٌ [both pls. of pauc.: but the latter is used as a pl. of mult.:] and نُيُوبٌ; (S, K;) the latter contr. to analogy, (S,) because [نَابٌ is originally نَيَبٌ, and] a word of the measure فَعَلٌ does not [regularly] assume the measure فُعُولٌ in the pl.; (TA;) to which should be added نِيُوبٌ, a dial. var., as in the case of every pl. of the measure فُعُولٌ of which the medial radical letter is ى: (M, F:) and pl. pl. أَنَايِيبُ. (K, TA.) Ibn-Seenà says that no animal has both a ناب and a horn. (Msb.) — — نَابٌ An aged she-camel: (S, K:) not applied to a male camel: (S;) so called because of the length of her lush; (S;) by synedoche; the whole being called by the name of a part: (TA:) as also ↓ نَيُوبٌ; (K;) accord. to some copies of the K, نَيَّوبٌ; but this is a mistake: (TA:) pl. of the former أَنْيَابٌ and نُيُوبٌ (K) and نِيبٌ: (S, K:) or these are pls. of both the former of sing. (K. accord. to some copies; and TA.) Sb is of opinion that نِيبٌ is pl. of ناب, and says that the Arabs have made it of the measure فُعْلٌ [as it is said to be in the S, for it is originally نُيْبٌ like as they have the pl. of دَارٌ, disliking the sound of نُيُوبٌ, because the ى is with dammeh, and preceded by dammeh, and followed by و. It is also said to be pl. of ↓ نَيُوبٌ; as it is related, on the authority of Yoo, that certain of the Arabs say صِيدٌ and بِيضٌ, as pls. of صَيُودٌ and بَيُوضٌ, agreeably with the dial. of those who say رُسْلٌ [instead of رُسُلٌ]; namely, the tribe of Temeem but their not saying نُيُبٌ, like as they say صُيُدٌ and بُيُضٌ, is an argument in favour of the opinion of Sb. — — لَا أَفْعَلُ ذٰلِكَ مَا حَنَّتِ النِّيبُ [I will not do that as long as aged she-camels yearn towards their young ones i. e., I will never do it]. A proverb. (S.) — — The dim. of نَابٌ is نُيَيْبٌ, without ة, because ناب, as applied to an aged she-camel, is like an epithet: (S:) or rather this formation of the dim. without ناب is a dev. from constant rule. (MF.) Sh says, that some of the Arabs make the dim. of ناب to be نُوَيْبٌ, because many an ا such as that in ناب is changed from و: [or rather, this is generally the case:] but this, says Ibn-Es-Sarráj is an error on his part [who does (???) (S.) This apparently means, that Ibn-EsSarráj accuses Sh of an error; but such is not the case: for Sb himself says " but this is an error on their part; " i. e., on the part of the Arabs who say نويب for نييب (IB.) — — نَابُ قَوْمٍ (tropical:) The lord, master, or chief, of a people: (S, K:) pl. أَنْيَابٌ. (TA.) — — عَضَّتْهُ أَنْيَابُ الدَّهْرِ, and نُيُوبُهُ, [(tropical:) The dog-teeth of fortune bit him]. (A.) — — انياب are likewise met. assigned to evil, or mischief. (TA.) نُيَّبٌ: see نَيُوبٌ .نَاب [as though pl. of نَائِبٌ or نَائِبَةٌ] an epithet added to نُيُوبٌ as signifying " canine teeth. " to render the signification intensive, or energetic. (TA.) أَنْيَبُ Having a large, or thick, canine tooth, (K,) that does not bite a thing without breaking it. (Th.) نيت 1 نَاتَ, aor. يَنِيتُ, inf. n. نَيْتٌ; as also نَاتَ, aor. يَنُوتُ, inf. n. نَوْتٌ; (L, K;) He (a man) moved from side to side in walking (L, art نوت:) or he so moved by reason of weakness, or infirmity: (K:) or, by reason of drowsiness. (L, art. نوت, q. v.) نير 1 نَارَ الثَّوْبَ, aor. يَنِيرُهُ, (T, S, M, A, K,) inf. n. نَيْرٌ; (T, M, K;) and ↓ نيّرهُ, (T, M, A, Mgh, K,) inf. n. تَنْيِيرٌ; (T;) and ↓ انارهُ, (T. S, M, A, Mgh, K,) and هَنَارَهُ, (S, M, TA,) like أَرَاقَ and هَرَاقَ, (S,) aor. of the latter يُهَنِيرُهُ (M, TA,) inf. n. إِهْنَارَةٌ, (M,) or هِنَارَةٌ; (TA ??) He made, or put, to the piece of cloth a نير; (T, S, M, K;) i. e., an عَلَم [or ornamental border]; (T, S, * M, * A, Mgh, K, * TA;) syn. أَعْلَمَهُ: (A:) and a woof; (S, * A, Mgh, TA; *) syn أَلْحَمَهُ; (A;) contr. of أَسْدَاهُ and سَدَّاهُ (Mgh.) — — هُوَ يُسَدِّى الأُمُورَ وَيُنِيرُهَا (A ???) يُسْدِى (TA) (tropical:) [He commences things, or affairs, and completes them]. 2 نَيَّرَ see 1. 4 انارهُ and هَنَارَهُ: see 1, throughout. نَيْرٌ: see نِيرٌ .نِيرٌ The عَلَم [or ornamental border] of a piece of cloth: (T, S, M, A, K:) pl. أَنْيَارٌ. (M, K) It is related that 'Omar disliked it, (TA,) and that he forbade it. (T, TA.) — — Hence, (tropical:) The side (طُرَّة) of a road: (T:) or the side (جَانِب) and wide or widening part (صَدْر), of a road. (so in some copies of the K, and in the TA: but in some copies of the former, "or " is put in the place of " and: ") or the conspicuous part of a road: (S:) or the conspicuous furrowed part of a road. (M, A, K.) — — The unwoven end (هُدْب) of a piece of cloth. (Ibn-Keysán, M, K) — The woof of a piece of cloth. (T, S, A, Mgh, K.) When cloth is woven with a double woof, (عَلَى نِيرَيْنِ,) it is more close in texture and more

lasting. (S.) ثَوْبٌ ذُو نِيرَيْنِ signifies A piece of cloth strongly woven, with a double woof: (A:) or a piece of cloth woven with double thread: (T:) and [in like manner] ↓ ثَوْبٌ مُنَيَّرٌ a piece of cloth woven with a double woof; (Lh, M, K;) i. e., with a double thread: (TA:) also called دَيَابُوذ, (T, TA,) an arabicized word; (TA;) in Persian دُوْ بُودْ, or دُوْ پُودْ, (as in different copies of the K,) or دُوْ بَافْ. (T.) This mode of weaving is termed مُتَآءَمَةٌ, which is the making the woof of a double thread, and putting two threads together upon the حَفَّة [which here means the yarn-beam, on which the warp is rolled]. (T.) — — Hence, نَاقَةٌ ذَاتُ نِيرَيْنِ (tropical:) A she-camel having an accession of fat upon former fat: (T:) or having, upon her, layers (صَحَائِف) of fat; as also ذَاتُ أَنْيَارٍ: (A:) or advanced in years, yet having some remains of strength; (M, K;) and sometimes the epithet is applied in like manner to a woman: (M:) and نَاقَةٌ ذَاتُ أَنْيَارٍ a she-camel having thick flesh. (TS.) Also, رَجُلٌ ذُو نِيرَيْنِ (tropical:) A man whose strength is double the strength of his companion: (S:) or strong and firm. (A.) And رَأْىٌ ذُو نِيرَيْنِ (tropical:) Right opinion or counsel. (A.) And حَرْبٌ ذَاتُ نِيرَيْنِ (tropical:) Violent war. (T, A.) — The canes (قَصَب) and threads (خُيُوطَة) [in a loom], when they are put together: (M, K:) [it is a coll. gen. n., of which the n. un. is with ة, as appears from what here follows:] ↓ نِيرَةٌ is a subst., signifying the threads and canes, (خُيُوطَة and قَصَبَة, [or warp and, app., cane-roll, on which the warp is rolled when put into the loom, and from which it is gradually unrolled as the work proceeds,] when they are put together: when they are separate, the threads are called خُيُوطَةٌ; and the cane, قَصَبَةٌ, or, if a staff, عَصًا: (AZ, Sh, T:) نِيرَةٌ is also explained as signifying one of the implements of the weaver, with which he weaves; namely, the transverse piece of wood [in the loom; the same as is described above]. (T.) In the following verse of an unknown poet, ↓ تَقْسِمُ أُسْتِيًّا لَهَا بِنَيْرٍ وَتَضْرِبُ النَّاقُوسَ وَسْطَ الدَّيْرِ [She divides warp that she has with cane-rolls, and beats the nákoos in the midst of the convent], the author may mean بِنِيرٍ, and may have altered the word by necessity; or ↓ نَيْرٌ may be a dial. form of نِيرُ. (M.) One says of a man who neither harms nor profits, مَا أَنْتَ بِسَتَاةٍ وَلَا لُحْمَةٍ وَلَا نِيرَةٍ (tropical:) [lit. Thou art not a warp nor a woof nor a cane-roll]. (T.) [See also a similar saying voce حَفَّةٌ.] — [The yoke of a bull; the piece of wood that is upon the neck of the bull, together with its apparatus: (M, K:) or the piece of wood that is placed transversely upon the necks of the two bulls (T, S) yoked together for ploughing: (T:) called نِيرُ الفَدَّانِ: (S:) pl. [of pauc.] أَنْيَارٌ and [of mult.] نِيرَانٌ: (S, M, K:) of the dial. of Syria. (M.) نِيرَةٌ: see نِيرٌ. مُنِيرٌ act. part. n. of 4: see 1. — — [Hence the saying,] لَسْتَ فِى هٰذَا الأَمْرِ بِمُنِيرٍ وَلَا مُلْحِمٍ (tropical:) [Thou art not in this affair a commencer nor a finisher: or a person who will do harm nor one who will profit]. (TA.) مُنَيَّرٌ: see نِيرٌ. — — (tropical:) A skin that is thick (A, K, TA) and strong, (TA,) like a piece of cloth with a double woof. (A, TA.) مُهْنَارٌ, for مُنَارٌ, pass. part. n. of 4. (Ks, Lh, M.) نيس نَيْسَانُ [vulg. نِيسَان] The seventh of the Greek [or Syrian] months; (K;) [corresponding to April, O. S.] It is [said to be] a property of the water of its rain, that dough kneaded with it ferments without other treatment. (TA.) نيط 1 نَاطَ, aor. يَنِيطُ, inf. n. نَيْطٌ, It was, or became, distant, or remote, or far-extending; as also ↓ انتاط. (K.) [See the latter in art. نوط.] 8 إِنْتَيَطَ see 1. نَيْطٌ: see نِيَاطٌ, in art. نوط, in two places. — — Death: or a bier: or the term of existence: (K:) or the death which God connects (يَنُوطُهُ) [with one]: (IAar:) and if so, the ى is interchangeable with و, (IAth, TA,) the word being originally نَيْوِطٌ, then نَيِّطٌ, and then نَيْطٌ: (TA:) if a contraction, it is like هَيْنٌ and هَيِّنٌ, and لَيْنٌ and لَيِّنٌ. (Az, TA.) You say, رَمَاهُ اللّٰهُ بِالنَّيْطِ, meaning [God smote him, or may God smite him,] with death: (S, in art. نوط, and TA:) or [may God smite him] with the death which He connects [with him]; as also رَمَاهُ اللّٰهُ بِنَيْطِهِ. (IAar.) And أَتَاهُ نَيْطُهُ His term of existence came to him. (TA.) And رُمِىَ فُلَانٌ فِى نَيْطِهِ Such a one was cast into his bier; meaning, when he died. (TA.) See طِنْءٌ. نِيَاطٌ: see art. نوط. نَائِطٌ: see art. نوط. نيف &c. See Supplement نيلوفر نِيلُوفَرٌ, (Msb,) and نَيْلُوفَرٌ, (Msb, and so in the CK,) or نَيْلَوْفَرٌ, (so in copies of the K, and so accord. to the TA,) or, as some say, نَيْنُوفَرٌ, or نَيْنُوْفَرٌ, (accord. to different copies of the K,) [The nymphæa, or lotus of Egypt and of Syria;] a certain well-known plant; (Msb;) a kind of sweet-smelling plant, which grows in stagnant waters, (K, TA,) called by the people of Egypt بشنين, [i. e. بَشْنِين,] and by the vulgar نَوْفَر; (TA;) [both of which last names are now given in Egypt to the nymphæa lotus, or white lotus, found in the neighbourhoods of Rosetta and Damietta; and the former, also, or perhaps both, to the nymphæa cærulea, or blue lotus, found in the same parts, and, until within a few years, in a lake on the north of Cairo, called Birket erRatlee, whence I have twice procure roots of this plant:] نيلوفر [written in Persian نِيلُوپَرْ and نِيلْپَرْ and نِيلُوبَرْكْ &c.] is a Persian word (أَعْجَمِيَّةٌ), and is said to be composed of نيل, [or indigo,] with which one dyes, and the name for a wing, [i. e., پَرْ;] as though " winged with نيل [or indigo]; " because the leaf is as though its two wings were dyed [with indigo]: (Msb:) the plant so called is cold in the third degree, moist in the second degree, emollient, good for cough and for pains of the side and lungs and chest; when its root, or lower part, (أَصْل,) is kneaded with water, and used as a liniment, several times, it removes the disease called البَهَق; and when kneaded with زِفْت, it removes the disease called دَآءُ الثَّعْلَبِ: (K, TA:) an excellent beverage is also prepared from it. (TA.) The imám Bedred-Deen Mudhaffar, son of the Kádee of Baalabekk, says, in his book entitled Suroor en-Nefs, that it is of many species; whereof [one or more] in Syria, used in perfume; and a species in Egypt, blue; and that its temperament is cold and moist in the second degree; that the smelling it is useful against hot diseases, and anxiety; and its juice in like manner; and that the beverage prepared from it is useful as a remedy for cough and roughness [of the throat] and pain of the side and chest, and is a laxative. The author of the Irshád and that of the Moojiz also mention, that the beverage prepared from it is an exception from other sweet beverages inasmuch as it does not become converted into yellow bile, which is wonderful; and its oil is more cold and moist than that of violets; and there is no flower more cold and moist than it. Er-Rázee, too, says that the smelling it is one of the causes of weakening the generative faculty, and that the beverage is one of the causes of stopping it; [for which purpose, or as an antiaphrodisiac, it is used in the present day by some of the women of Cairo;] notwithstanding which, it rejoices the heart, and is useful for palpitation of the heart. This art. is omitted by J and Sgh and the author of the L. (TA.) نينوفر نَيْنُوفَرٌ, or نَيْنَوْفَرٌ: see art. نيلوفر. -

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ن (Supplement) alphabetical letter ن نأث 1 نَأَثَ عَنْهُ, aor. نَ^َ, (inf. n. نَأْثٌ, TA,) He became distant, or far removed, from him, or it. (K.) — — نَأَثَ, aor. نَ^َ, inf. n. نَأْثٌ He was slow, or tardy. (TA.) — — Also, inf. n. نَأْثٌ and مَنْأَثٌ, He walked, or went, syn. سَعَى, (K,) at a slow pace. (TA.) 4 انأثهُ, inf. n. إِنْآثٌ, He removed him, or it, far off; put him, or it, at a distance. (TA.) سَيْرٌ مَنْأَثٌ [so accord. to a marginal note in the L, in the handwriting of SM] A slow pace, or going, or journeying. (TA.) نأدل نِئْدِ◌ُلٌ Calamity; incubus; nightmare: see ضِئْبِ◌ُلٌ. نأف 1 نَئِفَ He disliked, disapproved, or hated. (IAar, art. انف.) نأى 1 نَأَى بِهِ [He, or it, removed him; put or placed him at a distance, away, or far away.] (S, art. طرح.) — — نَأَى He shrank from a thing: see an ex. in a verse cited voce دَفٌّ. 4 أَنْآهُ : see آنَاهُ in art. انى. 10 اِسْتَنْأَى : i. q. اِسْتَنَآءَ q. v. in art. نوأ. نُؤْىٌ A trench dug round a tent, (S, K,) or a barrier [raised] around it, (T, IB, TA,) to prevent the rain-water from entering it, (S,) or keep off a torrent. (K.) نبض 4 أَنْبَضَ فى قَوْسِهِ

He made the string of his bow to vibrate, that it might twang. (K.) 10 نبط اِسْتَنْبَطَ He drew forth, elicited, extracted, extorted: see 4 in art. خرج. See also Bd, and Jel, iv. 85. It may sometimes be rendered He excogitated. نبع 1 نَبَعَ It (water) welled, or issued forth. — — نَبَعَ عَلَيْهِمْ: see نَبَأَ عليهم. 4 أَنْبَعَ He (God) made, or caused, water to issue. (Msb.) نَبْعٌ The tree so-called: see an ex. of its n. un. in a verse cited voce تَحَوَّفَ and تَخَوَّفَ. — — نَبْعٌ: see شَرْيَانٌ and شَوْحَطٌ and فَتْحٌ. — — نَبْعَانِ The two shafts of a cart: so called because they were commonly made of wood of the tree called نَبْع: see رَادَةٌ. انْبَعُ , irregularly formed from the augmented verb أَنْبَعَ: see an ex. in a couplet cited voce سَقَى. نبق نبق من الطريق and انباق denote nearness and shortness in a way (TA, art. عجل), like مُسْتَعْجِلَةٌ. نَبِقٌ , properly the fruit of the سِدْر or lote-tree, is also applied to The tree called سِدْر itself: see دَوْمٌ. The fruit so called is a drupe, resembling the crab. — — It seems to be also applied to A drupe absolutely, or a drupe like that of the سِدْر: see its dim., ↓ نُبَيْقَةٌ voce أَشْكَلُ: see also شِرْيَانٌ. نبيق [app. نُبَيْقٌ] A bad sort of dates, also called حُبَيْقٌ. (TA in art. حبق.) — — See نَبِقٌ. نَبِيقَةٌ of a grape-vine, A زَمَعَة when it has grown large. (ISh in TA, art. زمع.) نبل نَبْلٌ Arrows: (M:) or Arabian arrows: (T, S, Mgh, Msb, K:) for the sing. they say سَهْمٌ. (T.) نُبْلٌ Sharpness, acuteness, or sagacity; syn. ذَكَآءٌ: and generosity, or nobility; syn. نَجَابَةٌ. (K.) — — نُبْلٌ Excellence; (T, M;) syn. نَجَابَةٌ; and also ذَكَآءٌ. (M.) [Ex.], كَفَى المَرْءَ نُبَلًا أَنْ تُعَدَّ مَعَايِبُهُ (MF, art. حبر.) نبه 1 مَا نَبِهَ لَهُ He did not know it; or know, or have knowledge, of it; was not cognizant of it; or did not understand it. (K.) — — نَبِهَ لِلأَمْرِ His attention became roused to the thing, or affair, after he had forgotten it. (AZ, S.) — — مَا نَبِهْتُ لَهُ: see مَا أَبِهْتُ لَهُ. — — نَبَهَ عَلَيْهِمْ: see نَبَأَ عليهم. — — نَبُهَ He was, or became, eminent, celebrated, or well known. (S, K, * TA.) 2 نَبَّهَهُ عَلَى الشَّىْءِ He made him acquainted with the thing; informed him of it; gave him notice of it; notified it to him. (S.) — — نَبَّهَهُ لِلْأَمْرِ (tropical:) [He roused his attention to the thing, or affair]. (TA in art. يقظ.) — — نَبَّهَهُ (tropical:) [He roused him from heedlessness or inadvertence: he roused his attention. (TA.) 5 تَنَبَّهَ عَلَى الشَّىْءِ He became acquainted with the thing; became informed of it; had notice of it. (S.) — — تَنَبَّهَ لِلْأَمْرِ (tropical:) [His attention became roused, or he had his attention roused, to the thing, or affair]. (Msb and TA in art. يقظ.) — — تَنَبَّهَ (tropical:) He became vigilant, wary, or cautious. (Msb, TA.) — — تَنَبَّهَ and ↓ اِنْتَبَهَ (tropical:) He became roused from heedlessness or inadvertence; his attention became roused; or he had his attention roused. (TA.) 8 إِنْتَبَهَ see 5. نَبِيهٌ Eminent, celebrated, or well known; (S, K, * TA;) contr. of خَامِلٌ. (S, TA.) كَلِمَةُ تَنْبِيهٍ A word used to give notice, to a person addressed, of something about to be said to him. (TA, voce هَا.) See also هَا termed تَنْبِيهٌ. It may generally be rendered Now. نبى 1 نَبَا عَنِ الضَّرِيبَةِ It (a sword) recoiled, or reverted, [or glanced off, or away,] from the thing struck with it, without penetrating, or without effect; (TA;) returned from it without cutting; (Msb;) took no effect upon it; (S;) syn. كَلَّ. (K.) — — نَبَا It (the edge of a sword) would not cut; was blunt. (TA.) — — نَبَا عَنِ الشَّىْءِ It (the sight) recoiled, or reverted, from the thing; was repelled by it; (S, * K, * TA;) syn. تَجَافَى (TA) and كَلَّ. (K.) — — نَبَا عَنِ الشَّىْءِ It (nature) recoiled, flinched, shrank, or was averse, from the thing, or shunned it, and would not accept it. (Msb.) — — نَبَا جَنْبُهُ عَنِ الفِرَاشِ (tropical:) His side did not rest, or was restless, or uneasy, upon the bed: (K, TA:) it shrank from it. — — نَبَا It (a saddle) was unfirm, or unsteady; not firm, or steady, in its place. (TA.) نَبِىٌّ : see a verse voce رَتَمٌ. نَبِيَّةٌ , A thing like the سُفْرَة, q. v., made of palm-leaves, upon which flour or meal is sifted. (I'Abbád, O, K.) نتع نُتُوعٌ The gums of trees; correctly نُتُوحٌ. نتن نَتْنًا لَهُ and وَا نَتْنَاهُ Fye or shame on him or it! See دَفْرٌ. مِنْتِنٌ , originally مُنْتِنٌ or مِنْتِينٌ: see مَنْجِزٌ. نثل 1 نَثَّلَ He cleansed an intestine: see مُبْعَرٌ. نُثُولٌ A lean, or emaciated, woman. (IAar, TA, art. جمل.) نَثِيلٌ The dust, or earth, of the foundations of a house. (TA, art. ثوب.) نَثِيلَةُ بِئْرٍ The earth that is around a well, that is seen from afar. (S, art. جبو.) نثى 1 نَثَا عَنْهُ خَبَرًا and نَثَوت: see نَثَيْت: see رثى. نجع 1 نَجَعَ فِيهِ: see أَنْثَى رثى: see أَنْثَى رثى. 6 تَنَاثَيْنَاهُ: see It (a discourse, S, K: and exhortation, S, Msb, K; and medicine, S, Msb; and fodder, Msb) entered into him, and produced an effect upon him: (S, K:) or showed its effect [upon him]. (Msb.) — — It (medicine) benefited him; as also ↓ أَنْجَعَ and ↓ نَجَّعَ. (TA.) [And It (eating) had an agreeable, a wholesome, or a beneficial, effect upon him: so I have rendered it voce عَنَى.] — — نَجَعَ said of food and of beverage, inf. n. نُجُوعٌ, It was wholesome, or] suitable, or it agreed. (So accord. to an expl. of the inf. n. in the KL.) 2 نَجَّعَ see 1. 4 أَنْجَعَ see 1. 8 اِنْتَجَعَ He sought after herbage (S, Mgh, K) in its place: (S, K:) or went to seek after herbage in its place. (Msb.) And انتجع بَلَدًا [He sought after herbage in a district, or country]. (K in art. حنك.) نَجْعٌ for نُجَعٌ: see رِجْعَةٌ. نُجْعَةٌ The seeking after herbage (S, Mgh, K) in its place; (S, K;) the going to seek after herbage in its place. (Msb.) نَجِيعٌ Effused blood: see 2 in art. خوض. مَنْجَعٌ, pl. مَنَاجِعُ A desert: see بَادِيَةٌ. مُنْتَجَعٌ A place where herbage is sought: see مَحْضَرٌ. نجف نِجَافٌ of a door, i. q. دَرْوَنْد [a Persian word, A bolt, or bar.] (IAar in L, art. رتج.) نجل طَعْنَةٌ نَجْلَآءُ A wide wound with a spear or the like. (TA.) See an ex. in a verse cited voce رُبَّ. — — عَيْنٌ نَجْلَآءُ A wide eye; pl. عُيُونٌ نُجْلٌ. (TA.) See a verse in art. فرغ (conj. 4). مِنْجَلٌ A reaping-hook. (Mgh; and S, K, voce مِحْصَدٌ.) It has a toothed, or serrated, edge: (A, art. حز; and K, art. اشر:) and is sometimes plain. (K, voce مِحَشٌّ, and M and L, voce سِنٌّ.) See مِخْلَبٌ and دَرَهْرَهَةٌ. — — [A reaping-hook: or a pruning-hook: sometimes signifying the latter:] an iron implement, having teeth, with which seed-produce is cut: or one with which the wood, or branch, is cut off from the tree, and cast down, or away. (TA.) نَجِيلٌ : see طَحْمَآءُ. نجم 4 أَنْجَمَ It (rain, &c.) left off. (K.) نَجْمٌ [A star. — — Also, An asterism, or constellation: being applied autonomastically to] the Pleiades. (S.) — — نُجُومٌ [like عِرْقٌ] signifies also The sprouts from the roots [of a tree, or shrub], before the رَبِيع [meaning either spring or autumn], the heads of which one sees like large needles, clearing the ground. (TA.) See عُسْلُوجٌ. — — نَجْمٌ also signifies (tropical:) The time when a payment falls due. (Msb.) [Hence, app., an ex. cited voce طَىٌّ.] — — And hence, (Msb,) (tropical:) An instalment: syn. وَظِيفَةٌ. (Mgh, Msb.) See also عَزْلٌ. — — نَجْمٌ and نَجْمَةٌ A kind of plant, triticum repens or dogs' grass: see ثِيلٌ. مِنْجَمٌ The beam of a balance; (MA;) the transverse piece of iron, in which is the tongue, of a balance. (S, K.) See عَمُودُ المِيزَانِ. نجو 1 نَجَا Alvum dejecit; (Msb, TA;) ventumve per anum emisit: (TA:) he voided his ordure; or broke wind. — — نَجَا, inf. n. نَجَآءٌ, He was quick, or swift, and outstripped. (S.) See an ex. of the inf. n., voce غولٌ. — — نَجَا He became safe, or secure; he escaped. (Msb, &c.) 2 نَجَّوَ see 4. 4 أَنْجَاهُ and ↓ نَجَّاهُ He saved, him; rescued him; preserved him. (K.) 10 اِسْتَنْجَى He washed, or wiped with a stone or a piece of dry clay, the place [of exit] of his excrement. (Msb.) — اِسْتَنْجَوْا: see 8 in art. سعر. نَجْوٌ and نَجَآءٌ A shower of rain. — — See شُؤْبُوبٌ and 1. — — نجاء A well of which the water is distant [from the mouth]. (O, TA, voce قَرَبٌ.) نَجْوَةٌ An elevated piece of land. (Msb.) نَجِىٌّ : see نَجْوَى. — — عُرْيَانُ النَّجِىِّ: see art. عرى. نَجْوَى Secret discourse between two persons or parties. (TA.) — — A secret between two persons or parties; as also ↓ نَجِىٌّ. (K, TA.) — — A person, or persons, discoursing secretly, or telling secrets one with another. (TA.) مَنْجَاةٌ [A cause, or means, of safety:

of the measure مَفْعَلَةٌ, originally مَنْجَوَةٌ; similar to مَفْلَحَةٌ, &c.]. (S.) نَجَيْتُ a dial. var. of نَجَوْتُ: see دَوْكَةٌ. نحز 1 نَحَزَ : see an ex. in a verse cited voce عَاسِجٌ. نَاحِزٌ : see نَاكِتٌ. مِنْحَازٌ A mortar; syn. هَاوُونٌ. (K.) نحس 5 تَنَحَّسَ see 10. 10 اِسْتَنْحَسْتُهُ عَنْ كَذَا and ↓ تَنَحَّسْتُهُ: see 10 in art. سنح. نحف نَحِيفٌ Slender, slim, thin, spare, lean, or light of flesh. نحل 1 نَحِلَ جِسْمُهُ His body became lean, or emaciated. (S.) نِحْلَةٌ i. q. فَرِيضَةٌ; or دِيَانَةٌ; and دِينٌ, as in the saying مَا نِحْلَتُكَ [What is thy religion?]. (TA.) نحم 1 نَحَمَ , said of a horse, seems to be best rendered He breathed pantingly, or hard, with a sound from the chest. See 1 in art. ضبح. نَحِيمٌ signifies A sound (صَوْت) from the chest of the horse. (TA.) نحو 1 نَحَا نَحْوَهُ He went towards, or in the direction of, him or it. (Msb, TA.) — — Also, He pursued his (another's) course, doing as he did; or purposed his purpose. — — See عَرَضَ عَرْضَهُ, and شَدَا شَدْوَهُ; and see قَصْدَهُ. — — نَحَاهُ, inf. n. نَحْوٌ, signifies [also] He purposed it, or intended it. (MA.) — — نَحَوْتُ جِلْدَ البَعِيرِ, and ↓ أَنْحَيْتُهُ, I stripped off the skin of the camel. (Msb, voce سَلَخَ). See 4. 2 نَحَّى He put a thing aside, or away, or apart; (Msb;) removed it from its place, (Msb, K, TA,) placed it at a distance. (TA.) — — He made a person to turn away, or withdraw, or retire, from (عَنْ) an affair. — — نَحَّى عَنْهُ الشَّىْءَ He put aside, or away, or he warded off, or removed, from him the thing. See 4. 4 أَنْحَى عَلَيْهِ [He leant, bore, or pressed, upon him, or it, with his body, hand, &c.:] i. q. إِعْتَمَدَ; as also ↓ نَحَا. (IAar, TA.) — — أَنْحَى عَلَى فُلَانٍ بِالسَّوْطِ [He attacked such a one with the whip], and بِالسَّيْفِ [with the sword]: and hence بِالتَّعْنِيفِ (tropical:) he accosted him with harsh, or rough, behaviour; syn. أَقْبَلَ عَلَيْهِ. (Har, p. 508.) — — أَنْحَى عَلَى الشَّىْءِ بِجَمِيعِ كَفِّهِ [He seized the thing with his whole hand]. (M, voce قَبَضَ [q. v.]). — — أَنْحَيْتُ عَلَى حَلْقِهِ السِّكِّينَ I applied the knife to, or put it across, his throat, or fauces; syn. عَرَضْتُهُ: and in like manner you say, نحى عليه بشفرته [but whether by this be meant نَحَّى or نَحَا is doubtful. (TA.) — — See 1. 5 تَنَحَّى He, or it, removed; withdrew; went, or moved, away, or aside; (Msb;) or retired to a distance. (TA.) — — تَنَحَّى (TA, art. قعر) signifies تكلّف التكلّم على, i. e. تكلّف ان يتكلّم كلامًا نَحْوِيًّا طريق النحاة. (IbrD.) 8 اِنْتَحَى It fell, like a man's hand when he strikes with it upon his other hand; (L, TA, in art. ترح:) and, in prostration, he fell with his forehead to the ground, and rested upon his forehead, not upon the palms of his hands: mentioned by Sh, from 'Abd-Es-Samad Ibn-Hassán, on the authority of some of the Arabs: so says Az. (L and TA in that art.) نَحْوٌ The like of a thing: syn. مِثْلٌ. (TA.) — — Quantity, &c.; syn. مِقْدَارٌ. (TA.) — — A division, &c.; syn. قِسْمٌ. (TA.) — — نَحْوَهُ: see نَحَا. — — نَحْوُ الثَّلَاثَةِ About three. فِى نَحْوِ ثَلَاثِ سَاعَاتٍ In about three hours. — فى لَحْنِ كلامه and فى نَحْوِ كَلَامِهِ and عَرَفْتُهُ فِى نَحْوِ كَلَامِهِ — مِعْرَاضِ كلامه signify the same. (Msb in art. عرض.) See the last of these, voce عَرُوضٌ. — — اِتَّئِدْ عَلَى نَحْوِكَ, i. e. أَوْنْ عَلَى قَدْرِكَ [or مِقْدَارِكَ]: see art. اون. نَحْىٌ. نِحْىٌ A skin for holding liquids: (K:) or for clarified butter: (S, Msb, K:) as also ↓ نَحْىٌ. (K.) شَدِيدُ النَّاحِيَةِ (assumed tropical:) A hardy man. (TA, art. عرض.) ذَاتُ النِّحْيَيْنِ . Respecting what is said of the woman thus named, and of خَوَّات, in the S, see شرد. مُتَنَحٍّ Going, or being, away from (عَنْ) a place, person, or thing. — — مُتَنَحًّى [A place to which to turn away, or back, from a thing; or to which one removes, withdraws, or retires afar off]. (K, voce مَنْكَصٌ.) See مَنْكَصٌ and مَحْرِفٌ. نَاحِيَةٌ i. q. جَانِبٌ q. v., A side; a lateral, or an outward, or adjacent, part or portion. (K, &c.) — — An apartment of a house. (Mgh, voce حَيِّزٌ.) And the pl., نَوَاحٍ, The outer parts or regions of an animal. The sing. may often be rendered A part, or portion, of a place. — — نَاحِيَةٌ is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, [meaning مَنْحُوَّةٌ, a part, or the like, or a point, towards which one goes, or directs himself; a point of direction;] because one goes, or directs himself, towards it: (Msb:) best rendered as above; adding, or part, region, district, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole: a vicinage, or neighbourhood: and a part of a country, a region, district, quarter, or tract, absolutely; a district; a province: often best rendered a side; or a region, district, quarter, or tract: or a part of a place, an apartment: see حَيِّزٌ, in art. حوز. — — Also A limit, bound, or boundary: see two tropical exs. of its pl. (نَوَاحٍ) voce حِنْوٌ, and another in a verse voce رَسُولٌ: or a remote side; syn. جَانِبٌ مُتَنَحٍّ: (Kz, in TA:) a tract of land. (KL.) See أُفُقٌ and جَانِبٌ. — — عَلَى نَاحِيَةٍ Beside, aside, or apart; like على جَانِبٍ and عَلَى طَرَفٍ; and so نَاحِيَةً and فِى نَاحِيَةٍ, &c.: you say جَلَسَ فِى نَاحِيَةٍ مِنْهُمْ He sat aside, or apart, from them: and أَنَا فِى نَوَاحٍ مِنْ هٰذَا الأَمْرِ, expl. voce شَقَقٌ. And فِى نَاحِيَةِ كَذَا In the direction of such a thing: see أَشْرَى. — — هُوَ عَلَى نَاحِيَتِهِ He is keeping to his own side, following his own course: see جَدِيَّةٌ. نخع نُخَاعٌ The spinal cord, or spinal marrow; (S, K, &c.;) what extends from the هَامَة through (فِى) the vertebræ to the end of the ذَنَب, like a cord of marrow. (Zj in his " Khalk el-Insán. ") See also شَلِيلٌ and البِخَاعُ. أَنْخَعُ : see أَخْنَعُ. نخف نِخَافٌ A boot: (IAar, K, TA:) or a boot much patched. (Az, TA.) نخل 1 نَخَلَ see 8. 5 تَنَخَّلَ see 8. 8 اِنْتَخَلَهُ He cleared it [or sifted it]; as also ↓ نَخَلَهُ and ↓ تَنَخَّلَهُ: (K [see سَفْسَفَهُ]:) or he took the best of it (S, Msb) to the utmost: (S:) or he chose the best of it for himself. (TA.) نَخْلِىٌّ A cultivator of palm-trees: see عَطَّلٌ. نُخَالٌ Bran. نخو 1 نُخِىَ بِكَذَا : He boasted of such a thing: see زُهِىَ بِكَذَا. نَخْوَةٌ Pride; self-magnification; haughtiness. (S, Msb, K.) ندس 5 تَنَدَّسَ عَنِ الأَخْبَارِ He sought to learn the news privily: see تَحَسَّسَ and تَحَدَّسَ. رِمَاحٌ نَوَادِسُ Piercing spurs: see a verse of El-Kumeyt cited voce غَارَةٌ, in art. غور. ندف 1 نَدَفَ [He separated and loosened cotton by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet: see حَلَجَ; and حَرَنَ] he beat cotton with the ↓ مِنْدَف, (S, Msb, * K,) also called ↓ مِنْدَفَة, i. e., his wooden implement with which he strikes the bowstring, that it [the cotton] might become fine. (K.) مِنْدَفٌ and مِنْدَفَةٌ: see 1; and see مِحْرَنٌ. ندل 5 تَنَدَّلَ مِنْبَضٌ and He bound a دَسْتَار [or مِنْدِيل i. e. napkin or the like] upon his head. (KL.) And تَمَنْدَلَ ↓ بِمِنْدِيلٍ He bound a منديل upon his head. (Mgh.) Q. Q. 2 تَمَنْدَلَ بِرَائِطَةٍ He used a رائطة [or رِيْطَة] as a مِنْدِيل. (TA in art. ريط from a trad.) — — See 5. مِنْدَلٌ app., Hard steel (ذَكَرٌ صُلْبٌ, not penis rigens). (K.) See ذَكَرٌ. ندم 1 نَدِمَ عَلَى مَا فَعَلَ He grieved for what he had done; regretted it; repented of it: or he disliked it. (Msb.) نَدِيمٌ A companion in drinking; a cup-companion. (S, Msb, K.) And hence, Any convivial companion; a boon-companion. مَنْدَمٌ Repentance: an inf. n. of نَدِمَ; see an ex. in a verse of El-Kattál El-Kilábee, cited voce أَىٌّ. ندى 1 نَدِىَ It was, or became, moist, or moistened. (S, K.) — — مَا نَدِيَنِى مِنْهُ شَىْءٌ, (M,) or مَا نَدِيَنِى مِنْهُ شَىْءٌ أَكْرَهُهُ, (T,) [A thing, or a thing that I dislike,] did not betide me or befall me [from him]. (T, M.) And لَا يَنْدَاكَ مِنِّى شَىْءٌ تَكْرَهُهُ [A thing that thou dislikest] shall not befall thee [from me]. (M.) مَا نَدِيَتْ كَفِّى لَهُ بِشَرٍّ [My hand did not evil to him]: and مَا نَدِيتُ بِشَىْءٍ تَكْرَهُهُ [I did not a thing that thou dislikest]. (T.) See also art. عرق, first par., last sentence but two. — — سَأَلْتُهُ فَلَمْ يَنْدَ لِى بِشَىْءٍ [I asked him, and he did not to me, or for me, anything]. (TA, in art عنو.) — — مَا تَنْدَى صَفَاتُهُ i. q. مَا يَبِضُّ حَجَرُهُ, q. v. (S, art. بض.) See also art. صفو. 2 نَدَّى see 5. 3 نَادَى عَلَيْهِ [He made proclamation of him] (S, A, Msb) بِالْإِفْلَاسِ (A) or أَنَّهُ أَفْلَسَ (S) or بِأَنَّهُ صَارَ مُفْلِسًا (Msb) [that he had become bankrupt, or insolvent]. — — نَادَى به] He proclaimed it; made proclamation of it: a very common signification, but one which I have not found in any Lex.] — — You say also نَادِى فِى النَّاسِ, meaning تَأَذَّنَ and تقدَّمَ and أَعْلَمَ. (S in art. اذن. See آذَنَهُ.)] — — وَنُودُوا أَنْ تِلْكُمُ الجَنَّةُ: (Kur vii. 41:) see أَنْ as a contraction of أَنَّ. — — نَادَاهُ تُرَابُهُ: see نبأته الارض. — — نَادَاهُ He called him; called to him; summoned him, or hailed him: (S, Msb:) or, (T, M,) and نادى بِهِ, (M,) he called out to him (T, M) with the loudest voice. (T.) 5 تَنَدَّى [quasi pass. of ↓ نَدَّى, It was moistened, by dew, or the like: or] i. q. نَدِىَ [it was, or became, moist]: said of a place [&c.]: and i. q. تَرَوَّى. (TA.) نِدَاءٌ signifies

simply The raising the voice; not implying the expression of meaning by speech. (Er-Rághib, TA.) — — حَرْفُ نِدَآءٍ A particle of calling, or hailing, or invocation; as يَا. — — A vocative particle. — — The vocative form of speech. — — Also, agreeably with many other instances, like خَلْقٌ in the sense of مَخْلُوقٌ, an inf. n. used in the sense of a pass. part. n., meaning A person or thing called; the object of a vocative particle, syn. with ↓ مُنَادًى. نَدًى , originally, Rain: (Msb: [but generally it seems to signify dew, absolutely; or day-dew.] See a tropical usage in a verse of El-Kumeyt cited voce رِقْبَةٌ. — — نَدًى Bounty; liberality: (S, M:) a gift. (T.) — — نَدًى Moisture (S, K) of the earth; as also ↓ نَدَاوَةٌ. (S.) — — نَدًى is generally thus written: not نَدًا. نَدِيٌّ An assembly: see a verse cited voce شَرَفٌ. نُدُوَّةٌ and نَدَاوَةٌ Moisture. (Msb.) See نَدًى. مُنَادًى : see نِدَاءٌ. نرجس دَابَّةٌ نَرْجِسِيَّةٌ A beast of carriage whose whiteness inclines to yellowness [like the narcissus]. (TA, art. قرطس.) نرسن نِرْسِيَانَةٌ A species of dates. (S, in art. رسو.) نزع 1 نَزَعَ إِلَى أَهْلِهِ , (S, K,) aor. نَزِعَ , (S,) inf. n. نِزَاعٌ (S, K) and نُزُوعٌ and نَزَاعَةٌ; (K:) and ↓ نَازَعَ; (K;) He yearned towards or for, longed for, or desired, his family. (S, * K, * TA, PS). — — نَزَعْتُ إِلَيْهِ inf. n. نِزَاعٌ, I yearned towards, longed for, or desired, him or it; syn. ??. (Ham, p. 429.) See an ex. voce خَفْضٌ. — — Hence. نَزَعَ بِى إِلَيْهِ It (desire) invited me to it. (Har, p. 606.) — — نَزَعَ إِلَيْهِ He inclined to it. (Har, p. 234.) — — نَزَعَ إِلَى عِرْقٍ كَرِيمٍ [He inclined to a noble radical, or ancestral, or hereditary quality: and in like manner, لَئِيمٍ]: and نَزَعَ إِلَى أَعْرَاقِهِ and نَزَعَهَا [he inclined to his radical, or ancestral, or hereditary, qualities]: and ?? أَعْرَاقُهُ [his radical, or ancestral, or hereditary, qualities inclined him]. (L, in TA.) — — نَزَعَ It inclined by likeness. (Msb.) — — نَزَعَ إِلَى أَبِيهِ فى الشَّبَهِ (S, Msb, K,) (S,) and نَزَعَ أَبَاهُ, (K,) He resembled his father: (Msb, K:) or inclined to his father in likeness; syn. ذَهَبَ (S:) or he took after his father; had a natural likeness to him. — — نُزُوعٌ signifies Yearning; and natural inclining. — نَزَعَ and ↓ إِنْتَزَعَ He pulled, plucked, or drew, out, or up, or off; removed from his or its place; displaced. (S, Msb, K.) — — نَزَعَ ثَوْبَهُ, (Mgh, in art. خلع,) and نَعْلَهُ, (Mgh and Msb in that art.,) He pulled off his garment, and his sandal. See, however, خَلَعَ. — — نَزَعَ (Msb, TA,) aor. نَزِعَ , (TA,) inf. n. نَزْعٌ (Msb, TA,) He was at the point [or in the agony] of death; meaning, of having his soul drawn forth: (Msb:) he gave up his spirit; as also ↓ نَازَعَ, inf. n. نِزَاعٌ. (TA.) — — نَزَعَ فِى القَوْسِ He drew the bow; (S, Msb, K;) i. e., its string; or he drew, or pulled, the string of the bow with the arrow. (TA.) — تَنْزِعُهُ شَعَرَةٌ بَيْضَآءُ, relating to a horse: see أَسْفَى. 3 نَازَعَهُ الحَبْلَ He contended with him in pulling the rope; syn. جَاذَبَهُ إِيَّاهُ. Hence, نازعه فى كَذَا (tropical:) He contended, disputed, or litigated, with him, respecting such a thing. (Mgh.) — — نَازَعَهُ الكَلَامَ (tropical:) He disputed with him in, or respecting, words. (TA.) — — نَازَعَتْنِى نَفْسِى إِلَى هَوَاهَا, inf. n. نِزَاعٌ, My soul strove with me to incline me to love her. (TA.) See 1. 6 تَنَازَعْنَا الحَدِيثَ We discoursed together; one with another. (TA, art. هصر.) — — تَنَازَعُوا الَّجَزَ بَيْنَهُمْ (K, art. رجز,) They recited verses, or poetry, of the metre termed رَجَز one with another; as also تَعَاطَوْهُ. (TK, art. رجز.) — — تَنَازُعٌ The contending in altercation, disputing, or litigating, one with another: (K:) or تَنَازَعُوا they disagreed, one with another; held different ways or opinions. (Msb.) 8 إِنْتَزَعَ See 1. — — إِنْتَزَعَ مِنْهُ حَقَّهُ He wrested from him his right, or due. — — إِنْتَزَعَ حَدِيثَهُ: see إقتضب. نَزَعٌ Baldness on each side of the forehead: see جَلَحٌ; and غَمَمٌ. نَزْعَةٌ A baldness in the side of the forehead. See صَدْمَةٌ. بِئْرٌ نَزُوعٌ [A deep well] i. q. جَرُورٌ. (A, voce جَرُورٌ.) نُزَّعٌ is pl. of نَازِعٌ; as is also نُزُعٌ. (TA.) See an ex. in a verse cited voce بَابٌ. نَزَّاعٌ Dragging much, or forcibly: see Kur, lxx. 16. — — العِرْقُ نَزَّاعٌ (see Freytag's Arab. Prov., ii. 168) is probably similar to العِرْقُ دسَّاسٌ, and means The radical, or ancestral, or hereditary, quality is wont to return to its usual possessor: or it may mean, is wont to draw. أَنْزَعُ : see أَجْلَحُ. مَنْزَعُ بِئْرٍ [The bottom of a well; the place from which the water is drawn]. (TA, art. متح.) نزف 1 نَزَفَ He entirely exhausted (S, Msb, K) a well, (Msb,) or the water of a well. (S, K.) مَنْزُوفٌ Exhausted: see an ex. voce ضَرَطَ. نزق نَزَقٌ Lightness, and unsteadiness, or lightwittedness, (S, Msb, K,) on an occasion of anger; (K;) i. q. سَرْبَخَةٌ; lightness in any work, or action: hastiness, with foolishness or ignorance: (JK, TA:) hastiness, or sharpness, of temper; irascibility; passionateness: a meaning deduced from various examples, and confirmed by present usage. نَزِقٌ Light, and unsteady, or lightwitted. (Msb.) See also نَزَقٌ: and شُخْذُوذٌ. نَزِقَةٌ and ↓ نِزَاقٌ A refractory she-camel; hard to be managed. (Msb.) نِزَاقٌ : see نَزِقَةٌ. اللَّبُؤَةُ أَنْزَقُ مِنَ الأَسَدِ [The lioness is more impetuous than the lion]. (S, voce سَبُعَةٌ.) نزك نِزْكٌ The penis (ذَكَر, S, K, i. e. قَضِيب, TA) of the ضَبّ (S, K) and of the وَرَل: (K: [in the CK, والوَرِكُ is erroneously put for والوَرَلِ:) accord. to the assertion of the Arabs, (S,) it (S, K,) the former, (S,) as also the حِرْذَوْن, (Msb voce حرذون,) has two penes (نِزْكَانِ); (S, K, TA;) and the female has قُرْنَتَانِ, i. e. [two wombs] رَحِمَانِ. (TA.) نزل 1 نَزَلَ بِالمَكَانِ (Kull) and نَزَلَ المَكَانَ (Msb in art. حل, &c.) He alighted, descended and stopped or sojourned or abode or lodged or settled, in the place; syn. حَلَّ فِيهِ. (Kull.) See حَلَّ. — — نَزَلَ لَبَنُ الشَّاةِ [The milk of the ewe descended into her udder; i. e. she secreted milk]. (S, K, voce أَضْرَعَتْ.) — — نَزَلَ مَنْزِلَ كَذَا It took, or occupied, the place, or became in the position or condition, of such a thing: see a verse cited voce أَنْ, near the end of the paragraph; and another voce حَبِيبٌ; and see مَنْزِلَةٌ. — — نَزَلْتُ الوَدِىَ, for فِى الوَادِى: see دَخَلْتُ البَيْتَ in art. دخل. 3 نَازَلَهُ He alighted with him, each to oppose the other, in war, or battle; inf. n. مُنَازَلَةٌ and نِزَالٌ. (Msb.) — — نَازَلَهُ He alighted with him. 4 أَنْزَلَتْ Her (a camel's) milk descended [into her udder]: opposed to أَقْلَصَتْ. (TA, art. قلص.) — — أَنْزَلَتِ اللَّبَنَ [i. e. اللَّبَأَ She (a camel) excerned the first milk, or biestings, into her udder; i. q. أَبْسَقَتْ. (TA in art. بزق.) — — She excerned milk [either into, or from, the udder]. — — أَنْزَلَتِ النَاقةُ اللَّبَنَ مِنَ الضَّرْعِ [or فِى الضرع] The she-camel excerned the milk from [or into] the udder. (TA, art. ذرأ.) — — أَنْزَلَهُ He lodged him; made him his guest; or gave him refuge or asylum; syn. آوَاهُ; (S and K in art. اوى;) and أَضَافَهُ and ضَيَّفَهُ: (Mgh in art. ضيف:) [and he lodged and entertained him;] namely, a guest. (Msb.) I. q. أَثْوَاهُ مَنْزِلًا. (Fr in T in art. بوأ.) — — أَنْزَلَهُ عَنْ كَذَا He made him to resign, or relinquish, such a thing. — — أَنْزَلْتُ بِكَ حَاجَتِى [app. I imposed my want upon thee]. (S in art. عر.) And أَنْزَلَ حَاجَتَهُ على كريم. (TA.) 6 تَنَازَلَ He descended gradually, by little and little. — — تنازل إِلَى أَحَدٍ He humbled himself, condescended, to one. — — تنازل عَنِ المُلْكِ He abdicated the kingdom. — — تنازل عَن شَىْءٍ He desisted from a thing. — — تَنَازَلُوا They alighted and ate by turns with different people; i. q. تَنَاوَبُوا, q. v. 10 إِسْتَنْزَلَهُ He made him, or caused him, or it, to descend. (Msb.) — — إِسْتَنْزَلَهُ عَنْ رَأْيِهِ [He sought to make him resign, or relinquish, his opinion]. (Bd, xii. 11.) نُزْلٌ Food or rations at a halt: see سُكْنٌ, in two places. نُزُلٌ Food prepared for the guest. (Msb.) See مَفَنَّةٌ. أَرْضٌ نَزِلَةٌ : see حَشَادٌ. نَزِيلٌ A guest. (S, Mgh, Msb, * K.) See also Har, 353. نَازِلٌ [Alighting, &c.,] has for pl. نُزُولٌ and نُزَّالٌ. (TA.) نَازِلَةٌ A defluxion: pl. نَوَازِلُ. See سِلٌّ. — — A severe calamity or affliction, (S, Msb, K,) that befalls men. (S, Msb.) مَنْزِلٌ A place of alighting or descending and stopping or sojourning or abiding or lodging or settling: (Mgh:) a place of settlement: an abode; a dwelling; a place where travellers alight in the desert; syn. مَنْهَلٌ: a

[house, or mansion, such as is called] دَارٌ: (S, K:) or, accord. to the فُقَهَآء, less than a دار, and more than a بَيْت [or chamber], consisting of at least two chambers (بَيْتَانِ) or three. (Mgh.) See also مَنْزِلَةٌ .بَيْتٌ A space which one traverses in journeying. (TA, art. سير.) — — مَنْزِلَةٌ, used unrestrictedly, Station, standing, footing, or grade; honourable station or rank; a place of preferment. — — A predicament in which one stands. — — كَلِمَةٌ بِمَنْزِلَةِ كَلِمَةٍ أُخْرَى A word equivalent, or similar, to another word. — — [You say] يُسْتَعْمَلُ بِمَنْزِلَةِ كَذَا It (a word) is used in the manner of such [another word]; generally with respect to government, not necessarily with respect to meaning. (The lexicons passim.) — — النَّازِلُ مِنَ الدِّينِ والدُّنْيَا مَنْزِلَةَ النُّورِ مِنَ العَيْنِ Who is, in respect to religion and the world, as light to the eye. مَرْعًى مُنْزِلٌ : see مُسْكِنٌ. نزه 2 نَزَّهَ اللّٰهَ He declared God to be far removed, or free, from every impurity or imperfection, or from everything derogatory from his glory; like سَبَّحَهُ and قَدَّسَهُ. — — تَنْزِيهُ اللّٰهِ is The declaring God to be far removed, or free, [from every imperfection or impurity, or from everything derogatory from his glory; i. e.,] from evil [of every kind]; or from the having anything like unto Him by participation of his essence or otherwise, and from defects that may not be imputed to Him. (TA.) 5 تَنَزَّهَ عَنِ الأَقْذَارِ He shunned, avoided, or kept or removed himself far from, unclean things; (S, * Mgh, Msb;) preserved himself therefrom. (Mgh.) — — تَنَزَّهَ, used absolutely, and said of a man, means He shunned, avoided, or kept or removed himself far from, unclean things; kept aloof from, &c.; or from things occasioning blame. (TA.) — — تَنَزَّهَ is best rendered, when not used absolutely, He removed himself, or kept, far, or aloof: and with عَنْ following it, it may be rendered he shunned, or avoided. — — تَنَزَّهَ عَنِ البَوْلِ [He purified, or cleansed, himself from urine: a meaning assigned in the TA, art. نزه, by an evident mistranscription, to استنزه]. (Msb in art. برأ: and a trad.) — — Also, He diverted, or recreated, himself; or took an airing; in the country, or in a garden. — — تَنَزَّهَ meaning He went forth to the gardens (S, Msb, K) and [green fields, or] green plants, and meadows, (K,) is a mistake, (S, Msb, K,) accord. to some; but IKt holds it to be not so. (Msb) نَزِهُ الخُلُقِ [in copies of the K الخَلْقِ] and ↓ نَزْهُهُ and ↓ نَازِهُهُ [and ↓ نَزِيهُهُ and نَزِهُ النَّفْسِ (see ظَلِفٌ)] Who abstains from that which is indecorous, &c. (K, TA.) نَزْهٌ see نَزِهٌ. — — نَزِيهٌ : see نَزِهُ الخُلُقِ see نَازِهٌ. الخَلْقِ A pious man; or one who abstains from unlawful things. (TA.) نزو 1 نَزَا عَلَى الأُنْثَى He (a solid-hoofed, or cloven hoofed, animal, and a wild beast,) leaped the female; (S, &c.;) and so نَزَا alone, elliptically. — — نَزَتْ حَنْجَرَتُهُ, said of a camel: see عَزَفَ. نس 1 نَسَّ , aor. يَنُسُّ, He went at a gentle pace. (TA, art. خبز.) R. Q. 1 نَسْنَسَتِ الرِّيحُ The wind blew coldly: see R. Q. 1 in art. سن. رِيحٌ نَسْنَاسَةٌ A cold wind: see سَنْسَانَةٌ. نسج نَسِيجَةٌ , applied to a wind: see نَيِّحَة, art. نوح. نسع نِسْعٌ A plaited thong, serving for the noserein of a camel, &c., and sometimes woven wide, [for a fore-girth,] placed on the breast of a camel. (KL, TA.) See also نِسْعَةٌ. نِسْعَةٌ A kind of broad plaited fore-girth for a camel: pl. نِسْعٌ and نِسَعٌ and أَنْسَاعٌ: (S:) or نِسَعٌ and نُسْعٌ and نُسُوعٌ and أَنْسَاعٌ are pls. of نِسْعٌ, [a coll. gen. n.,] of which نِسْعَةٌ is the n. un. (K.) See عَظْمُ الرَّحْلِ, in art. عظم. — أَنْسَاعُ الطَّرِيقِ (assumed tropical:) The furrows of the road, made by the beasts with their legs [or feet] in its surface. (TA, voce شَرَكٌ.) نسغ مِنْسَغَةٌ An instrument for pricking bread: see مِرْقَمٌ. نسف 1 نَسَفَتْهُ الرِّيحُ , (Mgh, Msb, TA,) aor. نَسِفَ , (TA,) inf. n. نَسْفٌ; (Msb, TA;) and ↓ إِنْتَسَفَتْهُ, (TA,) The wind carried it away; (TA;) i. q. ذَرَتْهُ [q. v.]; (Mgh;) namely, dust. (Mgh, Msb.) 8 إِنْتَسَفَ see 1. مِنْسَفٌ A vessel (وِعَآء) in which dates [and grain are shaken to remove the dust, &c. (TA in art. نفض.) نسك 1 نَسَكَ He worshipped: used transitively. See an ex. in a verse of El-Aashà, in the S, art. نصب. See 5. 4 أَنْسَكَ [app. He washed and purified a garment]. (TA voce إِجْتَابَ.) 5 تَنَسَّكَ He devoted himself to religious exercises; applied himself to devotion; (S, Msb, K:) as also ↓ نَسَكَ (S, K) and ↓ نَسُكَ: (K:) or the last, he became a نَاسِك. (S.) نَسِيكَةٌ : see عَقِيقَةٌ. مَنَاسِكُ الحَجِّ The religious rites and ceremonies of the pilgrimage: or the places where those rites and ceremonies are performed. (Msb.) نسل 8 إِنْتَسَلَ said of camels' fur: see عَصِيمٌ. نَسْلًا وَأَسْلًا is a form of imprecation against a man, like تَعْسًا وَنَكْسًا. (M, in art. اسل.) نَسْلٌ Progeny, whether of man or beast. (The Lexicons passim.) نسم 5 تَنَسَّمَ شَيْأً He sought, or endeavoured to get. or attain, a thing, with labour and perseverance: i. q. تَطَلَّبَهُ. (IbrD.) — — تَنَسَّمَ الخَبَرَ He sought, searched, or inquired, for, or after, the news. or tidings; (MA, KL;) [as though endeavouring to scent it;] so that he elicited it. (TA.) نسم من الطريق , denoting nearness and shortness of the way. see نبق and مُسْتَعْجِلَةٌ. نَسَمٌ : see نَسِيمٌ. نَسَمَةٌ A soul; syn. نَفْسٌ, with sukoon: and نَسَمٌ souls; syn. نُفُوسٌ. (Msb.) — — A man. (K.) نَسِيمٌ A gentle wind; a gentle gale: a breeze. — — The commencement of any wind before it becomes strong: (AHn, M:) or a pleasant wind: (S:) or the breath of the wind: (Msb:) or the breath of the wind when weak; as also ↓ نَسَمٌ: or a wind from which comes a weak breath: pl. of both أَنْسَامٌ. (M.) — — بَارِدُ النَّسِيمِ (tropical:) One who chills people: see ثَقِيلٌ. — — نَسِيمٌ Odour, scent, sweet or disagreeable: see رَائِحَةٌ. نَيْسَمٌ i. q. نَيْسَبٌ. مَنْسِمٌ The sole (بَاطِن) of the خُفّ: or, to a camel, the same as the سُنْبُك to the horse; (Msb;) [i. e., the toe, or nail, or edge of the fore part of the foot, of a camel: see ظُفْرٌ:] the extremity of the خُفّ of the camel and ostrich and elephant, and of the solid hoof: or each of the two nails (ظُفْرَانِ) of the camel, that are upon [each of] his fore-feet: or it is, to a she-camel, like the ظُفْر to a man: (M:) or the خُفّ of the camel, (S, K,) and of the ostrich. (As, S.) — — [Also, (assumed tropical:) The toe of a human being: see a verse cited voce جَذَا, art. جذو.] نسو and نسى 1 12ؕ3ـف see 6. 6 تَنَاسَاهُ He pretended that he had forgotten it: (S, KL, * TA:) and (TA) he forgot it; (MA, KL, * TA;) like ↓ نَسِيَهُ: (TA:) [or] he constrained himself to dismiss it from his mind. (MA.) — — تُنُوسِيَ It (a word or the like) was forgotten by degrees. (Occurring often in the larger Lexicons.) النَّسَا [vulg. عِرْقُ النَّسَا, app. The sciatic vein;] the portion, in the thigh, of the vein (عِرْق) which, in the back, is called the وَتِين, and which extends to the shank, where it is called the صَافِن: (IAth, TA, voce أَبْهَرُ:) or the صافِن and عرق النسا are two branches of one عِرْق [or vein]: (Ibn-Seenà, vol. i. book iii. p. 608: [where the opening of each of these to let blood is mentioned:]) [in a solid-hoofed animal,] النسا is a vein (عِرْق) proceeding from the hip, or haunch, lying within each thigh, then passing by the hock, so as to reach the hoof: when the breast is fat, each of its thighs becomes cleft by two large portions of flesh, and the نسا runs between them, and is apparent. (S.) [In the present day it seems to be applied by some to the sciatic nerve: and عِرْقُ النَّسَا, as also النَسَا alone, often signifies sciatica, or hip-gout: see نِقْرِسٌ and also شَنِجٌ. مُنْسِيهَا for مَنْسِيهَا: see a verse cited voce عُقْبَةٌ. نشف 1 نَشَفَ المَآءَ , aor. نَشِفَ , (Mgh, Msb,) inf. n. نَشْفٌ, (Msb,) He took [or absorbed] the water from the ground, (Mgh, Msb,) or from a pool, (Mgh,) with a piece of rag or some other thing (Mgh, Msb) of a similar kind. (Msb.) 2 نَشَّفَتْ She (a camel) [yielded frothy milk;] had نُشَافَة. (S in art. رغو. [See 2 in that art.]) 4 أَنْشَفَ الأَرْضَ المَآءَ [It caused the earth to imbibe the water], said of the سَمُوم. (K voce أَضْرَبَ.) مِنْشَفَةٌ (pl. مَنَاشِف) A drying-towel; napkin. نشق 5 تَنَشَّقَ see 10. 10 إِسْتَنْشَقَ الرِّيحَ (assumed tropical:) [He snuffed the wind]: (TA, art. مخر:) he snuffed, scented, or smelt, the wind; as also ↓ تَنَشَّقَهَا. (Msb.) See 10 in art. شم. نُشَاقَةٌ What is taken [or ladled out], while hot, from a cooking-pot. (TA.) نصع 1 نَصَعَ He, or it, purified. (L.) أَبْيَضُ نَاصِعٌ Intensely white. نصف 4 أَنْصَفَهُ He did justice to him: (MA:) he acted equitably with him: (Msb:) he gave him, or obtained for him, his right, or due, from (مِنْ) another: see أَعْذَرَ. — — إِنْصَافٌ The giving what is right, or due: (M:) or the granting, or rendering, justice. (KL, PS.) — — أَنْصَفَهُ مِنْ ظَالِمِهِ

[He exacted justice for him from his wronger]. (T voce ظَلَّمَ.) 8 اِنْتَصَفَ مِنْهُ He exacted, or obtained, his right, or due, from him (M, K) completely, so that each of them became on a par with the other; (K;) [i. e. with equity]. — — اِنْتَصَفَ It became halved: (Msb:) [often said of the daytime (النَّهَارُ)].) أُصْلِحَ على النصف , and طُبِخَ عَلَى النِّصْفِ, It (wine) was boiled until half of it had gone, or evaporated. (TA, voce طَابَة.) مَكَانٌ نَصَفٌ بَيْنَ مَكَانَيْنِ [A place half-way, midway, or equidistant, between two places]. (Mughnee in art. سَوَآءٌ.) — — نَصَفٌ A middle-aged woman or man: (S, K:) or forty-five years old: or fifty years old. (K.) Dim. نُصيف. نَصِيفٌ A woman's muffler: see خِمَارٌ. نُصَيْفٌ , dim. of نَصَفٌ: see خَلَقٌ voce خَلِيْقٌ. مُنَصَّفٌ Expressed juice, (Mgh, Msb,) or wine, or beverage, (K,) cooked until half of it has gone [by evaporation]. (Mgh, Msb, K.) مَنَاصَفٌ Not wholly ripe: [half-ripe:] applied to the date. (TA, voce بُسْرٌ.) أَنْصَافُ اللَّبِنِ [Half-bricks, or] cut bricks, whereof the one is placed, in building, beside the whole brick, for the purpose of ornamentation. (Msb in art. خرج.) نصل نَصْلٌ The iron head or blade (Mgh, K) of an arrow, (S, Mgh, K,) and of a spear, (S, K,) and of a sword, (S, Mgh, Msb, K,) and of a knife, (S, Msb,) and the like. (Msb.) — — نَصْلٌ The spun thread of the spindle: (K:) see سُرْسُورٌ. لِحْيَةٌ نَاصِلٌ A very white beard. (See العَنْقَاءُ المُغْرِبُ, art. غرب.) — أَفْوَقَ and بَلَّ see: مَا بَلِلْتُ مِنْ فُلَانٍ بِأَفْوَقَ نَاصِلٍ in two places. نصم نَصَمَةٌ or تَصْمَةٌ An idol: see صَنَمٌ. نصى نَصِيٌّ A certain plant: (S, TA:) Golius says, a species of thistle; but this seems to be inconsistent with the description of it: see رَيِّجَةٌ. — — خَصِيٌّ نَصِيٌّ Gelded, castrated. The second word is an imitative sequent. نَاصِيَةٌ properly, in the language of the [classical] Arabs, The place where the hair grows in the fore part of the head: and hence, the hair of that part; the hair over the forehead; (Az, TA;) [and this is the general meaning;] i. q. قُصَّةٌ and طُرَّةٌ. (Msb, art. قص.) The forelock of a horse. — — نَاصِيَةُ بَنِى فُلَانٍ: see تَذَرَّى and ذِرْوَةٌ. نضر نُضَارٌ A tree of which yellow cups (أَقْدَاح) are made. (T, in TA, voce غَرَبٌ.) See وَرْسِيٌّ. نضل 1 نَضَلَهُ He overcame him, or surpassed him, in shooting. (S, Msb, K.) 3 نَاضَلَهُ He vied, competed, or contended for superiority, with him in shooting. (S, Msb, K.) — — نَاضَلَهُ, inf. n. تِنْضَالٌ: see بَيَّنَهُ. — — نَاضَلَ عَنْهُ (tropical:) He defended him, pleaded in defence of him, or repelled from him; (K, TA;) spoke in his defence, excusing him; (S, TA;) defended him, &c., as above; (S;) contended, or pleaded, in his defence; (TA;) defended him; and contended in his defence. (Msb.) نضو 1 نَضَا الخَيْلَ He outstripped the other horses: see تَجَرَّدَ. نِضْوٌ A lean, or emaciated, camel: fem. with ة. (S, Msb, K.) نِضْوُ سَفَرٍ [Lean, or emaciated by journeying]; applied to a beast. (TA, in رجع.) نطع 5 تَنَطَّعَ , (KL,) or تنطّع فِى الكَلَامِ, (S, K,) He went deeply, or far, in speech; (KL;) syn. تَعَمَّقَ: (S, K:) was exorbitant, or extravagant, therein: (K:) or تنطّع signifies he spoke with the extremity of his fauces; [or with a guttural voice;] from النِّطْعُ signifying the upper غار in the mouth. (IAth.) الحُرُوفُ النِّطْعِيَّةُ and النِطْعِيَّةُ Dental letters: see ت. نَطْعٌ see نِطَعٌ. نِطْعٌ and نَطَعٌ and نِطْعٌ and ↓ نَطْعٌ see نِطَعٌ. نَطْعٌ see نِطَعٌ A certain thing (Munjid of Kr, Mgh, Msb, K) that is spread [upon the ground to serve as a table for food, and for play at chess or the like, and to receive the head of a person when it is cut off], (Munjid, K,) made of leather; (Munjid, Mgh, Msb, K;) a piece of leather that is spread upon the ground for any of the purposes above mentioned. — — The anterior part of the palate; see غار. نَطَّاعٌ A man who makes نُطُوع: and who binds books. (T, in TA, art. حط.) نطف نَطَفٌ Earrings: see a verse cited in art. سجد. نُطْفَةٌ Sperma of a man (S, Msb, K) and of a woman. (Msb.) نَاطِفٌ A kind of sweetmeat; (Msb;) i. q. قُبَّيْطَى. (S, Msb.) نطق 1 نَطَقَ trans. by means of ب: see Ham, p. 75. — — نَطَقَ بِهِ means he pronounced it, or articulated it. — — نَطَقَ, said of a bird or any animal: see Bd, xxvii. 16. 3 نَاطَقَهُ , inf. n. مُنَاطَقَةٌ, He talked, or discoursed, with him; syn. كَالَمَهُ, (TA,) followed by ب before the subject of talk, &c. (TA in art. فرغ.) 6 تَنَاطَقَا They two talked, or discoursed, each with the other; like تَقَاوَلَا. (TA.) 10 اِسْتَنْطَقَهُ He desired him to speak; (TA;) [interrogated him:] he spoke to him until, or so that, he spoke. (Msb.) نِطَاقٌ The bar (مترس) of a door. (TA, art. لز.) — — نِطَاقُ الجَوْزَاءِ The Belt of Orion: see الجَوْزَآءُ. نِطَاقَةٌ A ticket of price, or weight: see بِطَاقَةٌ. — — نَاطِقٌ اطيار ناطقة Singing birds. — — نَاطِقٌ an epithet applied to A deenár. — — جَذْرٌ نَاطِقٌ A rational root, in arithmetic; opposed to جَذْرٌ أَصَمُّ. (Mgh, art. جذر.) — — حَيَوَانٌ نَاطِقٌ A rational animal. نَاطِقِيَّةٌ Rationality. مَنْطِقٌ Speech: (S:) Diction; or expression of ideas, or meanings, by voice and words. (K, TA.) مِنْطَقَةٌ I. q. حِيَاصَةٌ; (Msb;) A kind of girdle, zone, or waist-belt, which is fastened round the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women generally adorned with jewels, &c., and having also two plates of silver or gold, also generally jewelled, which clasp together. See إِبْزِيمٌ. مِنْطِيقٌ Eloquent: (S, K:) or able in speech; an able speaker. (TA in art. فوه.) الحِكْمَةُ المَنْطُوقُ بِهَا : see حِكْمَةٌ. نطل نَيْطَلٌ : see سَيْطَلٌ. نظم نَطْمَةٌ : see انتاطت, in art. نوط. نطو 8 اِنْتَطَتِ المَفَازَةُ : see نَطْيَةٌ. نِطَآءٌ Distance, or far extent; syn. بُعْدٌ. (TA.) See غَائِلٌ, in art. غول. نَاطِيَةٌ A female weaver: pl. نَوَاطٍ. (TA in art. ذرع.) نظف 10 اِسْتَنْظَفَ الذَّكَرَ مِنَ البَوْلِ : see استنقى. نظم 1 نَظَمَ [He pierced:] he pierced and knotted a cord or rope: and he (a خَوَّاص) pierced and plaited [the leaves of] the مُقْل. (M.) — — نَظَمَ He strung beads. (Msb.) 8 اِنْتَظَمَهُ He transfixed, or transpierced, him; (M;) i. q. اِخْتَلَّهُ. (S, M, K.) — — اِنْتَظَمَ It (an affair [and language, &c.]) wa. or became, rightly [or regularly] ordered, arranged, or disposed. (Msb.) نَظْمٌ What are strung, of pearls and beads, &c. (M.) — — النَّظْمُ: see الجَوْزَآءُ. نِظَامٌ [A standard of a thing, by which to regulate or adjust it. See voce عِيَارٌ.] — — (tropical:) The cause, or means, of the subsistence, of anything; or its foundation, or support; syn. مِلَاكٌ: (M, K: *) a tropical meaning. (TA) — — (assumed tropical:) A way, course, mode, or manner, of acting or conduct or the like: custom, or habit. (M, K.) — — لَيْسَ لِأَمْرِهِ نِظَامٌ (assumed tropical:) His affair has not a right tendency. (T.) And لَيْسَ لِأَمْرِهِمْ نِظَامٌ (assumed tropical:) Their affair has not a right way, or method, of procedure, nor connexion, or coherence, (مُتَعَلَّق,) (M, TA,) nor right tendency. (TA.) And مَا زَالَ عَلَى نِظَامٍ وَاحِدٍ (assumed tropical:) He ceased not to follow one custom, or manner of conduct. (M, TA.) And أَحَادِيثُ لاَ نِظَامَ لَهَا (assumed tropical:) [Stories having no foundation, or no right tendency or tenour]. (M and K in art. سطر.) نَظَّامٌ and ↓ نَظِيْمٌ A composer of many verses, or of much poetry. (TA.) نَظِّيمٌ : see نَظَّامٌ. نعظ 1 نَعَظَ , aor. نَعَظَ , inf. n. نَعْظٌ and نُعُوظٌ (S, Msb, K,) and نَعَظٌ, (ISd, K,) It (the زُبّ, S, or ذَكَر, Msb, K,) became erect, (S, Msb, K), by reason of carnal appetite; (Msb;) as also ↓ انعظ. (M, TA.) 4 انعظ , (Msb, K,) inf. n. إِنْعَاظٌ, (S, Msb,) He (a man, Msb, K,) became affected with carnal appetite: (S, Msb, K:) and in like manner انعظت, said of a woman. (Msb, K. *) — — His penis became extended. (M, in art. رول.) — — انعظت She (a beast) opened and contracted, alternately, her vulva; (S, K;) and so ↓ انتعظت. (AO, K.) — — See also 1. — انعظهُ He caused it to become erect: (S:) or put it in motion: (Msb:) namely his زُبّ, (S,) or ذَكَر. (Msb.) 8 إِنْتَعَظَ see 4. حِرٌ نَعِظٌ A vulva excited by carnal appetite. (K.) نَاعُوظٌ That excites erection of the penis. (K.) شرب النَّاعُوظِ [app. a mistranscription for شَرْبَةُ الناعوظ] Medicine which has that effect: mentioned by Z and Ibn-'Abbád. (TA.) نعق 1 نَعَقَ بِهِمْ إِلَى الفِتْنَةِ He

hallooed them on to fight, etc.: see 10 in art. عو. نَاعِقٌ One who drives away the beasts, and cries out after them. (TA in art. زعق.) نَاعِقَآءُ : see عَانِقَآءُ. نعل 1 نَعَلَ see 4. 2 نعّل see 4. 4 أَنْعَلْتُ الخُفَّ and ↓ نَعَّلْتُهُ I affixed a sole to the bottom of the خَفّ [i. e. boot]: and hence, أَنْعَلْتُ الدَّابَّةَ and ↓ نَعَلْتُهَا. (Msb.) See صِرْمٌ. 8 اِنْتَعَلَتْ ظِلَالَهَا : see ظِلٌّ. نَعْلٌ [A sandal: a sole:] the thing by which the foot is preserved, or protected, from the ground; (K;) syn. حِذَآءٌ: and also applied to a تَاسُومَة [or shoe]. (Msb.) What is now called تَاسُومَة. (IAth, TA.) It often signifies only a sole: so in the S, K, Msb, &c., in art. خصف &c. — — The leathern shoe, or sandal, of a camel; which is attached by thongs, or straps, called سَرَائِح (pl. of سَرِيحَةٌ) to the خَدَمَة or plaited thong which surrounds the pastern: see سَرِيحَةٌ and خَدَمَةٌ. — — نَعْلٌ of a sword The iron, (Kr, S, K,) or silver, (S,) thing [or shoe] at the lower end of the scabbard. (Kr, S, K.) See غَاشِيَةٌ, and 2 in art. فرص. — — نَعْلٌ meaning A حَرَّة, or hard rugged tract of land, &c.: see رَحْلٌ. — — نَعْلٌ (tropical:) A wife. See عَتَبَة. نِعَالِيٌّ One who takes care of the sandals or shoes [at the door of a bath or mosque]. (TA in art. ثوب.) نَاعِلٌ Wearing, or having on the feet, sandals. نعم 1 نَعِمَ عَيْشُهُ His life was, or became, plentiful and easy: (Msb:) was, or became, good, or pleasant. (Mgh.) See عَوْفٌ. — — نَعِمَ, aor. نَعَمُ, is like فَضِلَ, aor. نَعَمُ, and حَضِرَ, aor نَعُمَ. See the latter. — — اِنْعِمْ صَبَاحًا and عِمْ صَباحًا: see تَرِبَ and صَبَاحٌ. — — نَعُمَ, inf. n. نُعُومَةٌ; (S, Msb;) and نَعِمَ; (S;) It was, or became, soft, or tender, (S, Msb,) to the feet. (Msb.) 2 نَعَّمَهُ, (S, Msb, K,) and ↓ نَاعَمَهُ, (S, K,) He (God, S, Msb,) made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft, or delicate, state, or life; a state, or life, of ease and plenty. (S, Msb, K.) — — نَعَّمَهُ He nourished well him, or it; pampered him. 3 نَاعَمَ see 2. 4 أَنْعَمَ عَلَيْهِ بِشَىْءٍ He conferred, or bestowed, upon him a thing as a favour. See أَحْسَنَ. — — أَنْعَمَ عَجْنَهُ He kneaded it well, thoroughly, or soundly. (TA, voce رَيْعٌ.) — أَنْعَمَ الدَّقَّ — He bruised or powdered finely: see دَقَّقَ. — — أَنْعَمَ طَبْخَهُ He cooked it well; syn. أَجَادَ طَبْخَهُ. (IbrD.) The verb is often used in this sense. — — أَنْعَمَ اللّٰهُ بِكَ عَيْنًا: see أَبْغَضَ. 5 تَنَعَّمَ he enjoyed, or led, an easy, a pleasant, a soft, or a delicate, life, with ampleness of the means of subsistence; a life of ease and plenty. (K.) — — تَنَعَّمَ It (a tree) became flourishing and fresh, (TK, art. روى, &c.,) luxuriant, succulent, sappy, soft, tender, and supple. See رَوِىَ. — — تَنَعَّمَ i. q. تَمَتَّعَ. (Msb. *) نُعْمٌ contr. of بُؤْسٌ, (S,) [like ↓ نَعْمَآءُ and ↓ نُعْمَى and ↓ نَعْمَةٌ and ↓ نَعِيمٌ:] pl. أَنْعُمٌ. (S.) See نِعْمَةٌ. نَعَمْ Even so; yes; yea. (Msb, &c.) See أَجَلْ and بَجَلْ. نَعَمٌ Pasturing مَال [or cattle]; mostly applied to camels, and neat, and sheep and goats: or applied to all these, and to camels when alone, but neat and sheep or goats when alone are not thus termed; (Msb;) therefore, cattle, consisting of camels or neat or sheep or goats, or all these, or camels alone. نِعْمَ الرَّجُلُ زَيْدٌ Excellent, or most excellent, or excellent above all, is the man, Zeyd; or [very or] superlatively good, &c. (Msb.) — — See بِئْسَ. نَعْمَةٌ subst. of تَنَعُّمٌ (Msb, K) in the sense of تَرَفُّهٌ subst. of تَمَتُّعٌ (Msb:) or i. q. — — تَنَعُّمٌ: (S: in F's smaller copy, تَنَعِيمٌ, an evident mistake:) i. e. plentifulness, and pleasantness or easiness, and softness or delicacy, of life: ease and plenty. — — نَعْمَةٌ A living in [or rather enjoyment of a life of] softness, daintiness, or delicacy, and ease, comfort, or affluence: (KL:) i. q. ↓ نَعِيمٌ; (Msb;) and مُتْعَةٌ: (Jel in xliv. 26:) it is from التَّنَعُّمُ; and ↓ نِعْمَةٌ is from الإِنْعَامُ. (Ksh, cited in Kull, p. 364.) See نِعْمَةٌ: and see تُرْفَةٌ. — — نَعْمَةُ الشَّبَابِ [The flourishing freshness, softness, tenderness, or blooming loveliness or graces, of youth. See عَبْعَبٌ.] — — نَعْمَةٌ Softness; tenderness; bloom; or flourishing freshness (IbrD;) of a branch; and of youth, or youthfulness. (M, art. ملد; &c.) نِعْمَةٌ and ↓ نُعْمَى and ↓ نَعْمَآءُ A benefit; benefaction; favour; boon; or good: (S, Msb:) a blessing; [bounty; gratuity;] or what God bestows upon one: and so ↓ نَعِيمٌ: (S:) [grace of God:] and ↓ نَعِيمٌ and ↓ نَعْمَةٌ, with fet-h, [and ↓ نُعْمَى and ↓ نَعْمَآءُ and ↓ نُعْمٌ, ease and plenty,] enjoyment; (Msb;) [welfare; well being; weal:] ↓ نُعْمَى and ↓ نَعْمَآءُ are the contr. of بُؤْسَى and بَأْسَآءُ: (TA, art. بأس:) بَعْدَ ضَرَّآءَ ↓ نَعْمَآءَ, in the Kur [xi. 13,] is like health after sickness; and richness, or competence, after want. (Bd.) — — نِعْمَةٌ A blessing; (S;) a cause of happiness. (K.) A favour: a benefit; and the like. (S.) — — نِعْمَةٌ Wealth, or property. (K.) The first explanations given to it above are assigned in the K, not to this word, but to ↓ نَعِيمٌ and ↓ نُعْمَى. — — نِعْمَةٌ with the article seems generally to signify Wealth: and without the article, A benefit, benefaction, favour, boon, or blessing. نُعْمَةٌ The act of rejoicing by a thing: and the state of rejoicing in a thing. (KL.) نُعْمَى contr. of بُؤْسَى; (S, TA in art. بأس;) and نَعْمَآءُ contr. of بَأْسَآءُ. (TA in that art.) — — See نِعْمَةٌ. نَعْمَآءُ : see نِعْمَةٌ. نَعِيمٌ Enjoyment; [delight; pleasure;] as also ↓ نَعْمَةٌ, q. v.: (Msb:) plenty and ease. (K.) See نِعْمَةٌ. نَعَامَةٌ The blackness of night. (S in art. سقط.) see an ex. voce سقْطٌ. — — نَعَامَةٌ The ostrich: it sometimes denotes the female. See مَخْزُومٌ and جَرَادٌ. — — شَالَتْ نَعَامَتُهُمْ: see طَائِرٌ, زَأْلٌ, شَالَ, and a verse voce إِمَّا. — — اِبْنُ النَّعَامَةِ The shank-bone: and a certain vein in the leg: and the middle, or beaten track, of the road: and the brisk, lively, or sprightly, horse: and the drawer of water (السَّانِى) who is at the head of the well. (T in art. بنى.) — — نَعَامَةٌ and نَعَامَتَانِ of a well see زُرْنُوقٌ. — — النَّعَائِمُ Nine stars [of Sagittarius], behind الشَّوْلَةُ, four in the Milky Way, [b, g, d, and ε,] called النعائمُ الوَارِدَةُ, as though drinking; and four without the Milky Way β, γ, δ, ε,, [c, s, t, and f,] called النعائمُ الصَّادِرَةُ, as though returning from drinking; and the ninth, [λ,] [not mentioned by some,] high between them: each of the two fours forming the corners of a quadrilateral figure. The twentieth Mansion of the Moon. (El- Kazweenee.) عَيْشٌ نَاعِمٌ [A plentiful and easy life. See نَعِمَ عَيْشُهُ.] A pleasant life. (Mgh.) [A soft, or delicate, life.] — — نَاعِمٌ Soft, or tender: applied to a plant or tree: (Mgh:) [smooth; sleek. And i. q. مُتَنَعِّمٌ.] مُنَعَّلٌ , applied to a horse, white on the forelegs: see أَقْفَزُ. أَنَاعِيمُ , pl. pl. of نَعَمٌ: see a verse cited voce دَانَى. نعو 1 نَعَاهُ He announced his death: see a verse cited voce النَّغَانِغُ. نغ : see غُنْدُبَة, and لُغْدٌ. نُغْنُغَةٌ طُوبَالَةٌ. Certain portions of flesh by the uvula. (O in art. علق.) نغف نَغَفَاتٌ Portions of dry mucus: see سَلِيلَةٌ. نغق نُغَاقٌ and نُعَاقٌ, of a crow, signify the same. (Lh in O, art. عوق.) نغل نَغِلٌ [in the CK نَغْلٌ] A hide vitiated, or rendered unsound, (S, K,) in the tanning. (K.) إِبْنُ نَغِيلَةٍ The son of a female slave. (T in art. بنى.) نغم 1 نَغَمَ , aor. نَغِمَ and نَغَمَ , He spoke in a low, gentle, or soft, voice or tone: (S, Msb:) [he spoke in an undertone:] he used such a voice in singing: (K:) or he modulated his voice, or made melody, in singing. (TK.) See جرس. 2 تَنْغِيمٌ : see شِينٌ. 5 تَنَغَّمَ : see جَرَسَ. نَغْمَةٌ Gentle-toned speech; syn. جَرْسُ الكَلَامِ: (Msb:) and sweetness of voice, or melody, in recitation [and in singing]. (S, Msb.) — — [Also, A musical sound, or note:] a melody: see طَرْقٌ: sweet sound: pl. نَغَمَاتٌ. (KL.) مُنَاغَمَةٌ : see voce بَا غَمَهُ. نغو 3 نَاغَاهُ He interchanged speech with him, each of them addressing the other with a word or saying: (TA:) نَغَيْتُ إِلَيْهِ نَغْيَةً signifies I addressed to him a word or saying: and المُنَاغَاةُ signifies المُوَاجَهَةُ. (JK.) نفع 1 نَفَعَهُ It profited him; availed him; was of use or benefit, or was useful or beneficial, to him. — — نَفَعَهُ مِنْهُ: see an ex. voce جَدٌّ. — — يَنْفَعُ لِكَذَا and مِنْ كَذَا, It (a medicine) is good, beneficial, or profitable, as a remedy, for, or against, such a thing, meaning such a disease or the like. 2 نَفَّعَهُ , inf. n. تَنْفِيعٌ, He caused نَفْع to come to him. (TA.) 8 اِنْتَفَعَ بِهِ He benefited or profited by it; made use of it; had the use of it; enjoyed it; like تَمَتَّعَ بِهِ. See 10. 10 اِسْتَنْفَعَهُ He sought, or demanded, his profiting him, or being useful to him. (IAar, TA.) — — And اِسْتَنْفَعَ sometimes occurs in the sense of ↓ اِنْتَفَعَ. (TA.) نَفْعٌ contr. of ضَرٌّ: (TA:) or a thing whereof one makes use for the attainment of good: (B:) or good: or a means of attaining one's desire. (Msb.) مَنْفَعَةٌ [A cause, or means, of advantage, profit, utility; or benefit: and simply, advantage; profit, or profitableness; utility, use, usefulness; or benefit:] contr. of مَضَرَّةٌ. (S, art. ضر.) نفق 1 نَفَقَتِ السُّوقُ The marked became

brisk, its goods selling much; syn. قَامَت. (K.) — — نَفَقَ It was, or became, saleable; easy, or ready, of sale; or in much demand: see its syn. رَاجَ. — — نَفَقَتْ It (a commodity, سِلْعَة,) was in much demand: and she (a woman) was demanded in marriage by many. (Msb.) — — نَفِقَتِ الدَّرَاهِمُ, inf. n. نَفَقٌ, The dirhems passed away, came to an end, or became spent or exhausted; syn. نَفِدَت. (Msb.) 3 نَافَقَ He played the hypocrite in religion: (K, TA:) he pretended, to the Muslims, that he held the religion of El-Islám, concealing in his heart another religion than El-Islám. (Msb.) And نَافَقَ فُلَانًا He acted with such a one hypocritically. (TK in art. دهن. [But I have not found this elsewhere.]) And نَافَقَ فِى المَحَبَّةِ [He acted the hypocrite in respect of love]. (Har, p. 505.) See خَانَ. 4 أَنْفَقَ He expended money: and he (God or a man) dispensed gifts. 5 تَنَفَّقَتِ الجَزُورُ [The slaughtered camel became dealt out, or dispensed]. (S, K in art. شيط.) — — تَنَفَّقَ: see Har, p. 472. — — تَنَفَّقَ It (a wound) cracked in its sides, and made, in the flesh, what resembled ↓ أَنْفَاق, i. e. holes in the ground, or subterranean excavations or habitations, pl. of نَفَقٌ. (TA in art. دسم.) نَفَقٌ : see سَرَبٌ — — أَنْفَاقٌ The hole of rats or mice. (S, TA in art. خفى:) see 1 in that art.: holes in the ground; or subterranean excavations or habitations; pl. of نَفَقٌ. (TA in art. دسم.) See 5. — Also Fresh olive-oil: see فَاقٌ in art. فوق: also mentioned in art. نفق in the TA. نَفَقَةٌ What one expends, of money and the like, (K, TA,) upon himself and upon his family or household. (TA.) نَيْفَقٌ The part of a pair of drawers, or trousers, which is turned down at the top, and sewed, and through which the waistband, or string, passes. See نُقْبَة. نفل 2 نَفَّلَهُ, inf. n. تَنْفِيلٌ, He gave him spoil, (S, Msb, * K,) and a free and disinterested gift. (Msb, K.) And it is doubly trans.: see 2 in art. غنم. نَفَلٌ Trifolium melilatus indica of Linn.: and medicago intertexta of Linn. (Delile, nos. 706, 730.) — — نَفَلٌ: see غَنِيمَةٌ. نُفَلٌ : see تُسَعٌ. نَافِلَةٌ : the pl. نَوَافِلُ, is explained in the TA, art. حرز, by زَوَائِدُ [Accessions, or additions]. — — What accedes to, or exceeds, the original. (T.) A voluntary gift, by way of alms, or as a good work: (T:) a gift: (K:) or a gift عَنْ يَدٍ: (M:) a deed beyond what is incumbent, or obligatory. (M, K.) — — نَافِلَةٌ Supererogatory prayer. (S, Msb.) See تَطَوَّعَ. نفى 1 نَفَاهُ He drove away, expelled, or banished, him, or it. (T, in TT.) 3 هٰذَا يُنَافِيهٰذَا This precludes the co-existence of this therewith; is inconsistent, or incompatible, with this. 6 تَنَافَيَا They two were incompatible. 8 إِنْتَفَى It was negative: contr. of ثَبَتَ and and وَجَبَ. (IbrD.) — — إِنْتَفَى مِنْ شَىْءٍ He denied a thing; meaning an accusation or the like: syn. تَنَصَّحَ. نُفَايَةٌ Refuse; i. e. what one rejects, of a thing, because of its badness: (S:) or refuse little in quantity: (T:) or the remains, and bad portion, of a thing: (M, K:) or, accord. to IAar, what is bad of wheat or food. (M.) فِعْلٌ مَنْفِىٌّ A verb rendered negative by its being preceded by مَا or the like; contr. of مُثْبَتٌ and مُوجَبٌ. — — كَلَامٌ مَنْفِىٌّ A denied sentence; contr. of مُثْبَتٌ and مُوجَبٌ; virtually the same as كَلَامٌ نَافٍ a denying, or negative, sentence. نقع 1 نَقَعَ and ↓ إِسْتَنْقَعَ It (water) remained, or stagnated, or collected, in a hollow, or cavity: (Mgh:) or remained long, and became altered: (Msb:) or the former [and latter] collected in a مَنْقَع: (S:) or the latter [and former] became yellow and altered. (K.) — — نَقَعَ and ↓ أَنْقَعَ [He macerated, steeped, or soaked, a medicine, in water,] he left it in water until its colour became changed. (Msb.) 4 أَنْقَعَ see 1. 10 إِسْتَنْقَعَ see 1. نَقِيعٌ An infusion; meaning, a beverage made by steeping something in water: (Msb:) and a mash. سَمٌّ نَاقِعٌ Poison that takes effect; (S, K;) that kills: (TA:) that remains fixed, (Abu-nNasr, K, TA,) and collects. (Abu-Nasr, TA.) أَنْقَعُ More, or most, thirst-quenching: see an ex. under الحَاذُ, in art. حوذ; and another voce رَشَفَ. أُنْقُوعَةٌ The hollow, or depression, of ثَرِيد, (S, A, K,) in which the gravy collects. (A, K. *) مَنْقَعُ مَاءٍ, and مُسْتَنْقَعُ ↓ مَاءٍ, A place where water remains and collects; where it collects and stagnates; or where it remains long, and becomes altered. See نَقَعَ. مَنْقَعُ البُرْمِ Untwisted old thread which a woman spins a second time, and puts into the stone cooking-pots, because she has nothing but these [in which to deposit it]. (Sgh, K, TA. [From the K it would seem to be مُنْقَعٌ alone: and in the CK, البُرام is erroneously put for البرام: Golius found it written البَرَام; and has wrongly explained it in his Appendix.]) — — سَمٌّ مُنْقَعٌ Poison made into a confection. (S, K, TA.) مُسْتَنْقَعٌ : see مَنْقَعٌ. نقف مَنْقَافٌ A species of وَدَع [or cowry]; (S, K *;) pl. مَنَاقِيفُ; (TA in art. ودع: and thus in the M in art. دمل: in the T in that art. مَنَاقِيف: see دَمَالٌ.) See بُوقٌ. نقل 1 نَقَلَهُ He related it, told it, or mentioned it, from another; he transmitted it; he transcribed it. See 1 in art. حكى. نَقَلَ إِلَيْهِ حَدِيثًا [He related to him a tradition]. (Msb.) — — نَقَلَهُ He transferred it; shifted it; translated it; conveyed it. He discerned it, or took and mentioned it, namely a word or phrase or signification, from (من) such a one; he quoted it; i. e. نَقَلَهُ إِلَى كِتَابِهِ مِنْ كِتَابٍ آخَرَ he transferred it to his book from another book. 5 تَنَقَّلَ بِالنُّقْلِ [and تنقّل alone] He ate نُقْل. (MA.) — — Hence, تَنَقَّلَ بِالحَدِيثِ He amused himself with talk; like as one amuses himself with the eating of fruit after a meal: see تَفَكَّهَ. 8 إِنْتَقَلَ He shifted, removed, or passed, from one place, or time (as in an instance in the K voce أَسْوَعَ), or state, to another. نَقْلُ الأَقْدَامِ The shifting of the feet from place to place. — — بَاءُ النَّقْلِ i. q. بَاءُ التَّعْدِيَةِ The ب that renders a verb trans.; as in ذَهَبَ بِهِ. (Mughnee in art. ب.) — — الهَاءُ لِلنَّقْلِ or التَّاءُ لِلنَّقْلِ means لِلنَّقْلِ مِنَ الوَصْفِيَّةِ إِلَى الاِسْمِيَّةِ, i. e. The ة that is added for the transference of a word from the category of epithets to that of substantives; as in خَلِيفَةٌ, accord. to some, and دَائِرَةٌ. نُقْلٌ Dried and other fruits (such as nuts, almonds, raisins, dried figs, dried dates, &c.), [and comfits:] the fruit [that is an accompaniment] of wine; (MA in explanation of نُقْلٌ [which is more common than نَقْلٌ];) fruit that is eaten with wine. (KL in explanation of نُقْلٌ.) نَقَلٌ Stones with trees. (AZ and IKtt in TA, voce غَدَرٌ.) مَنْقَلَةٌ i. q. مَرْحَلَةٌ (JK, Msb) مِنْ مَرَاحِلِ السَّفَرِ. (JK.) مِنْقَلَةٌ A thing upon which bricks are carried from place to place. (O, voce شَبَحَةٌ.) مُنَقِّلَةٌ : A wound in the head, by which bone is removed: see شَجَّةٌ. المَنْقُولُ [Discerned knowledge; opposed to مَعْقُولُ]: under this term are comprised the sciences of أُصُولُ الدِّينِ (also called عِلْمُ الكام), الحَدِيثُ, and الفِقْهُ: all the other sciences are comprised under the term المَعْقُولُ; (IbrD;) i. e. intellectual, or perceived by the intellect; and excogitated. نقلس أَنْقَلِيسٌ [An eel] i. q. مَارْ مَاهِى [Pers.] [and أَنْكَلِيسٌ]. (En-Nadr, in TA, voce جِرِّيثٌ.) نقم 1 نَقَمَ عَلَيْهِ He exacted vengeance upon him, punished him: see an ex. voce ابدى in art. بدو. See 8. 8 إِنْتَقَمْتُ مِنْهُ I took, or executed, vengeance on him, or inflicted penal retribution on him, for that which he had done: (JK:) or I punished him; (S, Msb, K;) as also ↓ نَقَمْتُ مِنْهُ, (Msb, K,) and عَلَيهِ, (TA,) aor. نَقِمَ ; (Msb, K;) and نَقِمْتُ. (K.) — — See نِقْمَةٌ. نِقْمَةٌ [and ↓ إِنْتِقَامٌ] Vengeance; or penal retribution. (JK.) نقه 1 نَقَهَ He recovered, but not completely, his health and strength: (TA:) or he became convalescent; or sound, or healthy; at the close of his disease: (S:) or sound, or healthy, but was yet weak. (K.) See بَرِئَ. نَقَاهَةٌ [Convalescence;] the slight degree of health that immediately succeeds sickness. (TA, art. برأ.) نقى 2 نَقَّاهُ He cleansed it; cleared it; picked it; purified it; removing from it what was bad. (Msb, &c.) 10 اِسْتَنْقَى He took extraordinary pains, or the utmost pains, in cleansing his body. (Mgh.) You say also, اِسْتَنْقَى الذَّكَرَ مِنَ البَوْلِ (K, art. برأ,) [He took extraordinary pains in cleansing the ذَكَر from urine: or] he cleansed the ذكر entirely from urine; syn. اِسْتَنْظَفَهُ. (TA

in that art.) — — إِسْتِنْقَاءٌ: see voce إِسْتَبْرَأَ. نِقْىٌ The pith of canes, or reeds: see ذِهْنٌ. — — Somewhat of fat in a camel. (TA in art. طعم.) — — And Marrow; i. q. مُخٌّ. (TA voce صُهَارَةٌ.) بَنَاتُ النَّقَى, or النَّقَا, The حُلَكَة [or حُلَّكَة]; to which the fingers (بَنَان) of virgins are likened: (T in art. بنى:) a certain small reptile, that dwells in sand, resembling a fish, smooth, and having a mixture of whiteness and redness; called also شَحْمَةُ النَّقَا. (TA.) See حُلَكَةٌ and شَحْمٌ. — — نَقًى or نَقًا An extended gibbous piece of sand. (S, * Msb, * K.) نُقَايَةٌ The extract, or refuse, of a thing: see عُصَارَةٌ. مُنْقٍ, said of a sheep, Becoming a little fat: see سَاحٌّ. — — A sieve, syn. غِرْبَالٌ. (TA, art. دوس.) مُنَقِّيَةٌ A woman who trims the split palmstalks in mat-making: see شَطَبَ and شَاطِبَةٌ. نكر 4 أَنْكَرَ: see مُنْكِدٌ and ذَمَّةٌ. مَنْكِرٌ: see مُنْكِدٌ. نكع نِكْعَةٌ, so written for نَكَعَةٌ or نُكْعَةٌ in the O and K, voce سُوقَةٌ, q. v., [The head of a plant.] نكف 1 نَكِفَ مِنَالشَّىْءِ, aor. نَكَفَ ; inf. n. نَكَفٌ; and نَكَفَ, aor. نَكُفَ ; and ↓ استنكف; He abstained from, or refused to do, the thing, from disdain and pride. (Msb.) 5 تَنَكَّفَ بِمَوْضِعِ كَذَا [He waited, &c.,] i. q. تَلَيَّثَ. (TA in art. صقر, from the " Nawádir. ") 10 إِسْتَنْكَفَ مِنْهُ (KL, * MA) He disdained, or scorned, it; was ashamed of it. (KL, MA.) See 1. نَكَفَةٌ: see غُنْدُبَةٌ, and لُغْدٌ. نكل 1 نَكِلَ, aor. يَنْكُلُ, see 1 in art. فضل. النِّكْلُ الَّذِى signifies يُنْكِلُ أَقْرَانَهُ. (A, art. عض.) — — See نَكَلٌ and ↓ نِكْلٌ: see بَدَلٌ. نَكَالٌ Any punishment serving to give warning to others than the sufferer: (M, K, TA:) or that restrains the offender from repeating the offence. (Bd, ii. 6.) نكه نَكْهَةٌ The odour of the mouth. (S, TA.) نكى 1 نَكِىَ, aor. نَكَىَ, inf. n. نَكَآءٌ, He (an enemy) was defeated, and overcome. (TA, art. نكأ.) نِكَايَةٌ The inflicting injury upon an enemy: (MA, KL:) slaying and wounding among the enemy: (S, K:) or making much slaughter, (MA,) or a great, or vehement, slaughter or wounding, (Msb,) [i. e. the making havock,] among the enemy: (MA, Msb:) the inflicting a routing and overthrow among the enemy. (ISk, TA.) نلج نِيلَجٌ and نِيلَنْجٌ Indigo-pigment: see نُؤُورٌ, art. نور. نلك نُلْكٌ A kind of medlar-tree, Mespilus aronia. See رُوبَةٌ. نم 1 نَمَّ He [uttered calumny: or] excited discord, or dissension, and made known discourse in a mischievous manner; or embellished speech with falsehood. (M, K.) You say, نَمَّ بِهِ and عَلَيْهِ, inf. n. نَمٌّ and نَمِيمَةٌ and نَمِيمٌ, or this last is pl. of نَمِيمَةٌ, (M,) meaning, He calumniated him; or misrepresented him. — — نَمَّ الحَدِيثَ He made known, divulged, or told, conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like. (TA, art. قت; and Msb. *) R. Q. 1 نَمْنَمَ He variegated a thing: he decorated or embellished it. (S, K.) نَمِيمَةٌ The sound of the bow-string. (Kr.)

— — نَمِيمَةٌ Malicious and mischievous misrepresentation; calumny; slander; (S, K;) the embel-lishment of speech with falsehood. (Kr.) نَمَائِمُ The sutures of the skull; as resembling lines of writing; see شَأْنٌ. نَمَّامٌ now commonly applied to Wild thyme, thymus serpyllum: see شَبَهَانٌ. نَامَّةٌ The artery in the head: see أَبْهَرُ. مُنَمْنَمٌ A garment, or piece of cloth, figured with marks resembling writing, or otherwise. See مَدَبَّرٌ. نمص أَنْمَصُ Having no eyebrows. (TA in art. ثط.) نمغ نَمَّاغَةٌ The upper part of the head: and also the part that is in a state of commotion, of the يَأْفُوخ of a child, before it becomes hard. (L, TA.) See also يَأْفُوخٌ. نمل 2 نَمَّلَ الثَّوْبَ [He mended a garment] i. q. رَفَأَهُ. (TA in art. لقط.) 5 تَنَمُّلٌ A formication or stinging, as of the torpedo fish: see " Abdollatiphi Hist. Aeg. Comp.," p. 82. نَمْلُ سُلَيْمَانَ Red ants: see أَحْوَى, in art. حو. أَنْمَلَةٌ (thus generally written, Msb) The head [or end] of a finger; (S, Msb;) i. e. (Msb) the joint (مَفْصِل) (Az, Msb) in which is the nail: (Az, Msb, K:) [i. e. the ungual phalanx, with, or without, the flesh upon it: (see قَصَبٌ:)] or a joint, or an articulation, (عُقْدَة) of the fingers. (Msb.) نمى 1 نَمَى, aor. نَمِىَ, inf. n. نَمَآءٌ, It increased; (M, K, Mgh, TA;) multiplied; became plentiful, or abundant; (Msb, TA;) said of a thing, (Msb,) of cattle, or wealth, (S, Mgh, TA,) &c. (TA.) — — نَمَتِ الأَرْضُ The land throve, or yielded increase. 4 أَنْمَى الصَّيْدَ The quarry died out of sight of the sportsman: see أَصْمَى. 8 اِنْتَمَى إِلَيْهِ He asserted his [own] relationship [of son] to him; (S, Msb, K;) like اِعْتَزَى. (S and Msb in art. عزو.) نَامِيَةٌ, of a grape-vine, The shoot upon which are the bunches of grapes: (M, K:) or the eye, or bud, that breaks open so as to disclose its leaves and its berries: (M:) or its branches: pl. نَوَامٍ. (T.) نه R. Q. 1 نَهْنَهَ بِهِ He cried out to him, or at him, namely, a beast of prey, in order that he might forbear, refrain, or abstain. (TA.) نهق النَّوَاهِقُ The channels of the tears of a horse. (M in art. سم.) نهك 1 نَهِكَ الشَّرَابَ He consumed the beverage. (K.) — — نَهِكَهُ الدِّبَاغُ [The tan wore it, or eroded it], namely, a hide. (M and K, voce مُفَلْفَلٌ.) See مَفْلَفَلٌ. 8 اِنْتَهَكَ مَحَارِمَ اللّٰهِ [He violated the sacred ordinances of God;] he did that which God had forbidden him to do. (Har, p. 18; where see more.) — — اِنْتَهَكَ حُرْمَتَهُ He violated [his honour, &c.]. (MA.) مَنْهُوكٌ Affected with a constant, or chronic, pervading disease; or emaciated by disease, so as to be at the point of death. (S, K.) — — See مَثْلُوثٌ. نهل نَهَلٌ A fir t drinking: see عَلَلٌ. مَنْهَلٌ A watering-place; i. e., a spring to which camels come to water. (S, Msb.) نهم 1 نَهِمَ He had an inordinate desire or appetite (S, Msb, K) for food. (S, K.) نهيمٌ A chiding of camels. (TA.) طَرِيقٌ نَهَّامٌ A road wherein

is [heard] a chiding of camels: (TA:) see حَنَّانٌ. نهى 1 نَهَاهُ عَنْهُ He forbade him it. — — لَاتُسْهَى وَلَا تُنْهَى: see art. سهى, in two places. 6 تَنَاهَىَ see 8. 8 اِنْتَهَى عَنْهُ, and ↓ تَنَاهَى, He refrained, abstained, or desisted, from it, as forbidden; left, relinquished, or forsook it. (S, Msb.) See an ex. of the latter voce سَوَادٌ. — — اِنْتَهَى إِلَيْهِ It ultimately reached, or extended, and sometimes it so pertained, to him, or it: in the latter sense said of authority and the like: and simply, it reached to him, or it. — — اِنْتَهَى إِلَيْهِ الخَبَرُ, and ↓ تَنَاهَى, The information, or news, reached him. (S.) — — اِنْتَهَى إِلَى مَوْضِعٍ He came at last, or ultimately, to a place. So I have rendered it in explaining أَفْضَى. — — اِنْتَهَى It (a thing, or an affair,) attained the utmost possible point, or degree. (Msb.) It (fruit, and the like) attained its utmost state of growth. — — اِنْتَهَى It is ended: a word put to mark the end of a quotation. رَكِبَ النَّهْىَ He did that which he was forbidden to do. (TA in art. ردع.) نَهُوٌّ is anomalous, (TA,) like بَغُوٌّ. نِهَايَةٌ The utmost possible point, or degree: (Msb:) and the ultimate point, or element, to which a thing can be reduced or resolved: its utmost point or particular: as also ↓ مُنْتَهًى. See فَصٌّ. — — نِهَايَةٌ فِى السَّخَآءِ [Extreme in bounty, or munificence]. (O and K, voce مَسْحَلٌ.) نَاهِيكَ بِأَخِينَا [A person sufficing thee is our brother]: the ب is added to denote emphatic praise. (Fr in TA, art. بِ.) See also Har, p. 28, and, more particularly, p. 91. مُنْتَهًى A place to which a person or thing comes at last; a journey's end; a goal; a destination, or place or state to which a person or thing is appointed to come; an end; an ultimate object: see an ex. in a verse near the end of art. ب. See نِهَايَةٌ. — — سِدْرَةُ المُنْتَهَى (Kur liii. 14) The lote-tree of the ultimate point of access, in the Seventh Heaven: see سدر. نوح الغُرَابُ النُّوحِىُّ [The Noachian crow;] an appel-lation applied in Egypt to the زاغ (or rook). (TA, art. زيغ.) نوط النَّوْطَةُ The crop of a bird: see الجِرِّيْئَةُ. نواطة The same as نُوَّاعَةٌ. See رُجَّاجَةٌ. نوع 5 تَنَوَّعَ, said of a branch of a tree: see تَنَوَّسَ. — — تَنَوَّعَ It became of various sorts, or species. (Msb.) نُوَّاعَةٌ A child's swing, of rope. See رُجَّاجَةٌ. نوف مُنِيفٌ High; lofty; applied to a mountain, and a building. (T.) You say also عِزٌّ مُنِيفٌ [High nobility]. (K in art. عيط.) نوق 2 نَوَّقَ [He broke, or trained, a camel]. (TA, voce مُصْعَبٌ.) 5 تَنَيَّقَ فِى مَطْعَمِهِ وَمَلْبَسِهِ, and نَنَوَّقَ, He was nice and luxurious (تَجَوَّدَ وَبَالَغَ) in his diet and his apparel. (JK, K.) Better explained voce تَأَنَّقَ. — — تَنَوَّقَ: see تَأَنَّقَ and تَجَوَّدَ, and نِيقَةٌ. نِيقٌ quasi-inf. n. of تَأَنَّقَ. نَاقَةٌ — — أَنَاقَ: see قَلُوصٌ, and بَعِيرٌ, and بَكْرٌ. — — نَاقَةٌ: pl. of أَيْنُقٌ pl. of أَيْنُقَاتٌ: see رِحَالَةٌ. — — الحَذَّاءِ: see a verse cited voce مُسْهَمٌ. نِيقَةٌ a subst. from ?? (IJ, S, K) as syn. with تَأَنَّقَ (S) [and therefore signifying Daintiness, nicety, exquisiteness,

refinement, or scrupulous nicety and exactness; and the exceeding of what is usual in a thing: or the choosing what is excellent, or best, to be done, and doing admirably: or the doing firmly, solidly, soundly, or thoroughly, and skilfully: or] the exceeding what is usual in a thing, and making it good, or beautiful, and firm, solid, sound, or free from defect or imperfection. (Ham, p. 625) See تَأَنَّقَ. نول 1 نَالَ , aor. يَنَالُ, has for inf. ns. نَالٌ and مَنَالٌ and مَنَالَةٌ. (TA.) — — See 6. 3 نَاوَلَهُ شَيْئًا He gave him a thing; presented, or offered, it to him; gave him it with his hand; handed it to him; syn. عَاطَاهُ; (T;) he gave him a thing with his extended hand. (T, K.) 5 تَنَوَّلَ عَلَيْنَا بِشَىْءٍ يَسِيرٍ : see تَطَوَّلَ. 6 تَنَاوَلَ مَآءَ الحَوْضِ [He reached, and drank of, the water of the drinking-trough]: said of a camel. (S, art. نوش.) — — تَنَاوَلَ مِنْ يَدِهِ شَيْئًا He took from his hand a thing; took it with his hand from his (another's) hand; syn. تَعَاطَاهُ. (T.) — — [تَنَاوَلَ شَيْئًا He reached a thing; took it with his hand; handed it to himself;] he took a thing with the extended hand; (TK;) or simply he took a thing; took it with his hand, took hold of it; syn. أَخَذَهُ: (K:) best rendered, he took, or reached, or reached and took, a thing, absolutely, or with the hand, or with the extended hand; and in like manner, with the mouth, as in an instance voce رَمَّ, &c.; he helped himself to it (i. e. food). — — تَنَاوَلَهُ بِالسَّيْفِ He reached, or hit him, with the sword: see نَفَحَهُ: and see تَشَاوَلُوا, and أَطَفَّ. — — هُوَ سَهْلُ المُتَنَاوَلِ and قَرِيبُ المُتَنَاوَلِ [app. He is one from whom it is easy to take, or receive, gifts, &c.]. (TA.) — — تَنَاوَلُوا الرِّمَاحَ: see 6 in art. ذوق. — — تَنَاوَلَهُ بِمَا يَسُوؤُهُ [He carped at him by saying, or taxed or charged him with, that which would grieve him]. — — تناوله بما لَيْسَ فِيهِ [He carped at him by saying, or taxed or charged him with, what was not in him]. (TA, voce اِغْتَابَهُ.) — — تَنَاوَلَهُ بِلِسَانِهِ He carped at him with his tongue: (IbrD:) as also ↓ نَالَهُ. (TA, art. هلب.) — — تناول شَيْئًا It (a noun, &c.) applied to a thing. — — تَنَاوَلَ It comprehended, or comprised: post-classical in this sense, but commonly used. (MF, TA.) — — تَنَاوَلَهُ بِمَا يُكْرَهُ He taxed or charged him with, or accused him of a thing disliked, or hated. See also art. نيل; see an explanation of اِغْتَابَهُ, and see ظَهْرٌ. نَوَالٌ : see نَالٌ. نَوَالٌ and ↓ نَائِلٌ (S, K) and ↓ نَالٌ (K) A gift: (S, K:) and a benefit, or favour, obtained from a man. (TA.) See two exs. of the first voce خِرْقٌ: and an ex. of the second voce عَرَبَةٌ. — — نَوَالٌ is also used as an inf. n. See an ex., from El-Aashà, voce لَيْسَ. نَائِلٌ : see نَوَالٌ. مِنْوَالٌ The web-beam of a loom; the beam on which the web is rolled, (S, Msb, in art. نول, and S, K, voce حَفَّةٌ,) as it is woven. (Msb.) نام 1 نَامَتْ رِجْلُهُ (assumed tropical:) I. q. خَدِرَتْ [His leg, or foot, became benumbed, or torpid]. (TA in art. بسر.) — — نَامَ (assumed tropical:) It (a woman's anklet) ceased to sound, by reason of the fulness of the leg: like as one says [in the contr. case], استيقظ. (TA in art. يقظ.) — — نَامَ has for its inf. ns. نَوْمٌ and مَنَامٌ. (Msb.) — — نَامَ الثَّوْبُ i. q. رَقَدَ [q. v.] (A, art. رقد.) — — نَامَتِ السُّوقُ i. q. رَقَدَت [q. v.] (Th, in TA, art. رقد.) — — نَامَ (tropical:) He lay; as opposed to he sat and he stood. See نَائِمٌ. — — نَامَ عَنْ حَاجَتِهِ He cared not for the object of his want, neglected it. (Msb.) 2 نَوَّمَ and ↓ أَنَامَ (assumed tropical:) It benumbed, or torpified: see نَامَتْ رِجْلُهُ. 3 نَاوَمْتُهُ فِى شِعَارٍ وَاحِدٍ [I slept with him in one under-garment]. (S, art. شعر.) 4 أَنَامَ see 2. 10 اِسْتَنَامَ إِلَيْهِ He trusted to him, and became quiet, or easy, in mind; relied upon him. (S, K.) اِمْرَأَةٌ نَوُومُ الضُّحَى i. q. رَقُودُ الضحى [which see]. (A, art. رقد.) نَائِمٌ (tropical:) Lying; as opposed to sitting and standing. (Mgh.) أَنْوَمُ [More, or most, prone to sleep]. (A, art. فهد.) مَنَامٌ Time of sleep. (Jel, xxxix. 43.) See also 1. نون نَوْنَةٌ The dimple in the chin of a young child: (M, K:) see خُنْعُبَةٌ, and قَلْتَةٌ, and دَائِرَةٌ, and 2 in art. دسم. نوه 1 نَاهَ بِهِ (Msb) and ↓ نَوَّهَ بِهِ (S, Mgh, Msb, K) He rendered famous (S, Mgh, Msb, K *) and magnified; (Msb;) and rendered notorious; (Mgh;) it, (S, Msb,) namely a person's name, (S,) or a thing, (Msb,) or him. (Mgh.) 2 نَوَّهَ see 1. نوى 1 نَوَاهُ and ↓ اِنْتَوَاهُ He intended it, purposed it, designed it, aimed at it, proposed it to himself as the object of his aim. 8 اِنْتَوَى القَوْمُ مَنْزِلًا بِمَوْضِعِ كَذَا (S, Msb) The people, or party, repaired, or betook themselves, to, or towards, a place of alighting or abode, in such a place. (Msb.) See 1. — — اِنْتَوَى It (a people, or company of men,) removed from country to country, or town to town. (TA.) نَوًى Date-stones: they are often used as food for camels; (see إِبِلٌ نَوَوِيَّةٌ;) and for this purpose are bruised, and sometimes mixed with barley, and then moistened: see بَسِيسَةٌ. — — نَوَاةٌ What is cut off in the circumcision of a girl. (Lh, in TA, voce عُذْرَةٌ.) The name shows that this is the prepuce of the clitoris, the end of which resembles the end of a date-stone. But see بَظْرٌ. — — النَّوَى What remains of the place of circumcision of a girl after that operation; i. e. the بَظْر: (M:) or the place of circumcision of a girl, which is what remains of her بَظْر when the مُتْك has been cut off. (T.) — — نَوًى Pieces of gold, each of the weight of five dirhems. (TA in art. جب.) — — نَوًى The tract, or region towards which one goes (S) in journeying, whether near or distant; (S;) the place that is the object of a journey: (El-Kálee, TA:) [a traveller's destination:] the course, or direction, that one pursues (K, TA) in journeying and in acting or conduct: (TA:) see an ex. voce صَرْفٌ (third sentence), and عَقَرَ. It is of the fem. gender. (S.) See an ex. in some verses cited voce بَيْنٌ. نِيٌّ and نَىٌّ: see art. نيأ. نِيَّةٌ An intention, an intent, a purpose, a design, an aim; a determination of the mind, or heart: (Msb, TA:) this is the general meaning: (Msb:) the direction that one takes (S, Msb, K) in a journey, (S, K,) near or distant, (S,) and in an action: (K:) the thing that one intends, or purposes, or aims at: an affair: (Msb:) the place to which one purposes journeying: (S in art. زل:) see an ex. from a rájiz in art. زل, first paragraph: the thing, or place, that one proposes to himself as the object of his aim, in an action, or a journey: or the thing, or place, that is the object of an action or journey: see طِيَّةٌ and شُلَّةٌ. — — نِيَّةٌ نَقَحٌ i. q. طَرَحٌ and ضرحٌ, &c. (O, art. ضرح.) — — بَعِيدَةٌ: see بَعِيدٌ, where the ة of the latter word has been accidentally omitted. It also often (or generally) means A distant, or remote, thing, or place, that is the object of an action or journey: &c. أَنَامُنْتَوٍ عَنْ هَذَا الأَمْرِ I. q. مُتَرَيِّعٌ, q. v. (TA in art. ربع.) نيك 1 نَاكَ المَطَرُ الأَرْضَ , and نَاكَ النُّعَاسُ عَيْنَهُ: see نَكَحَ. نيل 1 نَالَ مِنْهُ He defamed him. (L, art. قبح.) — — نَالَ مِنْ عِرْضِهِ He defamed him. (T, K, TA.) — — نَال مِنْهُ He harmed, hurt, or injured him, namely, an enemy. (Mgh.) — — نَالَهُ بِلِسَانِهِ is coupled in the Msb, art. قرص, with أَذَاهُ; and seems plainly to signify أَصابَهُ, which, in this case, is the same as أَذَاهُ. And ↓ تَنَاوَلَهُ has a similar meaning. — — نَالَ مِنْ عَدُوِّهِ He obtained, or attained. (S, K.) نَالَ He attained [or obtained] the object of his aim, or desire, from his enemy. (Msb.) — — نَالَهُ, aor. يَنَالُ, It reached him; came to him; syn. وَصَلَ إِلَيْهِ. (M, art. نيل.) See also Bd, xxii. 38. — — نَالَ لَكَ أَنْ تَفْعَلَ, aor. يَنِيلُ; and ↓ أَنَالَ لَكَ: see أَنَى. — — نَالَهُ, first. pers. نِلْتَهُ, inf. n. نَيْلٌ, He obtained it; he attained it; namely, the object of his wish, &c. (S, K, Msb, &c.) 4 أَنْيَلَ see 1. 6 يَتَنَاوَلاَنِ and هُمَا يَتَنَايَلاَنِ signify the same. (TA.) نَيْلٌ Obtainment; &c.: see 1. إِنَالَةٌ The act of giving: (PS in art. نيل;) the giving a gift. (KL.) It seems properly to belong to art. نول. نَيْلٌ (T, M, K) and ↓ نَائِلٌ (M, K) What one obtains, or acquires, (T, M, K,) of the bounty of another; like نَوَالٌ. (T.) نياج See art. نلج.

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[The twenty-sixth letter of the alphabet; called هَآءٌ: it is one of the class termed حَلْقِيَّةٌ [or guttural], and is a radical letter, except when written with two dots, ة; for which, and for the pronominal values of ه, &c., see the Supplement. — — As a numeral it denotes five.] ها R. Q. 1 هَأْهَأَ بِالإِبِلِ, (El-Umawee, S, K,) inf. n. هِيهَآءٌ and هَأْهَآءٌ, (K,) the latter extr., (TA,) [see ظَأْظَأَ,] He called the camels to food, or provender, by the cry هِئْ هِئْ: (S, K:) or he chid them, (زَجَرَهَا), by the cry هَأْهَأْ. (K.) [See also arts. جا and جيأ.] — — هَأْهَأَ, inf. n. هَأْهَآءٌ, He chid a dog. (TA.) — — He called a dog. (TA.) — — هَأْهَأَ, inf. n. هَأْهَآءٌ, He laughed loud and long: [a word imitative of the sound]. (K, TA.) هِىْءٌ, subst. from هَأْهَأَ, [A call to camels to food, or provender]. (S, K.) هِىْءٌ and جِىْءٌ are said to be thus written by Az's own hand, with kesr: and are thus written in the Jáme' [of Kz]. (L.) [See arts. جأ and جيأ.] هَأْهَآءٌ and هَأْهَأٌ One who laughs loud and long. (K, TA.) — — جَارِيَةٌ هَأْهَأَةٌ A damsel who laughs loud and long. (Lh, TA.) هب 1 هَبَّتِ الرِّيحُ, (S, &c.,) aor. تَهُبُّ, (M, &c.,) contr. to analogy; for all reduplicate triliteral verbs that are intrans. have kesr in the aor., except twenty-eight, of which this is one; (Lb;) inf. n. هُبُوبٌ and هَبِيبٌ (S, K) and هَبٌّ; (K;) but this last is not of high repute; (IDrd;) The wind blew; rose; was in a state of commotion. (S, K, &c.) — — It is also said of a foul, or stinking, odour. (Msb, in art. قوح.) — — يَوْمٌ تَهُبُّهُ النَّكْبَآءُ is for تَهُبُّ فِيهِ [A day in which the wind called النكباء blows]. (TA, art. حص.) — — هَبَّ (assumed tropical:) It (a star) rose: (TA:) [and in like manner, the dawn: see عُطَاسٌ.] — — هَبَّ إِلَى الصَّلَاةِ He arose, or went, or betook himself, to prayer. (ISh, from a trad.) — — هَبَّ, inf. n. هَبٌّ, (tropical:) He was brisk; lively; sprightly. (TA.) — — هَبَّ, inf. n. هَبٌّ and هُبُوبٌ and هِبَابٌ, He (any person or animal marching or journeying) was brisk, lively, or sprightly, and quick: (K:) or هَبَّ, aor. يَهِبُّ, with kesr, inf. n. هَبٌّ and هُبُوبٌ, he (any such person or animal) was brisk, lively, or sprightly: and هَبَّ, [aor. يَهُبُّ,] inf. n. هُبُوبٌ and هِبَابٌ, he (the same) was quick, and brisk, &c.: ex. هَبَّتِ النَّاقَةُ, aor. تَهُبُّ, with damm, inf. n. هِبَابٌ, The she-camel was quick in her march, or pace: (TA:) and هَبَّ البَعِيرُ, inf. n. هِبَابٌ, The camel was brisk, lively, or sprightly, in his march, or pace. (Lh, S, TA.) See also R. Q. 1. — هَبَّ, aor. يَهُبُّ, (S,) inf. n. هَبٌّ and هُبُوبٌ (K) and هَبِيبٌ; (TA;) and ↓ هَبْهَبَ, inf. n. هَبْهَبَةٌ; (K;) (assumed tropical:) He awoke, or became roused, from his sleep. (S, K.) — — هَبَّ يَفْعَلُ كَذَا (tropical:) He began to do so; set about doing so; i. q. طَفِقَ. (S, K.) — — [You say] مِنْ أَيْنَ هَبَبْتَ (assumed tropical:) Whence hast thou come? (K;) as though you said من اين جِئْتَ; i. e., من اين انْتَبَهْتَ لَنَا Whence hast thou been roused [to come] to us. (S.) [And] أَيْنَ هَبِبْتَ عَنَّا, with kesr, (in some copies of the K, حَنَّا is put for عَنَّا; but this is a mistake; TA;) Where hast thou absented, or hidden, thyself, from us? or, rather, where hast thou been absent, or hidden, from us? (Yoo, K.) — — هَبَّ (tropical:) He was absent a long time. (Yoo, K.) — هَبَّ, (S, K,) aor. يَهِبُّ, (Msb,) or يَهُبُّ, (Az, TA,) inf. n. هَبَّةٌ (S) [and, app., هِبَّةٌ,] and هَبٌّ, (TA,) It (a sword, S, K, and a spear, S,) shook, or quivered, (S, K,) and penetrated into the thing struck with it. (S, Msb.) — — هَبَّهُ, (aor. يَهُبُّ, TA,) inf. n. هَبٌّ and هَبَّةٌ and هِبَّةٌ; and ↓ اهتبّه; (Sh, * K;) It (a sword, Sh,) cut him, or it; or cut it off. (Sh, K.) — — هَبَّ He was routed, or put to flight, in battle. (IAar, K.) — — هَبَّ, aor. يَهُبُّ (S, K) and يَهِبُّ, (K,) the latter dev. from rule, and not found in other lexicons, but see what is cited above from Lb, that هبّ is one of the twenty-eight verbs which thus deviate from rule, (TA,) inf. n. هَبِيبٌ and هِبَابٌ and هِبَّةٌ; and ↓ اهتبّ; (S, K;) and ↓ هَبْهَبَ, (K,) inf. n. هَبْهَبَةٌ; (TA;) (tropical:) He (a goat) was excited with lust: (TA;) or uttered a sound, or cry, [or rattled,] and was excited by desire of the female; or uttered a sound, or cry, [or rattled,] when so excited, or at rutting-time: (S, K:) or هَبْهَبَ signifies he uttered a sound, or cry, [or rattled,] at rutting-time: (TA:) or هَبَّ, inf. n. هِبَابٌ and هَبِيبٌ; and ↓ اهتبّ; He (a stallion-camel, &c.) desired copulation. (M.) — — هَبَبْتُ بِهِ I called him (a goat, TA) ad initum; ut femellam conscenderet. (K.) [F observes, that J's giving هَبَبْتُهُ in this sense is a mistake: but MF remarks, that what J says is ↓ هَبْهَبْتُهُ, he (MF) having examined many copies of the S and found them all alike in this case, and that this is correct; and this is the reading that I find in both of M. Fresnel's copies of the S: see also تَهَبْهَبَ, given in the S as quasi-passive of هَبْهَبْتُهُ SM, however, states in the TA, that the reading found by him in a copy of the S in the handwriting of Yákoot, the author of the Moajam, collated with the copy of Aboo-Zekereeya Et-Tebreezee and that of Aboo-Sahl El-Harawee, is هببت به, as in the K; and this, he says, is the genuine reading.] 2 هبّبه He tore it, or rent it, much. (K.) 4 اهبّ الرِّيحَ, and ↓ استهبّها, [He (God) caused the wind to blow; to rise; to be in a state of commotion]. (A.) — اهبّه (assumed tropical:) He awoke him, or roused him, from his sleep. (S.) ↓ هَبَّهُ is said to signify the same; and in proof thereof is adduced a reading in the Kur, deviating from that which is universally received as correct; مَنْ هَبَّنَا مِن مَرْقَدِنَا, instead of مَنْ بَعَثَنَا, Who hath roused us from our sleeping-place? [ch. xxxvi., v. 52;] but IJ rejects this reading, unless it be elliptical, for هَبَّ بِنَا. (TA.) — اهبّ السَّيْفَ He shook the sword; or made it to quiver. (Lh, Sh.) 5 تهبّب (tropical:) It (a garment) became worn out, or ragged. (S, K, TA.) 8 إِهْتَبَّ see 1. 10 إِسْتَهْبَّ see 4. R. Q. 1 هَبْهَبْتُهُ: see هَبَبْتُ بِهِ. — — هَبْهَبَ, inf. n. هَبْهَبَةٌ, He was quick, or swift. (K.) See also 1. — هَبْهَبَ, inf. n. هَبْهَبَةٌ, It (the سَرَاب, or mirage,) glistened, or shone; syn. تَرَقْرَقَ; (K;) i. e., لَمَعَ. (TA.) — هَبْهَبَ, inf. n. هَبْهَبَةٌ, He urged, or checked, [app. the former,] with his voice; syn. زَجَرَ; (K;) by saying هَبْ. (R, as cited by MF,) or هَبْ هَبْ: [so I understand from the TA, where it is said والفعل منه هَبْ هَبْ; for which it is evident that we should read وَاسْمُ الفِعْلِ منه الخ; meaning " its " (imperative) verbal a &c.:] accord. to some, used specially with reference to a horse: see هاب [in art. هيب]. (TA.) You also say هَبْهَبَ بِهِ. (TA.) — هَبْهَبَ, inf. n. هَبْهَبَةٌ, He slaughtered [a beast]. (K.) R. Q. 2 تَهَبْهَبَ He (a goat, TA, called ad initum, S) shook himself; syn. تَزَعْزَعَ. (S, K.) See هَبَبْتُ بِهِ. — جَيْشٌ يَتَهَبْهَبُ An army of which one part presses upon another. (TA, art. جعب.) هِبَبٌ, pl. of هِبَّةٌ: see ثَوْبٌ هَبَائِبُ. الهُبَّةُ The wind. (TA, voce كُبَّة.) هَبَّةٌ (S) and ↓ هِبَّةٌ, (K,) both of which forms are correct, (TA,) (tropical:) The penetration of a sword. (S, K,) or spear, into the thing that is struck with it, and its shaking,

or quivering. (S.) — — ذُو هِبَّةٍ A sword that shakes, or quivers, and penetrates into the thing struck with it: (S:) and, that falls with vehemence. (TA.) — — هَبَّةٌ (S, K) and ↓ هِبَّةٌ, (K,) or the latter only, (TA,) (assumed tropical:) An hour, or a short time, (ساعة,) remaining before dawn. (As, S, K.) — — هَبَّةٌ (S, K) and ↓ هِبَّةٌ, (K,) or the latter only, (TA,) (tropical:) An indefinite period of time; syn. حِقْبَةٌ: (S, K:) a long time; syn. دَهْرٌ. (Az.) Ex. عِشْنَا بِذٰلِكَ هبّةً مِنَ الدَّهْرِ We lived therein, or in that [state], some time, [or a long time]: like the saying سَبَّةً. (AZ, S.) — — [You say] رَأَيْتُهُ هَبَّةً I saw him once (K) in life. (TA.) — — قَدْ جَاءَنِى هَبَّةً He has come [in] to me once. Occurring in a trad.; said by a woman in allusion to her husband's having once come in to her: (TA:) i. q. وَقْعَةً. (Msb.) See art. عسل in the Mgh. هِبَّةٌ: see هَبَّةٌ throughout. — — A state, or condition: [or perhaps the meaning intended is the state of being brisk, lively, or sprightly, and quick]. (K.) Ex. إِنَّهُ لَحَسَنُ الهِبَّةِ Verily he is in a good state, or condition, &c. (TA.) — — هِبَّةٌ The state of a stallion when excited by desire of the female. (S.) See 1. — هِبَّةٌ A piece of a garment, or the like: (K:) pl. هِبَبٌ, (S, K:) a piece of rag. (TA.) — — See ثَوْبٌ هَبَائِبُ. هَبَى mentioned on the Nawádir of Th, and said to be from هُبُوبُ الرِّيحِ, but not of established authority: [unexplained]. (TA.) هَبْهَبٌ A wolf that is light, or active, and quick, or swift, of pace. (K.) See هَبْهَبِىٌّ. — — A certain valley of hell, the place of abode of tyrants, oppressors, and the like. (TA, from a trad.) هَبْهَبِىٌّ Quick, or swift: as also ↓ هَبْهَبٌ and ↓ هَبْهَابٌ. (K.) — — A light, or active, camel: fem. with ة. (K.) — — هَبْهَبِىٌّ One who serves well; a good servant. (K.) — — Any one who does well a small thing: accord. to some, specially, a cook, and a roaster of meat. (TA.) — — A butcher; syn. قَصَّابٌ, [from هَبْهَبَ " he slaughtered "]. (IAar, K.) — — هَبْهَبِىٌّ One who signs well to camels, to urge, or excite, them. (K.) — — هَبهَبِىٌّ A pastor: (S:) or a pastor of sheep or goats: or the he-goat of a flock. (K.) هَبَابٌ i. q. هَبَاءٌ [Dust, &c.: see هَبُوبٌ]. (K.) هَبُوبٌ and ↓ هَبُوبَةٌ and ↓ هَبِيبٌ A wind that [blows violently, and] raises the dust. (S, K.) هَبُوبةٌ: see هَبُوبٌ. هَبِيبٌ: see هَبُوبٌ. هَبْهَابٌ: see هَبْهَبِىٌّ. — Clamorous; a bawler. (K.) — هَبْهَابٌ The سَرَاب, or mirage. (M, K.) — — هَبْهَابٌ A certain game of children, (K,) of the children of El-'Irák, (TA,) or of the children of the Arabs of the desert. (T.) ثَوْبٌ هَبَائِبُ, (As, S, K,) as also خَبَائِبُ, (As, S,) and ↓ أَهْبَابٌ, and ↓ هِبَبٌ, (K,) (tropical:) A garment rent in pieces, ragged, or tattered. (As, S, K.) رِيحٌ هَابَّةٌ [A wind blowing; rising; in a state of commotion.] (A.) ثَوْبٌ أَهْبَابٌ: see ثَوْبٌ هَبَائِبُ. مَهَبٌّ [A place of blowing of the wind.] مِهْبَابٌ (S, L, K) and ↓ مُهْتَبٌّ (S) and ↓ مُهَبَّبٌ, of the same measure as مُعَظَّمٌ, (L,) (tropical:) A he-goat that is much excited with lust: or that rattles much, and is much excited by desire of the female: or that rattles much when so excited: see 1. (S, K.) مُهَبَّبٌ and مُهْتَبٌّ: see مِهْبَابٌ. هبت 1 هَبَتَهُ, aor. هَبِتَ, (inf. n. هَبْتٌ, TA,) He beat, struck, or smote, him (A, 'Obeyd, S, K) with a sword. (Sh.) Ex. هَبَتُوهُمَا حَتَّى فَرَغُوا مِنْهُمَا They smote them both with swords until they slew them (TA, from trad.) — — هَبَتَهُ, aor. هَبِتَ, He, or it, lowered him, syn. هَبَطَهُ and طَأْطَأَهُ and حطَّهُ. (K,) with respect to station, rank, or dignity (TA:) and abased him; debased him; rendered him abject, vile, despicable, or ignominious. (L.) Ex. هَبَتَهُ المَوْتُ عِنْدِى منْزِلَةً Death lowered him in my estimation with respect to rank, or dignity, because he died upon his bed. and did not die a martyr. From a trad. (Fr.) — — هُبِتَ He was lowered with respect to rank, station, or dignity. (Fr.) — — هُبِتَ (like عُنِىَ, [i. e. pass. in form, but neut. in signification,] (K,) He (a man) was cowardly, and his intellect quitted him: (S, K:) he was without intellect. (TA.) — — هَبَتَ, aor. ?? see هَبِيتٌ. هَبْتٌ Softness; laxity. (L.) — — Stupidity, foolishness, stupefaction. (TA.) هَبْتَةٌ Weakness (S, K) in intellect. (S.) Ex. فِى عَقْلِهِ هبتةٌ There is a weakness in his intellect. (S.) فيه هبتةٌ There is a stroke of stupidity in him: or there is in him what resembles heedless ness, and unsoundness of intellect: (TA:) or هَبْتَةٌ signifies loss of reason. (TA in art. خلع.) مَا تَسْأَلُ عَنْ شَيْخٍ نَوْمُهُ سُبَاتٌ وَلَيْلُهُ هُبَاتٌ Dust thou not inquire respecting an old man, whose sleep is that of a sick person, or of one far advanced in years, or whose sleep is light, TA, art. سبت,) [and whose night is one of languor.] From a trad. هبات. here, is from هَبْتٌ, as signifying " softness, and laxity. " (TA.) هَبِيتٌ One in whom is sudden fright, or terror. and a shrinking (تَلَبُّدٌ) [by reason of fear]. (L.) — — هَبِيتٌ and ↓ مَهْبُوتٌ A cowardly man, whose intellect is quitting him: (S, K:) a man without intellect. (TA.) — — In the saying of a poet, نَشْوَتُهَا هَبِيتُ, quoted, limit not expl., by Th, هبيت is thought by ISd to be of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ. and to signify, شَىْءٌ يَهْبِتُ, i. e. A thing that stupefies, or renders foolish, and confounds, perplexes, or amazes, and thus stills, or quiets and causes to sleep. The poet says, تُرِيكَ قَذَى بِهَا إِنْ كَانَ فِيهَا بُعَيْدَ النَّوْمِ نَشْوتُهَا هَبِيتُ [he is app. describing clear and strong wine, and says, It will show thee a mote in it, if it be therein: a little after sleep, (even,) the intoxication (which is the result) thereof is a thing that stupefies, &c.]. (TA.) مَهْبُوتٌ Confounded; perplexed; amazed; i. q. مَهْفُوتٌ. (TA, art. هفت.) مَهْبُوتُ الفُؤَادِ A man of a cowardly heart, without intellect. (S.) See هَبِيتٌ — — مَهْبُوتٌ Lowered with respect to rank, station, or dignity. (Fr.) — — مَهْبُوتُ التَّرَاقِى Having depressed, deficient, collar-bones, or clavicles. (Fr.) — مَهْبُوتٌ A bird that is sent forth at random; without being rightly directed; [without being let fly at some other particular bird]. Thought by IDrd to be a post-classical word in this sense. (TA.) هبث 1 هبث مَالَهُ, aor. هَبُثَ, inf. n. هَبْثٌ, He scattered, or squandered, his property. (L.) Q. Q. 1 هَنْبَثَ: see هَنْبَثَةٌ. هَنْبَثَةٌ A severe, difficult, or afflictive, affair: (S, K:) pl. هَنَابِثُ: the ن is an augmentative letter. (TA.) The pl. also signifies calamities: and confused affairs and news. (TA.) — — Also, Confusion in speech, or, in what is said: (S, K:) [probably an inf. n, of which the verb is هَنْبَثَ]. هبج 1 هَبَجٌ, aor. هَبَجَ, inf. n. هَبَجٌ; (L;) and ↓ تهبّج He, or it [a camel's udder], became swollen; or had a tumour [or هَبَج]. (S, L, K.) — — هَبَجَ It (a man's face) became swollen, and contracted: (L:) [and so ↓ تهبّج, in the K, art. رهل: see its part. n.] — — هَبَجَهُ, (S, K,) aor. هَبَجَ, (K,) or هَبِجَ, [which is more probably right,] (L,) inf. n. هَبْجٌ, (S, L,) He beat him, or struck him, (S, K,) with a staff, or stick: like حَبَحَهُ (S) [and خَبَجَهُ]: or, with uninterrupted blows, but not violently: or, with a piece of wood, like as one beats a dog in killing him: or he beat him in any part of him that he saw. (TA.) 2 هبّجهُ, inf. n. تَهْبِيجٌ, It caused him, or it, [a camel's udder], to become swollen; or to have a tumour [or هَبَج]. (S, K.) — — هبّج وَجْهَهُ [It rendered his face swollen: see هَبِجَ:] said of much sleep. (TA, in art. رهل.) — — هبّج He killed a dog, [app. by beating]. (L.) 5 تَهَبَّجَ see 1. هَبَجٌ A thing like a tumour, in a she-camel's udder: (S, K:) it is a tumour, or swelling, of the slightest kind. (TA.) هَبِجٌ: see what follows. مُهَبَّجٌ A man swollen; or affected with a tumour. (TA.) A swollen face of a man; (A;) as also ↓ هَبِجٌ, (L,) and ↓ مُتَهَبِّج. (A.) — — A man heavy, or dull, in spirit; syn. ثَقِيلُ النَّفْسِ. (S, K.) مُتَهَبِّجٌ: see مُهَبَّجٌ. هبد 1 هَبَدَ الهَبِيدَ, aor. هَبِدَ, (L, K,) inf. n. هَبْدٌ, (L,) He broke هَبِيد, (Lth, L, K,) i. e. colocynths: (Lth, L:) or (in the K, and) he cooked هَبِيد [i. e., colocynths or their seeds]: (L, K:) or (in the K, and) he gathered هَبِيد [i. e. colocynths]; (L, K;) as also ↓ تهبّدهُ and ↓ اهتبدهُ; (K;) or ↓ تهبّد and ↓ اهتبد; which are said of an ostrich and of a man: and these two verbs signify he (an ostrich or a man) extracted هَبِيد [or colocynth-seeds] to eat: (L:) you say of an ostrich هُوَ ↓ يَتَهَبَّدُ he extracts the seeds of the colocynth to eat them: and ↓ تهبّد signifies he took a colocynth, or colocynths, and broke it, or them: (S, L:) or he (an ostrich) broke a colocynth, or colocynths, and

ate its, or their seeds: (A:) and he gathered colocynths and macerated them in water: (L:) and ↓ اهتبد he [an ostrich] pierced colocynths with his beak, and ate their seeds: (T, L:) and he took the seeds of dry colocynths, and put them in a place, and poured upon them water, and rubbed and pressed them with the hand, then poured off from them the water, and did this for some days, until their bitterness was gone; after which they are bruised, or brayed, and cooked: (S, L:) or he prepared for food (عَالَجَ) the pulp of colocynths. (AHeyth, L. [See an ex. in a verse cited voce راجلة.]) — — Also هَبَدَهُ, (aor. as above, L,) He fed him (namely a man, K) with هَبِيد. (L, K.) 5 تَهَبَّدَ and 8: see 1. هَبْدٌ: see هَبِيدٌ. هَبِيدٌ The colocynth; as also ↓ هَبْدٌ: (L, K:) or the seeds of the colocynth; (S, A, L, K;) as also هَبْدٌ: (L, K:) n. un. of the former, [which is a coll. gen. n.,] with ة: (L:) or the pulp of the colocynth. (AHeyth, L.) — — [See بَرْوَقٌ] — — Also, A certain food, which is eaten in cases of necessity, made by breaking colocynths, and taking forth their seeds, and macerating these in water, that their bitterness may go, and then cooking them: (Nh, L:) or colocynths macerated for some days in water, then washed, and, after their upper rind has been thrown away, cooked; to which is added some flour; and sometimes عَصِيدَة is made of it: (AA, L:) or a food made by macerating in water the seeds of dried colocynths, and heating this water until its bitterness has gone, then pouring upon it some grease, and sprinkling upon it a little flour, after which it is supped. (L.) رَجُلٌ هَابِدٌ A man who gathers colocynths: (TA:) and هَوَابِدُ [pl. of هَابِدَةٌ] women who gather colocynths. (K.) هبذ see h*b هبر 1 هَبَرَ, &c.: see Supplement.] ضَرْبٌ هَبْرٌ: see سَعْرٌ. هِبْرِيَةٌ (S, K) and ↓ هُبَارِيَةٌ (TA) [Scurf on the head;] what is in the hair of the head, resembling bran; (S;) the dirt of the head, that clings to the lower part of the hair, resembling bran; (K;) as also إِبْرِيَةٌ (TA) and تِبْرِيَةٌ. (AO, S, K, in art. تبر.) — — Also, [both ↓ words,] What flies about, of, or from, feathers, (K, TA,) and the like: (TA:) and the former, what flies about, of, or from, the down of cotton: (K:) or the fine down that flies about from cotton: (L:) and what becomes scattered about, and compacted, of, or from, canes, or reeds, and the بَرْدِىّ [or papyrus]: (Yaakoob:) pl. of the former, هِبْرِيَاتٌ. (TA.) هُبَارِيَةٌ: see above, in two places. هُدُورٌ Barley growing, or growing forth; in the Nabathaean language. (Sa'eed ibn Jubeyr, TA, art. عصف.) هبش 1 هَبَشَ, aor. هَبِشَ, (S, TA,) inf. n. هَبْشٌ, (S, A, K,) He collected a thing; (TA;) as also هَبِشَ, aor. هَبَشَ: (ISk, ISd:) he collected; and gained or earned, or sought sustenance; (S, A, K;)

as also ↓ تهبّش: (S, A:) or he practised some art or trade, to procure sustenance; and he exercised art, craft, cunning, or skill, in the management of his affairs: (TA:) and ↓ اهتبش and ↓ تهبّش he gained or earned, or sought sustenance; and collected; and exercised art, craft, cunning, or skill, in the management of his affairs: (ISd, TA:) and ↓ هبّش, inf. n. تَهْبِيشٌ, he collected much; syn. جمّع. (K.) You say, هُوَ يَهْبِشُ لِعِيَالِهِ He collects; and gains or earns, or seeks sustenance; for his family, or household; (S;) as also ↓ يَتَهَبَّشُ: (S, A:) or practises some art or trade, to procure sustenance for them; exercises art, craft, cunning, or skill, in the management of his affairs, for them. (TA.) [See also حَبَشَ.] — — هَبَشْتُهُ, (K,) inf. n. as above, (TA,) I obtained it, (K, TA,) by collecting and gaining or earning. (TA.) And اهتبش ↓ مِنْهُ عَطَآءً He obtained from him a gift. (K.) — — هَبَشَ الغَنَمَ, inf. n. as above, [app. meaning He roused and scared the sheep or goats, and drove and collected them to some person or place,] is like نَجَشَ الصَّيْدَ. (Ibn- 'Abbád.) 2 هَبَّشَ see 1. 5 تهبّش: see 1, in three places. — Also, and ↓ اهتبش, It became collected; or it collected itself: or the former, it became collected, or it collected itself, from several places: syns. تَجَمَّعَ and إِجْتَمَعَ. (K.) And تهبّش القَوْمُ The company of men became collected as an army, or a military force; or collected itself into an army, or a military force. (TA.) 8 إِهْتَبَشَ see 1, in two places: — and see 5. هُبَاشَةٌ i. q. حُبَاشَةٌ; (S, K;) i. e. What is collected, of men, and of property: (S, TA:) a company, or body, of men, not of one tribe: (TA, in art. حبش:) and what one gains or earns, and collects, of property: pl. هُبَاشَاتٌ. (TA.) هَبَّاشٌ One who collects; and who gains, or earns, or seeks sustenance: (S:) or who does so much: (Lth, K, TA;) and who exercises art, craft, cunning, or skill, in the management of his affairs, for his family, or household. (Lth, TA.) مَهْبُوشٌ Collected; and gained or earned. (S, * TA.) هبط 1 هَبَطَ, (S, Msb, K,) aor. هَبِطَ and هَبُطَ, (Msb, K,) but the latter is of rare occurrence, (Msb,) inf. n. هُبُوطٌ, (S, K,) of that whereof the aor. is هَبِطَ, and of that whereof the aor. is هَبُطَ; (TA;) or of the latter only, that of the former being هَبْطٌ; (Msb;) He, or it, (said of water &c., Msb,) descended: (S, Msb, K:) and ↓ تهبّط he descended, or went down, or went down a declivity; and it sloped down; syn. إِنْحَدَرَ; (TA;) and ↓ انهبط signifies the same as this last; or (assumed tropical:) he became lowered, or degraded; syn. إِنْحَطَّ; (K;) being quasi-pass. of ↓ أَهْبَطَهُ, (S, TA,) and it may be also of هَبَطَهُ, as is said in the M. (TA.) You say, هَبَطْنَا فِى حَدُورٍ صَعْبَةٍ [We descended a difficult declivity]. (A, in art. حدر.)

And هَبَطَ الوَادِىَ, (Bd, ii. 58, and Msb,) [as though it were trans., for فِى الوَادِى,] inf. n. هُبُوطٌ, (Msb,) We descended into the valley. (Bd, Msb.) And هَبَطَ مِنْهُ He came forth from it. (Bd, ubi supra.) It is said in the Kur, ii. 58, إِهْبِطُوا مِصْرًا Descend ye into Misr: (Bd:) accord. to one reading, أُهْبُطُوا. (Bd, TA.) You say also هَبَطَ بَلَدَ كَذَا He entered such a town or country. (K.) And هَبَطْتُ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ I removed him from a place to a place. (Msb.) — — هَبْطٌ also signifies (tropical:) The falling into evil: (K, TA:) and (tropical:) the being, or becoming, low, abject, mean, or vile: (TA:) and (tropical:) the suffering loss, or diminution. (K, TA.) You say, هَبَطَ مِنْ مَنْزِلَتِهِ (tropical:) He fell from his honourable station. (TA.) [See also 7, mentioned above.] And هَبَطَ فُلَانٌ (tropical:) Such a one became low, abject, mean, or vile. (TA.) And هَبَطَ مِنَ الخَشْيَةِ (tropical:) He became mean, or abject, and lowly, or submissive, from fear (TA.) [See Kur, ii. 69.] And هَبَطَ القَوْمُ, aor. هَبِطَ, (tropical:) The people, or company of men, became in a state of abasement and diminution. (TA.) Whence the trad., (TA,) أَللّٰهُمَّ غَبْطًا لَا هَبْطًا, (S, TA,) i. e. نَسْأَلُكَ الغِبْطَةَ وَنَعُوذُ بِكَ مِنْ أَنْ نَهْبِطَ عَنْ حَالِنَا ((tropical:) O God, we ask of Thee a good state, or condition, and we put our trust in Thee for preservation that we may not become brought down from our state]: (S.) mentioned [and explained] before, in art. غبط, q. v. (TA.) [But in this instance, هَبْطًا may be regarded as the inf. n. of the trans. v. to be mentioned below.] You say also, هَبَطَتْ إِبِلِى وَغَنَمِى, aor. ??, inf. n. هُبُوطٌ, (assumed tropical:) My camels, and my sheep, or goats, suffered loss, or diminution: and in the same sense هَبَطَ is said of flesh, and of fat, and of fatness. (TA.) And هَبَطَ ثَمَنُ السِّلْعَةِ (tropical:) The price of the commodity, or article of merchandise, became diminished, or lessened, (S, Msb, K, TA.) below its former full rate; (Msb;) became lowered, or abated. (TA.) And هَبَطَ العِدْلُ (assumed tropical:) The counterpoising portion of the load became adjusted or arranged, made even, or made easy, upon the camel. (TA.) — هَبَطَهُ, (S, Msb. K.) aor. هَبُطَ, (K,) inf. n. هَبْطٌ, (S,) He made him, or it, (namely water. &c., Msb,) to descend: (S, Msb, K;) [he sent, or east, him, or it, down;] as also ↓ اهبطهُ. (K.) You say, السَّنَةُ إِلَى الأَمْصَارِ ↓ أَهْبَطَتْهُمُ [The year of dearth, or drought, caused them to go down to the cities, or great towns]. (A, in art. حسر.) And هَبَطَهُ بَلَدَ كَذَا He, or it, caused him to enter such a town or country. (K.) [And هَبَطَ بِهِ عَلَى مَكَانٍ He, or it, made him to alight upon a place: see an ex. voce زَخَّ.] — — (tropical:) He lowered him, or degraded him, from his state, or condition; (Fr;) as also ↓ اهبطهُ; (Fr, S;) i. e., God did so; (Fr;) or a man: (S:) it (time, or

fortune,) caused his wealth, and his goodness or beneficence, to go away, after he had abounded therein. (TA.) — — هَبَطَ المَرَضُ لَحْمَهُ (tropical:) The disease rendered him lean; emaciated him: (S, K:) or diminished his flesh. (TA.) — — هَبَطَ ثَمَنَ السِّلْعَةِ, (S, K.) inf. n. هَبْطٌ, (K,) (tropical:) He (God, K, or a man, S) diminished, or lessened, the price of the commodity, or article of merchandise; (S, K;) he lowered, or abated, it; (TA;) as also ↓ اهبطهُ, said of a man: (A 'Obeyd, S, M:) or هَبَطَ مِنَ الثَّمَنِ (assumed tropical:) he diminished somewhat from the price; and sometimes ↓ اهبطهُ is used in this sense. (Msb.) — — هَبَطَ العِدْلَ (assumed tropical:) He adjusted or arranged, made even, or made easy, the counterpoising portion of the load upon the camel (TA.) — — هَبَطَ فُلَانًا He beat, or struck, such a one. (K.) 4 أَهْبَطَ see هَبَطَهُ, in five places. 5 تَهَبَّطَ see هَبَطَ, first sentence. 7 إِنْهَبَطَ see هَبَطَ, first sentence. هَبْطَةٌ A low, or depressed, piece of land or ground; (Mgh, K;) contr. of صَعْدَةٌ. (Mgh.) هَبُوطٌ A declivity, or declinal place, a place of descent, or by which one descends, (S, Msb, K;) a place which brings one down from a higher to a lower place. (Az, TA.) هَبِيطٌ (tropical:) Lean, or emaciated, by reason of disease; as also ↓ مَهْبُوطٌ: (K:) both are applied to a camel, signifying whose fatness has become diminished; as also ↓ هَابِطٌ: (TA:) and the first, to a she-camel, signifying lean, and lank in the belly; (AO, S;) or to a wild bull, to which a she-camel is likened in respect of her swiftness, and her briskness, liveliness, or sprightliness (IB:) and ↓ the second signifies rendered lean. or emaciated, by disease, so that his flesh quivers. (TA.) هَابِطٌ [act. part. n. of 1, both intrans. and trans.] The rájiz says, مَا رَاعَنِى إِلَّا جَنَاحٌ هَابِطَا عَلَى البُيُوت قَوْطَهُ العُلَابِطَا [Nothing surprised me but the wolf sending down upon the tents his flock of sheep, or goats, fifty or more in number]: he means مُهْبِطًا قَوْطَهُ: so says ISd: or he may mean هَابِطًا عَلَى قَوْطِهِ [descending upon his flock, &c.]; making هابطا trans by ellipsis: (TA:) جناح, in this verse, is the name of a wolf. (TA, in art. جنح.) — — See also هَبِيطٌ. مَهْبِطُ الوَحْيِ [The place of descent of revelation;] a name of Mekkah. (Msb, TA) مَهْبُوطٌ (tropical:) A man whose state, or condition has become unsound. (TA.) — — See also هَبِيطٌ, in two places. هبع &c. See Supplement هت 1 هَتَّ, aor. ـَ3هَتِ, inf. n. هَتِيتٌ, He (a بَكْر, or young camel,) uttered a sound resembling a squeezing of the voice (شبه العصر للصوت): you say, of a بكر, observes Az, يَهِتُّ, inf. n. as above; then, يَكِشُّ, inf. n. كَشِيشٌ then يَهْدِرُ, inf. n. هَدِيرٌ. (L.) — — هَتَّ الهَمْزَةَ, aor. ـُ3هَتُ, inf. n. هَتٌّ, He uttered the letter hemzeh. (L.) [See مَهْتُوتٌ.] — — هت, aor. ـُ3هَتُ, inf. n. هَتٌّ, He uttered, recited, or repeated, a speech or the like, with uninterrupted fluency; syn. سَرَدَ (S, L, K) and تَابَعَ. (L.) — — [Hence] هَتَّتْ غَزْلَهَا, aor. ـُ3هَتُ, inf. n. هَتٌّ, She spun her thread one part immediately after another: (TA:) she spun her thread continuously: (Az:) هَتٌّ signifies a woman's spinning thread continuously. (K.) — هَتَّ, aor. ـُ3هَتُ, inf. n. هَتٌّ; and ↓ هَتْهَتَ, inf. n. هَتْهَتَةٌ; He broke a thing, (K,) so that it became reduced to small fragments, or particles: (TA:) he stamped upon a thing vehemently, so that he broke it. (TA.) — — هَتَّ, aor. ـُ3هَتُ, inf. n. هَتٌّ, He rent clothes. (IAar, K.) — — Also, (assumed tropical:) He rent the reputation of another. (IAar, K.) — هَتَّ, aor. ـُ3هَتُ, inf. n. هَتٌّ, He removed the leaves of a tree [by rubbing or scraping the branches]; syn. حَتَّ; (K [in the CK, هَتّ, is put for حتّ;]) i. e. he took them. (TA.) — هَتَّ, aor. ـُ3هَتُ, inf. n. هَتٌّ, He poured out, or forth, [water, &c.] (K.) — — هَتَّ المَزَادَةَ He poured out, or forth, [the contents of] the مزادة. (TA.) — — هَتَّ شَيْئًا He poured out, or forth, one part or portion of a thing immediately after another. (TA.) — — السَّحَابَةُ تَحُتُّ المَطَرَ The cloud pours forth the rain continuously. (TA.) — هَتَّ, aor. ـُ3هَتُ, inf. n. هَتٌّ, he lowered (حَطَّ) a person with respect to rank, or dignity, in [the manner of] paying honour [to him]. (IAar, K.) [Comp. هبت.] R. Q. 1 هَتْهَتَ He urged a camel (زَجَرَهُ) on the occasion of drinking, by the cry هَتْ هَتْ. (AHeyth, K.) See هَتْ, below. — — هَتْهَتَ, inf. n. هَتْهَتَةٌ; as also تَهَتْهَ; He twisted, or distorted, his tongue in speaking. (Az.) — — Also هتهت; (and ↓ هَتَّ, TA, [aor. ـِ3هَت?];) He was quick, or rapid, in his speech. (K.) — — See هَتَّ. هَتْ, (TA,) or هَتْ هَتْ, (K,) A cry by which a camel is urged (يُزْجَرُ) on the occasion of drinking. (K.) — — إِذَا وَقَفْتَ البَعِيرَ عَلَى الرَّدْهَةِ فَلَا تَقُلْ لَهُ هَتْ; or, as some say, فَلَا تُهَتْهِتْ بِهِ; [When thou hast made the camel to stand over the hollow in the rock in which the rain-water has collected, say not to him هَتْ]. A proverb; meaning, accord. to AHeyth, when thou hast shewn a man his right course of conduct, do not urge him. (TA.) — — هَتُّ قَوَائِمِ البَعِيرِ The sound of the falling of the camel's feet [upon the ground]. (L.) — تَرَكَهُمْ هَتًّا بَتًّا [He left them routed, or broken asunder, and cut off;] he broke them asunder: or he cut them in pieces. (L.) هَتِيتٌ A sound. Occurring in a trad. as signifying a sound made by wine poured out upon the ground. (L.) — هَتِيتٌ and ↓ مَهْتُوتٌ A thing broken so as to be reduced to small fragments, or particles: stamped upon vehemently, so as to be broken. (TA.) هَتَّاتٌ: see رَجُلٌ مِهَتٌّ .مِهَتٌّ, and ↓ هَتَّاتٌ, A man quick and voluble in speech; (S, K;) incorrectly, and vainly, or frivolously, loquacious; a great babbler. (TA.) مَهْتُوتٌ: see هَتِيتٌ. — — الهَمْزَةُ صَوْتٌ مَهْتُوتٌ فِى أَقْصَى الحَلْقِ [Hemzeh is a sound uttered (after a suppression of the breath) in the most remote part of the throat]. (Kh, L.) Sb applied the term المَهْتُوتُ to the letter ه, because of its weakness and lowness. (L.) — — أَسْرَعُ مِنَ المُهَتْهِتَةِ Quicker than the quick-speaking woman. (IAar.) هتأ 1 هَتَأَ, aor. هَتَأَ, (K,) inf. n. هَتْءٌ, (TA,) He beat a person (K) with a staff or stick. (TA.) — — هَتِئَ, aor. هَتَأَ, He was bent, or crooked. (K.) 5 تهتّأ It (a garment) became ragged, and worn out. (S, K.) مَضَى مِنَ اللَّيْلِ هَتْءٌ, and ↓ هِتْءٌ, (ISk, K,) and ↓ هَتِىءٌ, (Lh, K,) and ↓ هَتِىٌّ, (Lh,) and ↓ هِتَاءٌ, and ↓ هِيتِئٌ (same measure as زِبْرِجٌ, as in the TA), or ↓ هِتْيَاءٌ, (as in the CK and a MS. copy) and ↓ هِيتَاءٌ, (K,) and ↓ هَتْأَةٌ, (AHeyth, K,) A portion of the night elapsed (K, &c.) — — مَا بَقِىَ مِنْ غَنَمِهِمْ إِلَّا هِتْءٌ There remained not, of their sheep, or goats, save a part, less than the part that had gone away. (TA.) هِتْءٌ: see هَتْءٌ .هَتًأ and ↓ هُتُوْءٌ A rent. (K.) — — A swelling: syn. نُتُوٌّ, (TA.) هَتْأَةٌ: see هَتْءٌ .هِتَاءٌ: see هَتْءٌ .هُتُوْءٌ: see هَتْءٌ .هَتِيْءٌ: see هَتْءٌ .هَتِىٌّ: see هَتْءٌ .هِتْيَاءٌ: see هَتْءٌ .هِيتَاءٌ: see هَتْءٌ .هِيتِئٌ: see هَتْءٌ .أَهْتَأُ Humpbacked. (K.) هتر 1 هَتَرَهُ, aor. هَتِرَ, (K, TA,) like يَضْرِبُ, (TA [in the CK, ??, but this is evidently a mistake,]) It (old age, K, TA, and disease and grief, TA), made him to be such as is called مُهْتَرٌ; [i. e., made him to lose his reason, or intellect: or to be addicted to, or fond of, speaking of a thing: which latter signification seems to be particularly indicated in the lexicon from which this is taken; but the former seems the more appropriate.] (K.) 3 هاترهُ, [inf. n. مُهَاتَرَةٌ and هِتَارٌ,] He encountered him with mutual reviling, saying what was false: (K, * TA:) so says IAmb, on the authority of AZ; but, says Th, accord. to others, المُهَاتَرَةُ signifies the saying [that] whereof one part contradicts, or annuls, another: and hence one says, دَعِ الهِتَارَ [leave the saying that whereof one part contradicts another]. (TA.) 4 أُهْتِرَ He became disordered in his intellect: (A, TA:) or he became so by reason of old age: (S:) or he lost his reason from old age, (AZ, A'Obeyd, K,) as also ↓ إِسْتَهْتَرَ, (AZ, TA,) or from disease, or grief; as also أَهْتَرَ. (K.) See also 10, in two places. 5 تهتّر He was, or became, stupid, and ignorant. (K: but only the inf. n. is there mentioned.) 6 تهاترا They accused each other falsely. (S, A, Mgh, Msb, K.) — — And hence, تهاترت البَيِّنَاتُ, (Msb,) and الشَّهَادَاتُ, (A, Mgh,) The testimonies, or evidences, became null: (Mgh, Msb:) or belied one another. (A.)

10 إِسْتَهْتَرَ: see 4. — — He was, or became, much given to false, or vain, sayings, or actions. (TA [but this seems rather to be أُسْتُهْتِرَ: see its part. n., below.]) — — (assumed tropical:) He followed his own natural desire, not caring what he did. (Msb [but this also seems to be in the pass. form.]) — — أُسْتُهْتِرَ بِكَذَا (tropical:) He became addicted to, or fond of, such a thing, (K, TA,) not talking of any other thing, (TA,) nor caring what was done to him, (K, TA,) nor how he was reviled: (K:) he became addicted to, or fond of, such a thing, not talking of, nor doing, any other thing: and he became fascinated by such a thing, and lost his reason on account of it, and his strong determination became turned towards it, so that he talked much and vainly respecting it. (TA.) — — إِسْتَهْتَرَ بِفُلَانَةَ [or أُسْتُهْتِرَ,] and ↓ أَهْتَرَ بِهَا [or أُهْتِرَ,] (tropical:) He [became attached, or devoted, to such a woman so that he] cared not what was said of him on her account, nor how he was reviled: (A, TA:) and ↓ أُهْتِرَ also signifies (assumed tropical:) he became addicted or given to, or fond of, speaking of a thing. (K.) هُتْرٌ The loss of reason from old age or disease or grief. (K.) هِتْرٌ An error in speech. (S, A, Mgh, Msb, K.) You say, جَآءَ بِهِتْرٍ مِنَ القَوْلِ He uttered an error of speech. (A.) And ↓ هِتْرٌ هَاتِرٌ A great error of speech. (S, K. *) — — A falsehood; a lie. (K.) You say, قَوْلٌ هِتْرٌ A false saying (TA.) هَاتِرٌ: see هِتْرٌ. تَهَاتِرُ Testimonies, or evidences, that belie one another: as though pl. of تَهْتَرٌ: (K:) or any evidences, or testimonies, that are not legal proofs (Mgh [but in my copy of that work written تَهاتُر.]) مُهْتَرٌ Disordered in his intellect, (S,) or having lost his reason, (AZ, A'Obeyd, K,) from old age. (AZ, A'Obeyd, S, K,) or from disease, or grief: (K:) if from أَهْتَرَ, it is anomalous. (K, TA,) like مُحْصَنٌ, &c. (TA.) — — (assumed tropical:) Addicted or given to, or fond of, speaking of a thing (K.) See also مُسْتَهْتَرٌ. مُهْتِرٌ Erring in his speech. (TA.) مُسْتَهْتَرٌ Much given to false, or vain, sayings, or actions: (K:) or one who says what is false or erroneous: or one who cares not what is said of him, nor how he is reviled: or (assumed tropical:) attached, or devoted, (مُسْتَهْتِرٌ,) to the world (IAth, TA) — — مُسْتَهْتَرٌ بِشَىْءٍ (tropical:) Addicted to, or fond of, a thing, (K, TA,) or fascinated by it, (A,) not talking of any other thing, (TA,) nor caring what is done to him, (A, K, TA,) nor how he is reviled, (K,) having lost his reason; (A.) as also ↓ مُهْتَرٌ. (A.) You say, فُلَانٌ مُسْتَهْتَرٌ بِالشَّرَابِ (tropical:) Such a one is addicted to, or fond of, drink, not caring what is said of him. (S.) هتش &c. See Supplement هث 1 هَثَّ, aor. ◌ُ3هَثُ, inf. n. هَثٌّ, He mixed a thing, one part with another. (M.) — — هَثَّ, [aor. ◌ِ3هَثِ,] inf. n. هَثٌّ, He lied. (IAar, K.) R. Q. 1 هَثْهَثَ, inf. n. هَثْهَثَةٌ, He mixed, or confounded; like مَثْمَثَ. (TA.) هثهث أَمْرَهُ He confounded his affair. (TA.) — — هَثْهَثَ, inf. n. هَثْهَثَةٌ, It was mixed, or confounded. (S, K.) — — هَثْهَثَ, (inf. n. هَثْهَثَةٌ, K,) He (a magistrate, S) acted unjustly, injuriously, or tyrannically. (S, K.) — — هثهث النَّاسَ He (a magistrate) acted unjustly, injuriously, or tyrannically, towards the people. (TA.) — هَثْهَثَ, inf. n. هَثْهَثَةٌ, It sent forth quickly: (K:) [ex.] هَثْهَثَتِ السَّحَابَةُ بِقُطْرِهَا وَثَلْجِهَا The cloud sent forth quickly its rain and its snow. (S.) — هَثْهَثَ, inf. n. هَثْهَثَةٌ (and هثهاث, TA) He trod, or trampled, vehemently. (K.) — — It (a pasturing herd or flock) trod the fresh green pasture until it was destroyed, حتى يوتى [So in the L, app. [حَتَّى يُؤْتِىَ.] هَثٌّ and ↓ هَثْهَثَةٌ and ↓ هثهاث A confusion of sounds, noises, or voices, in war or a raising of a loud cry, or clamour, or confused noise (M,) [App. inf. n., of which the verbs are هَثَّ and هَثْهَثَ] هَثْهَثَةٌ and ↓ هَثْهَاثٌ A word imitative of somewhat of the speech of how who has the (??) kind of pronunciation (??) لُثْغَة (TA.) See هَثٌّ هَثْهَاثٌ Quick (K) rain (TA.) — — هَثْهَاثٌ Confused, confounded: (K,) an epithet applied to a man. (TA.) — — See هَثٌّ — — And see هَثَّاثٌ and هَثْهَثَةٌ — — هَثْهَاثٌ A town, or district, abounding with dust. (K) هِثْهَاثٌ: see هَثٌّ. هَثَّاثٌ and ↓ هَثْهَاثٌ A liar, (K.) — — Also, the latter, A man who tells unmixed lies. (TA.) هثم &c. See Supplement هج 1 هَجَّتِ النَّارُ aor. ◌ِ3هَجِ, inf. n. هَجِيجٌ and هَجٌّ; (L;) The fire burned fiercely, or intensely; or flamed, or blazed. or burned without smoke, fiercely, or intensely or, made a noise, or sound: هَجِيجُ◌ النَّار being the same as أَجِيجُهَا, (S, L, K) like as هَرَاقَ is the same as أَرَاقَ (S, L,) or, burned, and caused a sound, or noise, to be heard by its burning. (L.) — See art. عَجَّ, last para. 2 هجّج النَّارَ He made the fire to burn fiercely, or intensely; or to flame, or blaze, or burn without smoke, fiercely, or intensely: or, to make a noise, or sound, or to burn so as to cause a sound, or noise. to be heard by its burning. (L.) — — هجّج He (a camel) had his eyes sunk in his bead by reason of hanger or thirst or fatigue; not by their natural formation. (Lth, As.) — — هَجَّجَتْ عَيْنُهُ [so in three copies of the S, and in the L; not هَجَّتْ, as Golius seems to have found it written in a copy of the S;] His eye became sunk in its socket, (As, S) In the saying of the daughter of El-Khuss, when she was asked how she knew a she-camel to be pregnant, أَرَى العَيْنَ هَاجٌ وَالسَّنَامَ رَاجٌ وَتَمْشِى فَتُفَاجُّ [I see the eye to have become sunk, and the hump to have shaken, or moved to and fro, and she walks, and straddles in doing so], هاجّ may be [an act. part. n.] formed from هَجَّتْ, although this form of the verb be not used; and she makes العين masc., meaning thereby العُضْو or الطَّرْف; for properly she should have said هَاجَّةٌ: or هاجّ is used [instead of هَجَّجَتْ] in im-cation of راجّ [and تفاجّ]. (L.) 3 هاجّ فِى هَدِيرِهِ He (a camel) made his braying to reciprocate. (L.) 4 ◌ِ3أَهْجَ see عَجَّ last paragraph 8 اهتجّ فِيهِ He persevered (تَمَادى) in it, K. i. e., in his judgment, not listening to the (??) of any one. (TA.) 10 استهجّ He followed his own judgment. (K,) whether erring or taking a right (??) without consulting any one. (TA.) R. Q. 1 هَجْهَجَ بالسَّبْعِ (S, K,) and السَّبْع, (L,) He cried one to the lion or others (??) of prey, (S, K,) and chid him, in order that he ought refrain, forbear, or abstain (S) [See هَجِ — — هَجْهَجَ بِالْجَمَلِ He chid the camel, saying to him هِيج; (K;) [in the CK. هِيجَ, see art هيج:]) or هِيجْ; (accord. to the TA;) [but it occurs in a verse written هيج] and in like manner بِالنَّاقَةِ, the she-camel (L.) — — هَجْهَجَ فِى هَدِيرِهِ, said of a stallion-camel, (S) He make a vehement noise in his braying. (L.) هَجِ and هَجْ, (S, K,) like as one says نَخٍ and بَخْ, (S,) or هِجِى. as related by Lh, (L,) and هَجاً (K,) or هَجِ هَجِ and هَجْ هجْ and ??. (Az,) Cries by which one chides a dog. (S, K,) and a lion, and a wolf, &c., to quiet him: (Az:) and sometimes one says هَجَا هَجَا (ISd,) and, if he please, هَجا, once, (Az) to chide camels (ISd, Az) and هَجْ, or هَج at the end of a verse is a cry by which a she-camel is chidden. (L.) For هَجْ هَجْ, one also says جَهْ جَهْ, by transposition. (L.) هَجْهَجْ, (K,) and هَجْهَجَ, (S,) but the latter is only used by poetic licence, (K,) A cry by which sheep or goats (and a dog, Az,) are (??), or checked, or urged, (S, K.) هَجْهَجَةٌ A word imitative of the cry of a man when he cries out to a lion. (Lth) [See هَجِ] هَجَاجٌ One in whom is no good. (L, art. عَجَّاج.) هَجَاجَيْكَ, (As, S, K,) as also هَذَاذَيْكَ, (As, S,) in the dual number. like دَوَالَيْكَ and حَوَالَيْكَ, (TA,) supposing [it to be addressed to] two [persons], (As, S, K,) or هجاجيك هُمُنَا وَهُهُنَا i. e., Refrain thou! or forbear thou! or abstain thou! (TA;) said to people when one desires their refraining, or forbearing, or abstaining, from a thing: (As, S, K:) and to a lion, and a wolf, &c., to quiet him. (Lh.) رَكِبَ هَجَاجَ, (indecl., S,) and هَجَاجِ, [in form], like قَطَامِ, (S, K,) or ركب مِنْ أَمْرِهِ هجاج, and ركب هَجَاجَيْهِ, in the dual. form, (TA,) He went at random, or heedlessly, without any certain aim, or object; or went his own way, without consideration, not obeying a guide to the right course; or pursued a headlong, or rash, course. (S, K.) هَجِيجٌ (S, K) and ↓ إِهْجِيجٌ (K) A deep valley: (S, K:) or deep, as an epithet, applied to a valley: of the dial. of El-Yemen: pl. [of the former] هُجَّانٌ. (TA.) هَجَاجَةٌ, (K,) without the art. ال, (TA,) or رَجُلٌ هَجَاجَةٌ, (S,) and ↓ هَجْهَاجٌ and ↓ هَجْهَاجَةٌ, (K,) A stupid, or

foolish, man; one of little sense: (S, K:) and the first, one who consults not any one, but follows his own judgment whether he err or take a right course: (Sh:) or without heart and without intellect or intelligence: (AA in TA, art. رع:) and the second, a rude, coarse, or churlish, and stupid, or foolish, man: (K:) and the third, a man of much evil, or mischief, and of little understanding: or, accord. to AZ, of no understanding, and of no judgment. (TA.) هَجْهَاجٌ A camel that brays vehemently. (K.) A word imitative of the sound which a stallioncamel makes in his braying. (TA.) — — هَجْهَاجٌ Wont to take fright, and to run away. (S, K.) — — See هَجَاجَةٌ. هَجَاجَةٌ: see عَيْنٌ هَاجَّةٌ, (S, L,) and ↓ مُهَجَّجَةٌ, (L,) An eye sunk in its socket. (S, L.) [See 2.] مُهَجْهِجٌ and مُهَجْهِجَةٌ A person chiding a lion by a cry. (L.) [See هج.] مُهَجَّجَةٌ: see هَاجَّةٌ. هجا 1 هَجَأَ, (S, K,) aor. هَجَاَ, inf. n. هَجْءٌ and هُجُوْءٌ, (K,) It (his hunger) became appeased, (S, K,) and departed, or ceased. (K.) — — هَجَأَ He ate food. (K.) — — هَجَأَ, (K,) inf. n. هَجْءٌ, (TA,) He filled his belly. (K.) — — هَجَأَ and ↓ اهجأ He stayed, or restrained, camels (K) or sheep or goats, (TA,) that they might pasture. (K, TA.) هَجِئَ, aor. هَجَأَ, He had raging hunger. (K.) 4 أَهْجَأَ see 1. — — اهجأ جُوعَهُ, inf. n. إِهْجَاءٌ, It (food) appeased his hunger; or caused it to depart, or cease. (S, K.) — — اهجأهُ حَقَّهُ, (K,) and اهجى, (TA,) He paid him his due. (K.) — — اهجأهُ شَيْئًا He gave him a thing to eat. (K.) 5 تهجّأ الحَرْفَ i. q. تهجّى. (K.) هَجَأٌ Any state, or case, in which one has been, and which has ceased. (K.) It also occurs without ء, هَجًا (TA.) هُجَأَةٌ Foolish; stupid. (K.) هجب 1 هَجَبَ, aor. هَجُبَ, inf. n. هَجْبٌ, He drove, or urged along. (K.) — — Also, He beat with a stick, or staff. (K.) — — Also, هَجَبَ, inf. n. as above, He was quick, or swift, (K,) in his pace &c. (TA.) — — This art. is omitted by most of the lexicographers, because not regarded by them as of established authority. (TA.) هجد 1 هَجَدَ, (S, A, L, Msb,) aor. هَجُدَ, (L, Msb,) inf. n. هُجُودٌ; (L, Msb, K;) and ↓ تهجّد, (S, A, L, Msb, K,) and ↓ اهجد, (L, K,) and ↓ هجّد; (IAar, L;) He (a man, L) slept: (L, Msb, K:) or slept in the night: (IAar, S, A, L:) or, in the latter part of the night. (L.) — — Also هَجَدَ and ↓ تهجّد (S, A, L, Msb, K [in some copies, of the last of which the former verb is written ↓ هجّد and so in the TA) He remained awake, or was sleepless or wakeful in the night: (S, A, L:) and hence the praying in the night is called تَهَجُّدٌ: (S, L:) or he awoke from sleep (K) to pray, or for some other purpose: (TA:) or he prayed in the night; (Msb;) as also ↓ هجّد: (IAar, L:) thus these verbs bear two contr. significations: (S, A, L, Msb, K:) and ↓ تهجّد he relinquished sleep for prayer: (A:) so in the Kur, xvii., 81. (Beyd.) 2 هَجَّدَ see 1, in three places. — — Also هجّدهُ, inf. n. تَهْجِيدٌ, He made him, or caused him, to sleep; (S, L, K;) as also ↓ اهجدهُ. (Ibn-Buzurj, L, K.) — — Also, He awoke him from sleep. (Ibn-Buzurj, L, K.) Thus it bears two contr. significations. (K.) — — See also 4. 4 أَهْجَدَ see 1: and 2. — — Also اهجدهُ He found him (namely a man, K) sleeping. (L, K.) — — And اهجد He (a camel) laid the fore-part of his neck (the part called جِرَان) upon the ground; (ISk, S, L, K;) as also ↓ هجّد, (IKtt, El-Basáïr, K, TA, [in the CK هَجَدَ]) inf. n. تَهْجِيدٌ. (IKtt, El-Basáïr, TA.) 5 تَهَجَّدَ see 1, in three places. هَجْدْ, (as in some copies of the K,) or هِجْدْ, (accord. to others and the TA,) A cry by which a horse is chidden. (K.) هَجُودٌ: see هَاجِدٌ. هَاجِدٌ Sleeping: (T, L, Msb:) pl. هُجُودٌ and هُجَّدٌ. (Msb.) [See an ex. in a verse cited voce مُرِمٌّ, in art. رم.] — — Also, (L,) and ↓ هَجُودٌ (L, K) and ↓ مُتَهَجِّدٌ (T, L) Praying in the night: (T, L, K:) pl. of the first, (L,) or second, (L, K,) هُجُودٌ and هُجَّدٌ. (L, K.) هُجْدٌ and هُجَّدٌ are also fem. pls. [app. in both of the above senses]. (A.) مُتَهَجِّدٌ: see هَاجِدٌ. هجر 1 هَجَرَهُ, (S, A, &c.,) aor. هَجُرَ, (Msb,) inf. n. هَجْرٌ (S, A, Mgh, Msb, K) and هِجْرَانٌ, (S, A, Mgh, K,) or the latter is a simple subst., (Msb,) He cut him off from friendly or loving, communion or intercourse; contr. of وَصَلَهُ: (S, Mgh:) he forsook, or abandoned, him; syn. قَطَعَهُ: (Msb, TA:) he cut him; meaning, he ceased to speak to him, or to associate with him; syn. صَرَمَهُ, (A, Mgh, K,) and قَطَعَ كَلَامَهُ. (Mgh.) It is said in the Kur, [iv. 38,] وَاهْجُرُوهُنَّ فِى المَضَاجِعِ, i. e., [And cut ye them off from loving intercourse] in the sleeping-places, in order to obtain their obedience. (Msb.) See also 3. — — He left it; forsook it; relinquished it; abandoned it; deserted it; quitted it: abstained from it: neglected it: shunned or avoided it; was averse from it: syn. تَرَكَهُ; (A, Msb, K, TA;) and رَفَضَهُ; (Msb;) and فَارَقَهُ: (B:) and أَغْفَلَهُ: and أَعْرَضَ عَنْهُ: (TA:) namely, a thing to which it was necessary for him to pay frequent attention: (Lth, TA:) as also ↓ أَهْجَرَهُ; (K;) which latter is of the dial. of Hudheyl: (TA:) and هُجِرَ he, or it, was left; &c. (IKtt.) هِجْرَانٌ may be with the body and with the tongue and with the heart or mind: it is with the first in the passage of the Kur cited above: it may be with any of the three in the Kur, [lxxiii. 10,] where it is said, وَاهْجُرْهُمْ هَجْرًا جَمِيلًا [And avoid thou them, i. e., avoid the associating with them in person, or speaking to them, or entertaining friendship for them in thy heart, with an avoiding of a becoming kind]: and it is with all the three in the following ex. in the Kur, [lxxiv. 5,] وَالرِّجْزَ فَاهْجُرْ [And idolatry avoid thou]. (B.) You say also, هَجَرَ الشِّرْكَ, inf. n. هَجْرٌ and هِجْرَانٌ, [He abstained from, or avoided, polytheism, or the associating of others with God,] هِجْرَةً حَسَنَةً [with a good manner of abstaining, or avoiding]. (Lh, K.) And it is said in a trad., وَلَا يَسْمَعُونَ القُرْآنَ إِلَّا هَجْرًا, meaning, [And they hear not the Kur-án save] with neglect of it, and aversion from it: the reading الّا هُجْرًا, mentioned by IKt, and his explanation of it, save with foul speech, are both said by El-Khattábee to be erroneous. (TA.) — — هَجَرَ, [aor. هَجُرَ,] inf. n. هَجْرٌ, He (a man) went, removed, retired, or withdrew himself, to a distance, far away, or far off. (TA.) — — هَجَرَ فِى الصَّوْمِ, (K,) aor. هَجُرَ, inf. n. هِجْرَانٌ, (TA,) He abstained from sexual intercourse in fasting. (K.) — هَجَرَ, (Lth, Fr, S, A, K, &c.,) or هَجَرَ فِى كَلَامِهِ, (Msb,) aor. هَجُرَ, (Lth, Fr, S, &c.,) inf. n. هَجْرٌ, (Lth, S, A, Mgh, Msb,) with fet-h, (Mgh,) or هُجْرٌ, with damm, (K,) and هِجِّيرَى, (A, K,) or this is a simple subst., (Lth,) and إِهْجِيرَى, (K,) [or this and that which immediately precedes it are intensive inf. ns.,] He (a sick man, Lth, S, Msb, K, or one having the disease termed بِرْسَام, A'Obeyd, A, or having a fever, A'Obeyd, and one sleeping. Fr, K) talked nonsense; talked irrationally or foolishly or deliriously, (Lth, Fr, S, A, Mgh, Msb, K,) and confusedly: (Msb:) or هِجِّيرَى signifies the talking much, and saying what is evil. (Sb.) In the Kur, [xxiii. 69,] instead of تَهْجُرُونَ, in the phrase سَامِرًا تَهْجُرُونَ, [Holding discourse by night, talking irrationally or foolishly,] I'Ab reads تُهْجِرُونَ from ↓ أَهْجَرَ, [q. v.,] from الهُجْرُ. (TA.) — — See also 4. — — هَجَرَ بِهِ, aor. هَجُرَ, inf. n. هَجْرٌ, He dreamed of him or it; or saw him or it in sleep: or he did so and talked foolishly or deliriously. (TA.) 2 هجّر, (Lth, A, K, &c.,) inf. n. تَهْجِيرٌ, (S, Msb, K,) He journeyed in the time called the هَاجِرَة; (Lth, S, A, Mgh, K;) as also ↓ تهجّر; (IAar, S, A, K;) and ↓ اهجر: (K:) or he went forth in that time: (Az, TA:) or he was (صَارَ) in that time: (Msb: [but in my copy of that work, صار is perhaps a mistake for سَارَ:]) or ↓ اهجر has this last signification; (Lth, TA;) or signifies he entered upon that time; like اظهر (A.) — — It (the day) attained to the time called he هَاجِرَة. (S, TA.) 3 هاجرهُ, (A,) inf. n. مُهَاجَرَةٌ; (B;) and ↓ اهتجرهُ; (A;) He cut him off from friendly, or loving, communion or intercourse, being so cut off by him; or he cut him, or ceased to speak to him, being in like manner cut by him: and he forsook, or abandoned, him, being forsaken, or abandoned, by him: (A, * B:) this is the primary signification of the former. (B.) — — هاجر, (T, A, Msb, K,) inf. n. مُهَاجَرَةٌ (T, S, A, Msb) and هِجْرَةٌ, (A,) or the latter

is a simple subst., (Mgh, Msb,) He (an inhabitant of the desert) went forth from his desert to the cities or towns: this is the primary acceptation, with the Arabs, of the verb [when intrans.]: also, he (any one) left his place of abode, emigrating to another people: (Az:) he departed, or went forth, from one land to another, (S, K,) or from one country, or district, or town, to another: (Msb:) and, as used in the Kur, ii. 215, [and in many other instances in the same and other books,] he went forth [or emigrated] from the territory of the unbelievers to the territory of the believers [or to any place of safety or refuge on account of religious persecution, &c.] (B.) See an ex. voce تَهَجَّرَ; and see هِجْرَةٌ. 4 اهجرهُ: see هَجَرَهُ. — اهجر فِى مَنْطِقِهِ, (S, * Mgh, Msb, K,) or simply اهجر, (A,) inf. n. إِهْجَارٌ (S, K) and هُجْرٌ, (Lh, Kr, K,) or the latter is, correctly speaking, a simple subst., (TA,) He spoke, or uttered, foul, evil, bad, abominable, or unseemly, language: (S, A, Mgh, K:) or he did so much; beyond what he used to do before; as also ↓ هَجَرَ, aor. هَجُرَ, (Msb,) inf. n. هَجْرٌ: (L, TA:) and in like manner, he talked much of that which was not fit, suitable, meet, or proper. (S.) — — اهجر بِهِ He mocked, or scoffed, or laughed at him, derided him, or ridiculed him, and said respecting him what was foul, evil, bad, abominable, or unseemly. (Msb, K.) — See also 2, in two places. 5 تهجّر He affected to be like the مُهَاجِرُون [or emigrants from the territory of the unbelievers to that of the believers]. (A'Obeyd, S, A, K.) Hence the trad., وَلَا تَهَجَّرُوا ↓ هَاجِرُوا, (A'Obeyd, S, A,) i. e., Perform ye the هِجْرَة with sincerity towards God, and affect not to be like those who do so without your being really such as do so: said by 'Omar. (A'Obeyd, TA.) — See also 2. 6 تهاجروا [They cut one another off from friendly or loving communion or intercourse; or they cut, or ceased to speak to, one another: they forsook, or abandoned, one another: as also ↓ اهتجروا] (A.) You say also هُمَا يَتَهَاجَرَانِ, and ↓ يَهْتَجِرَانِ, i. e., يَتَقَاطَعَانِ [They two cut each other off &c.]: (K:) تَهَاجُرٌ is syn. with تَقَاطُعٌ. (S.) 8 إِهْتَجَرَ see 3 and 6; the latter in two places. — — [He journeyed in the time of the حَاجِرَة: see 8 in art. عشو.] هَجْرٌ: see هُجْرٌ: — and see also هَاجِرَةٌ. هُجْرٌ, a subst. from أَهْجَرَ; (S, Mgh;) or from its syn. هَجَرَ; (Msb;) Foul, evil, bad, abominable, or unseemly, language, or talk; (As, Ks, T, S, A, Mgh, Msb, K;) as also ↓ هَجْرَآءُ; (Sgh, K;) and ↓ هَاجِرَةٌ; of which last the pl. is هَوَاجِرُ, incorrectly said by IJ to be an irreg. pl. of هُجْرٌ; or ↓ هَاجِرَةٌ may be an inf. n., like كَاذِبَةٌ &c. (IB.) You say, قَالَ هُجْرًا, and ↓ هَجْرًا وَبَجْرًا, [He said] a foul [and a wonderful] thing: ↓ هَجْرٌ is an inf. n., and هُجْرٌ is a simple subst. (L, TA.) And ↓ رَمَاهُ بِالْهَاجِرَاتِ He assailed him with foul words: هاجرات being a word of the same class as لَابِنٌ and تَامِرٌ. (A, Msb.) And ↓ رَمَاهُ بِهَاجِرَاتٍ, and ↓ بِمُهْجِرَاتٍ, (S, K,) or بِالْهَاجِرَاتِ, (A,) and بِالْمُهْجِرَاتِ, (A, Msb,) He accused him of evil things that exposed him to disgrace: (S, K:) or of foul, or evil, actions. (A, Msb.) And ↓ تَكَلَّمَ بِالْمَهَاجِرِ (in the CK بالمُهاجِرِ) He spoke foul, or evil, language. (L, K.) هِجِرٌّ: see هُجْرَةٌ. هِجْرَةٌ: see هِجْرَةٌ, a subst. from هَجَرَهُ, (S, K,) as also ↓ هِجْرَانٌ, (Msb,) signifying The cutting another off from friendly or loving communion or intercourse: (S:) cutting one; or ceasing to speak to him: (K:) forsaking, abandoning, deserting, or shunning or avoiding, one. (Msb.) It is said in a trad., لَا هِجْرَةَ بَعْدَ ثَلَاثٍ [There shall be no cutting off from friendly communion after three nights with their days,]: the meaning is, هَجْرٌ as contr. of وَصْلٌ; i. e., such anger as exists between Muslims, or a failing, or falling short, with respect to the duties of society, exclusively of what relates to religion: but the هِجْرَة of those who follow their own natural desires [in matters of religion], and of innovators [in religion], should continue even as long as they do not repent, and return to the truth. (TA.) — — [Also, A mode, or manner, of cutting another off from friendly or loving communion or intercourse: &c. See 1, where an ex. occurs.] — — Also, A removal from the desert to the towns or villages: this was its [primary] acceptation with the Arabs: and the forsaking of his country, or district, or the like, by an inhabitant of the desert, or by an inhabitant of a town, or village, or cultivated district, and taking up his abode in another country or district, or the like, an emigration; (TA;) the forsaking of one's home and removing to another place; (Mgh;) the forsaking of a country, or district, or the like, and removing to another; (Msb;) the going forth from one land to another; as also ↓ هُجْرَةٌ. (K:) [and an emigration from the territory of the unbelievers to the territory of the believers, or to any place of safety or refuge on account of religious persecution &c.: see 3, last signification:] a subst. from هَاجَرَ. (Msb, TA.) — — [الهِجْرَةُ], peculiarly, The emigration, or flight, (for it was really a flight,) of Mohammad, from Mekkeh to Yethrib, which latter was afterwards called El-Medeeneh. Hence, تَأْرِيخُ الهِجْرَةِ The era of the Hijreh, or Flight. The epoch of this era is not the date of the Flight itself, as some have imagined, (for this took place on an uncertain day, most probably the first or second, of the third lunar month of the Arabian year,) but is the first day of the Arabian year in which the Flight happened: and as I believe that all European writers who have attempted to fix it, prior to M. Caussin de Perceval, have erred respecting it, the true date, as shown by him, (see his " Essai sur l'Histoire des Arabes," &c., in the places referred to in the index to that work,) I think it important here to mention. The first year of the Flight was the two hundred and eleventh year of a period during which the Arabs made use of a defective luni-solar reckoning, making every third year to consist of thirteen lunar months; the others consisting of twelve such months. This mode of reckoning was abolished by Mohammad in the twelfth month of the tenth year of the Flight, at the time of the pilgrimage; whence it appears that the first year of the Flight commenced, most probably, on Monday, the nineteenth of April, A. D. 622; or perhaps on the eighteenth; for the actual appearance of the new moon properly marked its commencement, and, as the new moon happened about sunset on the sixteenth, it may perhaps have been seen on the eve of the eighteenth. According to M. Caussin de Perceval, the first ten years of the Flight commenced at the following periods. 1st.[Mon.]Apr. 19, 622

2nd.[Sat.]May 7, 623

3rd.[Th.]Apr. 26, 624

4th.[Mon.]Apr. 15, 625

5th.[Sat.]May. 3, 626

6th.[Th.]Apr. 23, 627

7th.[Tu.]Apr. 12, 628

8th.[Mon.]May. 1, 629

9th.[Fri.]Apr. 20, 630

10th.[Tu.]Apr. 9, 631

Thus it appears that the first and fourth and seventh years were of thirteen lunar months each; and the seventh was the last year that was thus augmented: therefore, with the eighth year commenced the reckoning by common lunar years; and from this point we may use the tables which have often been published for finding the periods of commencement of years of the Flight. We must not, however, rely upon the exact accuracy of these tables: for the commencement of the month was generally determined by actual observation of the new moon; not by calculation; and we often find that a year was commenced, according as the place of observation was low or high, or to the east or west of the place to which the calculation is adapted, or according as the sky was obscure or clear, a day later or earlier than that which is indicated in the tables; and in some cases, even two days later. The twelfth day of the third month of the first year of the Flight, the day of Mohammad's arrival at Kubà, was Monday:

therefore the first day of the year was most probably the nineteenth of April, as two months of thirty days each, or twenty-nine days each, seldom occur together. But the tenth day of the first month of the sixty-first year, the day on which El-Hoseyn was slain at Kerbelà, was Friday: therefore the first day of that year, at that place, must have been Wednesday, the third of October, A. D. 680; not the first of October, as in most of the published tables above mentioned. (For the principal divisions of the Arabian year when the luni-solar reckoning was instituted, see زَمَنٌ)]. الهِجْرَتَانِ means [The two emigrations, or flights; namely,] the هِجْرَة to Abyssinia and the هِجْرَة to El-Medeeneh. (S, K.) And ذُو الهِجْرَتَيْنِ He (of the صَحَابَة [or Companions of Mohammad] TA) who emigrated, or who has emigrated, to Abyssinia and to El-Medeeneh. (K.) هَجْرَآءُ: see هُجْرٌ. هِجْرَانٌ: see هِجْرَةٌ. هِجْرِيًّا: see هِجِّيرٌ. هَجِيرٌ Left; forsaken; relinquished; abandoned; deserted; quitted: abstained from: neglected: shunned or avoided. (TA.) — See also هَاجِرَةٌ, in three places. هَجِيرَةٌ: see هَاجِرَةٌ. هِجِّيرٌ Custom; manner; habit; wont: state; condition; case; syn. دَأْبٌ, (T, S, A, K,) and عَادَةٌ, (S, TA,) and دَيْدَنٌ, (TA,) and شَأْنٌ: (T, A, K:) and the speech, or language, of a man; [or what one is accustomed to say;] syn. كَلَامٌ: (T, TA:) as also ↓ هِجِّيرَى, (T, S, A, K,) and ↓ إِهْجِيرَى, (S, K,) and ↓ إِهْجِيرَآءُ, and ↓ أُهْجُورَةٌ, and ↓ هِجْرِيًّا, (K,) and إِجْرِيًّا, and إِجْرِيَّآءُ. (S.) You say, مَا زَالَ ذٰلِكَ هِجِّيرَهُ, (A, K, * TA [in the CK, هٰذَا هِجِّيرَتُهُ,]) and هِجِّيرَاهُ, (S, A, K,) and إِهْجِيرَاهُ, &c., (K,) That ceased not to be his custom, &c. (S, A, K. *) And مَا لَهُ هِجِّيرَى غَيْرُهَا ↓ He has no custom, &c., other than it. (TA, from a trad.) هِجِّيرَى: see هِجِّيرٌ. هَاجِرٌ, act. part. n. of 1, q. v. — — Talking nonsense; talking foolishly or deliriously. (S, TA.) See 1, last signification but one. هَاجِرَةٌ: see هُجْرٌ, in four places. — الهَاجِرَةُ, (S, A, Mgh, Msb, K,) and ↓ هَجِيرٌ, (S, Msb, K,) and ↓ هَجِيرَةٌ, (A, K,) and ↓ هَجْرٌ, (S, K,) Midday when the heat is vehement: (S:) or midday in summer, or in the hot season: (Mgh, Msb:) or the period from a little before noon to a little after noon in summer, or in the hot season, only: (En-Nadr, ISk:) or from the time when the sun declines from the meridian: (Aboo-Sa'eed:) or midday, when the sun declines from the meridian, at the ظُهْر: or from its declining until the عَصْر: because people [then] shelter themselves in their tents or houses; as though they forsook one another (تَهَاجَرُوا): (K:) or the vehemence of the heat (K, TA) therein: (TA:) and الهُوَيْجِرَةُ [dim. of الهاجرة] the period a little after the هَاجِرَة: (EsSukkaree:) [pl. of the first, هَوَاجِرُ.] You say, طَبَخَتْهُ الهَوَاجِرُ [The vehement midday heats affected him with a hot, or burning, fever]. (A.) And صَلَاةُ الهَجِيرِ ↓ The prayer of noon; as also الهَجِيرُ, elliptically. (TA.) See also ظَهِيرَةٌ. أُهْجُورَةٌ: see هِجِّيرٌ. إِهْجِيرَى: see هِجِّيرٌ. إِهْجِيرَآءُ: see هِجِّيرٌ. مُهْجِرِينَ أَتَيْنَا أَهْلَنَا We came to our family in the time of the هَاجِرَة. (S.) — — هَلْ مُهَجِّرٌ كَمَنْ قَالَ: see هُجْرٌ. مَهَاجِرُ and مُهْجِرَاتٌ Is one who journeys in the هَاجِرَة like him who stays during the time of midday? (TA, from a trad.) مَهْجُورٌ Cut off from friendly or loving communion or intercourse; forsaken, or abandoned: cut, or not spoken to. (Mgh, Msb.) In like manner مَهْجُورًا is used in the Kur, [xxv. 32,] signifying avoided, or forsaken, with the tongue, or with the heart or mind. (B.) [But see what here follows.] — Talk, or language, uttered irrationally or foolishly or deliriously. It is related by Aboo-'Obeyd, on the authority of Ibráheem, that the words of the Kur, إِنَّ قَوْمِى اتَّخَذُوا هٰذَا الْقُرْآنَ مَهْجُورًا, [xxv. 32,] mean, Verily my people have made this Kur-án a thing of which they have said what is not true: because the sick man, when he talks irrationally or foolishly or deliriously, says what is not true: and the like is related on the authority of Mujáhid. (S.) مُهَاجَرٌ A place to which one emigrates. (Msb.) مُهَاجِرٌ Any one, whether an inhabitant of the desert [as in the primary acceptation of the epithet] or an inhabitant of a town or village or cultivated district, who emigrates; or who forsakes his country or district or the like, and takes up his abode in another country or district or the like. Hence المُهَاجِرُونَ applied to The emigrants to El-Medeeneh: because they forsook their places of abode in which they were reared, for the sake of God, and attached themselves to an abode in which they had neither family nor property, when they emigrated to El-Medeeneh. (TA.) هجس 1 هَجَسَ الشَّىْءُ فِى قَلْبِهِ, (A,) or فِى صَدْرِهِ, (K,) or بِالْقَلْبِ, (Msb,) aor. هَجِسَ, (S, K, MS, TA,) or هَجُسَ, (Msb,) inf. n. هَجْسٌ, (Msb, TA,) The thing fell into, or occurred to, or bestirred itself in, his mind, or the mind; or occurred to his mind, or the mind, after having been for- gotten; syn. وَقَعَ and خَطَرَ; (Msb;) or, of the phrase in the A and that in the K, خَطَرَ بِبَالِهِ, (A, K,) and وَقَعَ فِى خَلَدِهِ: (TA:) or هَجْسٌ signifies [the thing's] talking, or suggesting something, to the person's mind, in his bosom; expl. by the words أَنْ يُحَدِّثَ نَفْسَهُ فِى صَدْرِهِ; like وِسْوَاسٌ: (K, * TA:) and hence the phrase in a trad., وَمَا يَهْجِسُ فِى الضَّمَائِرِ, meaning, and what falls into, or occurs in, and bestirs itself in, the minds, (يَخْطُرُ بِهَا,) and revolves therein, of matters of discourse, and of thoughts: (TA:) or هَجَسَ فِى صَدْرِى شَىْءٌ signifies i. q. حَدَسَ [app. meaning a thing came at random into my mind]: (S, L:) and you say also, هَجَسَ فى نَفْسِى [it fell into, or occurred to, my mind: &c.] (TA.) 5 تَهَجَّسَ I. q. أَقَامَ. (T, art. عرص.) هَجْسٌ A low voice, or sound, (نَبْأَةٌ,) which one hears but does not understand. (S.) — — See also هَاجِسٌ. هَاجِسٌ A thing, or an idea, or object of thought, or an opinion, coming at random into, falling into, occurring to, or bestirring itself in, the mind; (S, A, * Msb;) syn. خَاطِرٌ: (S, TA:) an epithet in which the quality of a subst predominates: (TA:) and ↓ هَجْسٌ also signifies anything falling into, or occurring to, the mind; (Lth, K:) pl. of the former, هَوَاجِسُ. (A, TA.) هجع &c. See Supplement هد 1 هَدَّ, aor. هَدُ3ً, (S, L, Msb,) inf. n. هَدٌّ (S, L, Msb, K) and هُدُودٌ, (L, K,) He demolished a a building; (As, S, A, L, K: *) threw it down; (TA;) pulled it down to the ground: (As, S, A, L:) demolished it with violence: (L, K: *) demolished it at once, with a vehement noise. (Msb.) — [Hence you say,] مَا هَدُّهُ كَذَا (assumed tropical:) Such a thing did not break him, or it. (S, L.) — — هَدَّنِى الأَمْرُ, and هَدَّ رُكْنِى, (assumed tropical:) The thing distressed, and broke, or crashed, me. And [in like manner] مَا هَدَّنِى مَوْتُ أَحَدٍ (assumed tropical:) [The death of any one has not distressed, nor broken, or crushed, me]. (L.) And هَدَّتْهُ المُصِيبَةُ The (tropical:) calamity debilitated, or enervated, him. (S, A, L.) — — هَدَّ, aor. هَدَ3ً, and هَدِ3ً, inf. n. هَدٌّ, He (a man) was, or became, weak, (L, K,) in body; (L:) became extremely aged, or decrepit. (TK.) — — See 7. — — هَدَّ, aor. هَدِ3ً, inf. n. هَدِيدٌ, It (a wall or the like, S, L, or a part of a mountain, L, by its falling, S, L) made a noise; (S;) or, a violent noise. (L.) — — هَدَّتْ It (the sky) sent forth a noise, or sound, occasioned by the falling of rain. (L.) — — هَدَّ, aor. هَدِ3ً, (L,) inf. n. هَدِيدٌ, (S, L,) It (the sound called هَادّ, from the sea,) made a murmuring. (S, * L.) — — هَدَّ, aor. هَدِ3ً, inf. n. هَدٌّ, He (a camel) brayed. (TK.) See also R. Q. 1. — مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ I passed by a man who is sufficient for they as a man; (L, K:) as also هَدُّكَ: (K.) an expression of praise (L:) or it means, the description of whose good qualities would be burdensome to thee: there are two dial. forms used in this case: some use هدّ as an inf. n., [in the sense of an epithet, (marginal note in a copy of the S,) saying, in such a phrase as the above, هَدُّكَ,] in which case, it has no fem. nor dual. nor pl. form; (S, L:) the sing and dual and pl. are the same: (K:) and some make it a verb, and give it [a (??) and] a dual and a pl, and say, مررت برجل هَدَّكَ من رجل, as above, (S, L,) and بِامْرَأَةٍ هَدَّتْكَ مِنِ امْرَأَةٍ, (S, L, K,) like

as you say كَفَاكَ and كَفَيْكَ, (L.,) and بِرَجُلَيْنِ هَذَّاكَ, and بِنِسْوَةٍ هَدَدْتَكَ and بِامْرَأَتَيْنِ هَدَّتَاكَ, and بِرِجَالٍ هَدُّوكَ. (S, L, K.) — — IAar also cites the following ex. [by El-Kattál El-Kilábee, (marginal note in a copy of the S)] وَلِى صَاحِبٌ فِى الغَارِ هَدَّكَ صَاحِبًا as meaning. [And I have a companion in the race;] of how great estimation, and how ingenious, and how knowing, is he [as a companion] describing a wolf: (L:) in which he who reads هَدَّكَ makes هَدَّ a verb; and as such it has a dual and pl. and fem. but some read هَدُّكَ. making it an inf. n. used as an epithet; and as such it has no dual nor pl. nor fem. (Marginal note in a copy of the S.) — — هَدَّ الرَّجُلُ also signifies Excellent is the man; (ISd, L:) and إِنَّهُ لَهَدَّ الرَّجُلُ Verily, excellent is the man (L, K) in hardiness and strength: (L:) and لَهَدَّ الرَّجُلُ How hardy is the man! (L.) — — In a trad., Aboo Lahab is related to have said, لَهَدَّ مَا سَحَرَكُمْ صَاحِبُكُمْ, [meaning How greatly hath your companion enchanted you!): لَهَدَّ is an expression of wonder. (L.) — — فُلَانٌ يُهَدُّ Such a one is praiseworthy for hardiness (S, L, K) and strength. (S, L.) 2 هدّدهُ, (Msb, K,) inf. n. تَهْدِيدٌ (S, L) and تَهْدَادٌ; (L:) and ↓ تهدّدهُ: (S, L, Msb;) He threatened him; (L;) threatened him with punishment; (Msb;) frightened, or terrified, him. (S, L, K.) 5 تَهَدَّ3َ see 2. 7 انهدّ It (a building) [fell down: or] became demolished at once, with a vehement noise: (Msb:) and ↓ هَدَّ, aor. هَدِ3ِ, it (a wall) fell down; mentioned by AHei; and also by Es-Semeen, who concedes it; (MF;) but this form of the verb is commonly known only as transitive. (TA.) — — It (a mountain) broke down. (S, L.) 10 استهدّهُ He regarded him as weak. (L.) R. Q. 1 هَدْهَدَ, (S, L, K,) inf. n. هِدْهَدَةٌ, (S, L,) He (a bird) cooed; syn. قَرْقَرَ: (L, K, TA [in the CK, قَرْفَرَ]:) he (a pigeon) cooed syn. هَدَرَ, and هَدَلَ: (TA:) or made a murmuring or confused noise in cooing: (S, L, accord to the explanation of هَدْهَدَةٌ:) and he (a camel, S, L) brayed: syn. هَدَرَ: (K:) or made a murmuring or confused noise in braying (S, L,) See also 1. — — هَدْهَدَتْ, (inf. n. هَدْهَدَةٌ, L.) She (a woman, S, L) shook, or rocked, a child (S, L, K) in its cradle, (L,) in order that it might sleep. (S, L, K.) — هَدْهَدَ He sent, or threw, a thing down, from a high place to a low one, (L, K.) هَدٌّ A weak man; (As, S, L, K;) i. e., weak in body; (L;) as also ↓ هِدٌّ: (K:) or, accord. to IAar, the latter only, meaning cowardly and weak: (S, L:) or هَدٌّ (Sh, L) and ↓ أَهَدُّ (L, K) and ↓ هَدَادَةٌ (Sh, L, K) signify a cowardly (and weak, TA) man: (Sh, L, K:) and ↓ قَوْمٌ هَدَادٌ a cowardly people: (Sh, L:) pl. of هَدٌّ, ??: (L, K:) it has no broken pl. (L:) and of هِدٌّ, هِدُّونَ. (K.) A man says to another, in threatening him, إِنِّى لَغَيْرُ هَدٍّ Verily I am not weak. (S, L.) — — هَدٌّ Extreme odd age; decrepitude. (K, TA.) See 1. — هَدٌّ A cough, or harsh, sound; as also ↓ هَدَدٌ. (L, K.) — — هَدٌّ The braying of a camel. (Lh, L, K.) See 1. — A generous, liberal. beautiful man. (IAar. S, L, K. *) — — A strong man. (IAar. L.) — — لِى صَاحِبٌ هِدٌّ: see 1. مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ, and هَدُّكَ صَاحِبًا and هَدَرٌ: see هَدَّ. هَدَّةٌ The sound of the fall of a wall or the like: (S:) or a violent sound occasional thereby, or by the fall of a part of a mountain. (L.) — — The sound of rain falling from the sky. (L.) — — A sinking, and falling in, of the ground. (L.) هَدْهَدٌ The voices, or cries, of jinn, or genii: without a singular. (L, K) هُدْهُدٌ A certain bird, (S, L, Msb, K,) well known; (L, Msb, K;) [namely, the hoopee, or upupa of Linnæus; so this bird is called in the present day; and this, accord. to a common tradition, is the bird mentioned in the Kur, xxvii. 20;] as also هُدَهِدٌ (K) and ↓ هُدَاهِدٌ: (S, L, K:) or the last, a certain bird resembling the pigeon: (Lth, Az, L:) or (in the K, and) هُدْهُدٌ signifies a pigeon that cooes much; (IDrd in explanation of v. 20 of ch. xxvii. of the Kur., and AHn, L K;) as also ↓ هُدَاهِدٌ: (IDrd, AHn, L:) and any bird that cooes; that utters the cry called قَرْقَرَة; (L, K, TA [in the CK, يُقَرْفِرُ is put for يُقَرْقِرُ]) as also ↓ هُدَاهِدٌ: (As, L:) pl. (of all, K) هَدَاهِدُ (S, L, K) and هَدَاهِيدُ: (Kr, L, K:) but ISd says of the latter, I know not how this is, unless the sing. be هَدْهَادٌ. (L.) Er-Rá'ee says, كَهُدَاهِدٍ كَسَرَ الرُّمَاةُ جَنَاحَهُ [Like a هداهد whose wing the shooters have broken]: (S, L:) As says, he means the فَاخِتَة, or the دُبْسِىّ, or the وَرَشَان, or the هُدْهُد, or a man, or camels: and Lh says, that Ks asserts him to mean, by هداهد, the dim. of هُدْهُدٌ: but As disapproves of this; and so does ISd; but the latter adds, that it may perhaps be for هُدَيْهِدٌ; as some of the Arabs say دُوَابَّةٌ and شُوَابَّةٌ for دُوَيْبَّةٌ and شُوَيْبَّةٌ; though they are only known to change the ى into ا before a double consonant. (L.) هَدْهَدَةٌ [an inf. n. used as a simple subst.] The murmuring or confused sound of the cooing of pigeons, and of the braying of a camel [and of thunder (see زَمْزَمَةٌ)]: pl. هَدَاهِدُ. (S, L.) هَدَادٌ and هَدَادَةٌ: see هَدٌّ. هُدَاهِدٌ A stallion-camel that brays much among the she-camels but does not cover them. (L.) — — See هُدْهُدٌ. هَدِيدٌ A voice, cry, sound, or noise. (L.) See also 1. — — A threatening from behind one. (As, L.) هَادٌّ A certain murmuring sound from the sea; (K;) a sound which is heard by people inhabiting the sea-shore, coming to them from the direction of the sea, murmuring over the land, and sometimes followed by an earthquake. (S, L.) هَادَّةٌ Thunder. (L, K.) Ex. مَا سَمِعْنَا العَامَ هَادَّةً We have not heard this year thunder. (L.) أَهَدُّ: see هَدٌّ. 1 هدا هَدَأَ, aor. هَدَأَ, inf. n. هَدْءٌ and هُدُوْءٌ, He, or it, was quiet, or still, calm, or unruffled; (S, K;) was motionless; was silent: (TA:) [and so, app., ↓ اهدأ: see مُهْدِئٌ.] — — تَهْدَى and هَادٍ occur for تَهْدَأُ and هَادِئٌ. (TA.) — — هَدَأَ عَنْهُ It [pain or the like] became appeased, and quitted him. (TA.) — — See 4. — — أَتَانَا وَقَدْ هَدَأَتِ الرِّجْلُ (tropical:) He came to us when the foot (of the passenger by night) had become still. (S.) — — اتانا بَعْدَ مَا هَدَأَتِ الرِّجْلُ والعَيْنُ (tropical:) He came to us after the foot (of the passenger by night), and the eye, were at rest. (S, TA.) — — هَدَأَ بِالمَكَانِ (tropical:) He stayed, abode, or dwelt, in the place. (K.) — — هَدَأَ, (inf. n. هُدُوْءٌ, TA,) (tropical:) He died. (K.) — هَدِئَ, aor. هَدَأَ, (K,) inf. n. هَدَأٌ, (TA,) i. q. جَنِئَ, He had a curving back, &c.: (K:) or he had depressed and even shoulders, inclining towards the breast; not erect, or elevated: (Lth, and others:) or he was humpbacked. (S, TA.) — — هَدِئَ It (a camel's hump) was bent by much lading, (K,) and had its soft hair (وَبَر) sticking upon it, without its being wounded. (TA.) 4 اهدأ He rendered quiet, still, motionless, silent. (K, TA.) — — لَا أَهْدَأَهُ اللّٰهُ May God not give him rest from his labour, or fatigue! (K.) — — هَدَأَ ↓ الصَّبِىَّ, and اهدأهُ, [the latter only I find mentioned in one copy of the S: but both are mentioned in another, as well as in the TA:] He patted the child with his hand, and quieted him, that he might sleep: (S, TA:) or, accord. to Az, اهدأتْ صَبِيَّهَا signifies She spoke soothingly to her child, and quieted him, that he might sleep: and مُهْدَأٌ is a child thus soothed. (TA.) — — Accord. to IAar, مهدأ in the following verse of 'Adee Ibn-Zeyd, [quoted in the S,] شَنِزٌ جَنْبِى كَأَنِّى مُهْدَأٌ جَعَلَ القَيْنُ عَلَىالدَّفِّ إِبَرْ signifies a child soothed in order that he may go to sleep. Others read it as an inf. n. (TA.) — اهدأ (tropical:) He wore out a garment. (A.) — — اهدأهُ اللّٰهُ God made it (a shoulder) to be in the state described in the explanation of the word أَهْدَأُ. (K.) — — اهدأهُ It (old age, K, or beating, TA) rendered him what is termed أَهْدَأُ. (K.) هَدْءٌ: see 1. — — أَتَانَا بَعْدَ هَدْءٍ مِنَ اللَّيْلِ, (S, K,) and ↓ هُدْءٍ, (K,) and ↓ هَدْأَةٍ, (S, K,) and ↓ مَهْدَإٍ, and ↓ هَدِىْءٍ, and ↓ هُدُوْءٍ, (K; the last is also an inf. n. and pl.; TA,) (tropical:) He came to us after a period, or portion, of the night; (S, TA;) or after about a third or fourth part of the night had elapsed, (S, TA,) when men were asleep, (S,) or at rest, and the night, and the foot of the passenger, were still: (Sb, K:) or هَدْءٌ is the first third part of the night; from the commencement to the third, (K,) when it begins to be still. (TA.) — هَدْءٌ and هَدْىٌ (in which the ى is said to be substituted for ء, TA.) Way, or manner, of life. (AHeyth, K.) — مَرَرْتُ بِرَجُلٍ هَدْئِكَ مِن رَّجُلٍ i. q. هَدِّكَ: (see art. هد:) the latter is that which is commonly known and approved. (Ez-Zejjájee.) هُدْءٌ: see هَدْءٌ. هَدَأٌ Smallness of a camel's hump, occasioned by his being much laden. (K.)

It is less than what is termed حنب [a word app. incorrectly written, but which I am unable to correct]. (TA.) هَدْأَةٌ Quiet; stillness; rest from motion; silence. (Lh.) — See هَدْءٌ, and أَهْدَأُ. مَا لَهُ هِدْأَةُ لَيْلَةٍ, (K,) mentioned by Lh, but not explained by him: thought by ISd to mean He has not a night's food: (and so accord. to the K:) i. e., what may quiet his hunger or sleeplessness or anxiety. (TA.) هَدَأَةٌ A kind of run. (K.) أَتَانَا هُدُوْءًا (tropical:) He came to us after a sleep: (S:) after men were at rest, and sleeping. (TA.) — See هَدْءٌ. هَدِئٌ: see هَدْءٌ. هُدَّآءَةٌ A slender horse: (K:) generally said to be a term peculiarly applied to the male only: but said by some to be common to the male and the female. (MF.) هُوَ أَهْدَأُ مِمَّا كَانَ (tropical:) He is more quiet, or more at rest, than he was: i. e., he is dead. From a trad. Said by Umm-Suleym to Aboo-Talhah, respecting her son, to comfort the heart of his father. (TA.) — أَهْدَأُ i. q. أَجْنَأُ, Having a curving back, &c.: (K:) humpbacked: (S:) or a person having the shoulders depressed, and even, and inclining towards the breast; not erect or elevated: fem. هَدْآءُ: you also say مَنْكِبٌ أَهْدَأُ a shoulder such as is described immediately above: and أَهْدَأُ a crooked man: (Lth, and others:) also a shoulder of which the upper part is swollen, or filled with fat and flesh, and its strength relaxed. (K: in some copies of which we read استرخى حيله: in others, حمله: [the former is the reading that I adopt].) — — هَدْآءُ (so in the CK and a MS. copy: in the TA, ↓ هُدَّأَةٌ, [which seems to be an error];) A she-camel having her hump bent by much lading, (K,) and the soft hair (وَبَر) sticking upon it, without its being wounded. (TA.) مَهْدَاءٌ: see هَدْءٌ. مُهْدَأٌ: see 4. مُهْدِئٌ Still; motionless. (TA, in art. خمد.) مَهْدَأَةٌ State, or condition. (S.) تَرَكْتُهُ عَلَى مُهَيْدِئَتِهِ I left him in the state, or condition, wherein he was: (As, S, K:) dim. of مَهْدَأَةٌ. (S.) هدب 1 هَدَبَهُ, aor. هَدِبَ, He cut it; or cut it off. (K, TA.) See also هَدَبَ. — — هَدَبَ, (aor. هَدِبَ, inf. n. هَدْبٌ, S,) He milked a camel: (ISk, S, K:) or he milked any animal with the ends of his fingers. (IKtt.) — — هَدَبَ (S, K,) aor. هَدُبَ; or ↓ هدّب, inf. n. تَهْدِيبٌ; and ↓ اهتدب; (TA;) He plucked, or gathered, fruit, (S, K,) or [the kind of leaves called] هَدَبٌ. (TA.) — هَدِبَ, (inf. n. هَدَبٌ, TA;) and ↓ اهدب; It (a tree) had long and pendulous branches, or twigs. (K.) The latter verb is explained by IKtt as signifying It (a tree) had numerous branches. (TA.) This is not derived from the هَدَب of the أَرْطَى and the like (AHn.) — — هَدِبَتِ العَيْنُ, aor. هَدَبَ, (inf. n. هَدَبٌ TA,) The eye had long lashes. (K.) 2 هَدَّبَ see 1. — هدّب السَّوْطَ [?] i. q. عَذَّبَ, q. v (A, in TA, voce عذّب. q. v.) 4 أَهْدَبَ see 1. — — اهدب It (a tree) produced, or put forth, its هَدَب. (TA.) 5 تهدّب [It (a part of a cloud) hung down like the unwoven end, or extremity, of a garment]. (S.) See هَيْدَبٌ. 8 إِهْتَدَبَ see 1. هُدْبٌ and ↓ هُدُبٌ, (K,) the latter a dial. form of the former, (TA,) coll. gen. ns., and ↓ هَيْدَبٌ, (K,) also a coll. gen. n., (TA,) and ↓ هُدَّابٌ [likewise a coll. gen. n.,] and ↓ هُدْبَةٌ, [which is rather the n. un. of هُدْبٌ,] (TA,) of a garment, or piece of cloth, i. q. خَمْلٌ: (K: in like manner, ↓ هُدْبَةٌ and ↓ هُدُبَةٌ are explained in the S by خَمْلَةٌ:) or rather, The [fringe, or] unwoven end, or extremity, of a garment, or of a piece of cloth; its end, or extremity, that has not been woven: or an end, or extremity, consisting of warp without woof: sometimes it is twisted, and [as it forms a fringe,] it preserves the edge [of the woven part] of the garment, &c.: (whereas خمل signifies the “ nap, or villous substance,” of a garment, &c.: [such is the meaning of the words ما يتخلّل الثَوب كلّه كالزِّئْبِرِ: this is what is generally meant by خمل] and this is mostly in what are called قَطَائِفُ: (MF:) or the extremity of a garment, &c. next [the part called] the طُرَّة: (TA:) or the هدبة of a garment, &c., is the same as the طُرَّة: (Msb:) n. un. of the fist word, (هُدُبٌ or هُدْبٌ,) with ة (K:) so too of هيدب, (TA,) [and of هدّاب]. The pl. of هُدْبَةٌ is هُدَبٌ. (Msb.) — — هُدْبٌ, (K,) or هُدْبُ العَيْنِ, (S,) and ↓ هُدُبٌ, (K,) which is a dial form of هدب, (TA,) coll. gen. ns., The eyelashes; the hairs that grow upon the edges of the eyelids: (S, K:) n. un. with ة: (K:) pl. أَهْدَابٌ. (Msb.) هَدَبٌ [generally signifies slender spring, like strings, garnished with minute, amplexicant, appressed, acute leaves, overlying one another like the scales of a fish: see عَبَلٌ:] the branches, or twigs, of the أَرْطَى and similar trees (K) that have no leaves; a coll. gen. n., of which the n. un. is with ة: and the pl., أَهْدَابٌ. (TA.) [The foliage of the cypress and tamarisk, and the like:] leaves of a tree that are permanent, (and that have not a projecting nerve along the middle. TA,) as those of the cypress (K) and tamarisk and سَمُر. (TA.) Those parts of a plant that are not وَرَق but that have the place of وَرَق. (AHn, K:) or any وَرَق that have not middle; (S, K;) as those of the أَثْل and سَرْو and أَرْطَى and طَرْفَآء; (S:) as also ↓ هُدَّابٌ, (S, K,) both of which are sell gen. ns., of which the as, an. are with ة: pl. أَهْدَابٌ, (K,) which is a regular pl. of هَدَبٌ (TA;) and ↓ هُدَّابٌ: (K, accord. to the TA: but in a MS. copy, هُدَّابَةٌ; and in the CK, هَدَّابَةٌ,) but in the M, هُدَّابٌ is said to be a noun signifying the هُدْب of a garment, &c., and the هَدَب of the أَرْطَى (TA) Az says, that عَبَلٌ is precisely the same as هَدَبٌ (TA.) — — ↓ هُدَّابٌ is also said to signify Inclining branches, or twigs. (TA.) — — Also, ↓ هُدَّابُ النَّخْلِ Palm branches; syn. سَعَفُهُ. (S) — أَهْدَابٌ is said to be used by Aboo-Dhu-eyb, in the phrase سَبِطُ الاهداب, as signifying The shoulder-blades. but ISd, who mentions this, denies its correctness. (TA.) هَدِبٌ A horse having a long forelock. The هدبان [pl. of هَدِبٌ, but whether هِدْبَانٌ or هُدْبَانٌ is not shown,] are among those horses that are held in high estimation among the Arabs, and are distinguished as belonging to different tents, or house. (TA.) — — الهُدبُ (assumed tropical:) The lion. (K.) But accord. to Lth, ↓ أَهْدَبُ, as an epithet applied to felt and the like, signifies (assumed tropical:) Having long nap, or villous substance (TA,) and as an epithet applied to a lion, accord. to the A, it signifies (tropical:) Having long shag [or shaggy hair]: (TA:) whence it is seen that the correct word [applied to the lion [أَهْدَبُ, q. v.] and هَدِبٌ. (TA.) هُدُبٌ and هُدُبَةٌ: see هُدْبٌ. هُدْبَةٌ (TA) and ↓ هُدَبَةٌ (Kr, K) A certain bird: (K:) or a small dust-coloured bird, resembling the هَامَة. accept in being smaller than this latter. (L.) El-Jáhidh says, The Arabs have not a name for that [kind of bird] which sees not in the night: it is that which is called شبكور [a Persian word, written شَبْكُورْ], more frequently than هدبة. (A.) — N, un. of هُدْبٌ, q. v. هدبة [written without the syll. points: probably هُدْبَةٌ;] A piece, pace, or portion. (TA.) هُدَبَةٌ: see هُدْبَةٌ. هَيْدَبٌ: see هُدُبٌ. هُدَّابٌ: see هُدْبٌ and هَدَبٌ and هَيْدَبٌ. هِنْدَبٌ (S, K, a word of a rare measure, TA,) and ↓ هِنْدَبَاءٌ (K: [but it is not there said whether it be imperfectly or perfectly declinable: accord. to Ibn-Buzurj, as mentioned in the TA, it is fem., and therefore imperfectly decl.: but from the ns. an. given below, it appears to be masc., and perfectly decl.: probably, therefore, all the forms of the word ending with long or short alif may be correctly pronounced without, and with, tenween:]) and ↓ هِنْدَبَى (ISk, S, Msb) and هِندِبَاءٌ and هِنْدِبَى; (Az, S, K, Msb;) but the word which is used by most of the Arabs of the desert is the first: (Az;) IKt only mentions the third form: (Msb:) also ↓ هَنْدَبَاةٌ, (S;) or [هندبى and هندباء are coll. gen. ns., and] هِنْدَبَاةٌ is a n. un., (AHn, K,) as also هندباءة: (AHn, TA:) A certain leguminous plant, (S, K,) well known, (K,) of the description termed أَحْرَار [i. e., of a slender and soft nature, and eaten crude;) (TA;) [lichorium, intybus and endivia; wild and garden-succory, and endive: also called in the present day شكُورِيَة] a plant of middling temperament, (مُعْتَدِلَةٌ,) useful for the stomach and the liver and the spleen, when eaten: and for the sting of a scorpion, when applied externally, with its roots: he who cooks it errs more than he who

washes it [and so uses it]. (K.) F mentions the names of this plant in aro. هندب, as though the ن were a radical letter, which noone asserts it to be: J [and others], in art. هدب. (TA.) هِنْدَبَى, هِنْدَبَاءٌ, and هِنْدَبَاةٌ, see هِنْدَبٌ. هَيْدَبٌ: see هُدْبٌ. — — [Its pl., هَيَادِبُ, is also applied to Filaments, capillaments, or fringe-like appertenances, of a flower. — — هَيْدَبٌ; (tropical:) A (??) or clouds, hanging down, (K,) approaching [the earth], like the هُدْب [or unwoven end or extremity,] of a قَطِيفَة: (TA:) or the هيدب of a cloud is its ذَيْل [or skirt]. (K:) or what hangs down, of it, like the unwoven and, or extremity, of a garment. (مَا تَهَدَّبَ مِنْهُ.) when it is about to rain, resembling strings (S) — — هَيْدَبٌ (tropical:) A pendulous (or flabby. TA,) pubes of a woman: (K:) likened to the هيدب of a cloud (TA.) — — هَيْدَبٌ (tropical:) Tears flowing in a continued succession. (K.) On the authority of Lth, who cites the following verse: بِدَمْعٍ ذِى حَرَارَاتٍ عَلَى الخَدَّيْنِ ذِى هَيْدَبْ [With hot tears upon the cheeks, flowing in a continued succession]. But it is said in the L, I have not heard هيدب used as an epithet applied to rain falling continuously, aor. as an epithet applied to tears; and the verse which Lth adduces as an authority is forged. (TA.) — — هَيْدَبٌ (S, K) and ↓ هُدُبٌّ and ↓ هُدَّابٌ (K) Impotent in speech or actions; syn. عَيِىٌّ; (in one copy of the K غَبِىٌّ, or unintelligent; TA;) and heavy, or dull: (S, K:) or هيدب signifies impotent in speech or actions; dull of speech and understanding; heavy: and hard, or churlish; heavy, or dull; having much hair: (Az:) or, as some say, one who has upon him dangling strings, or the like, hanging from the suspensory of a sword, or other thing, and resembling the هيدب of a cloud: or, as some say, this word signifies stupid; foolish; of little sense: and ↓ هدبّ, weak. (TA.) هَيْدَبَى A kind of pace of a horse, in which exertion, or energy, is employed; a certain hard pace of a horse. (K.) See also هَيْدَبَى. رَجُلٌ هَيْدَبِىُّ الكَلَامِ (assumed tropical:) A man of much speech, or talk; of many words. (K.) App. from the هَيْدَب of a cloud. (TA.) أَهْدَبُ A man having long, or large, eyelashes. (K.) Lth explains it by the words طَوِيلُ أَشْفَارِ العَيْنِ كَثِيرُهَا; [and J in a similar manner;] but Az disapproves of this expression, because اشفار العين signifies “ the edges of the eyelids,” whence the eyelashes grow: (TA:) أَهْدَبُ الأَشْفَارِ, and ↓ الاشفار هَدِبُ, [the same;] having long eyelashes. (TA.) عَيْنٌ هَدْبَاءُ An eye having long lashes. (TA.) — — شَجَرَةٌ هَدْبَاءُ A tree having long and pendulous branches. (K.) — — أُذُنٌ هَدْبَاءُ (tropical:) A pendulous, flabby, ear. (TA, from a trad.) — — لِحْيَةٌ هَدْبَاءُ (tropical:) A lank, not crisp, beard: and so ↓ عُثْنُونٌ هَدِبٌ. (TA.) — — نَسْرٌ أَهْدَبُ (tropical:) A vulture having long feathers which reach to the ground. (TA.) See هَدِبٌ. مُهَدَّبٌ Having an unwoven end, or extremity; syn. ذُو هُدَّابٍ: occurring as an epithet applied to the kind of stuff called دِمَقْسٌ. (TA.) هدبد and ↓ هُدَابِدٌ Very thick milk: (S, L, K:) sour and thick milk. (L.) The former word is a contraction of the latter. (S.) — — Also the former, Smallness of the eyes, and weakness of the sight; or nyctalopia, or the seeing better by night than in the day, and in a cloudy day than in a clear one; syn. خَفَشٌ: (L, K:) or (so in the L, in the K, and) weakness of the eye, (K,) or, of the sight: (L:) or (so in the L; in the K, and) [that weakness of the sight which is termed] عَشًا, [which is a badness of sight by night and day; or the quality of seeing by day but not by night,] (El-Mufaddal, L, K,) also termed شَبْكَرَةٌ: (El-Mufaddal, L:) or weakness of the sight, with a flowing of the tears at most times; syn. عَمَشٌ: (S, L:) or this is a mistake: (K:) or any injurious affection of the eye. (M, F.) — — Also, Weak-sighted: (L, K:) an epithet applied to a man. (L.) — — Also, Black gum (L, K) which flows from trees. (L.) هُدَابِدٌ: see هُدَبِدٌ. هدج 1 هَدَجَ, aor. هَدِجَ, inf. n. هَدَجَانٌ (S, K) and هُدَاجٌ (K) and هَدْجٌ, (TA,) (tropical:) He walked gently, in a weak manner: (TA:) or he walked in the manner of an old man; (S, K;) and the like: (TA:) or he (an old man) walked with short steps: or walked hastily, without desiring to do so: (TA:) or he walked with unintermitting steps: (As:) or he walked in a shaking manner, by reason of old age. (IAar.) — — هَدَجَ, (S,) aor. هَدِجَ, inf. n. هَدَجَانٌ; and ↓ استهدج; (TA;) He (an ostrich) walked, or went, (or ran, TA,) in a tremulous manner. (S, TA.) — — هَدَجَتِ القِدْرُ (tropical:) The cooking-pot boiled vehemently. (TA.) — — هَدَجَتْ, (S,) inf. n. هَدَجٌ, (L,) She (a camel) yearned towards her young one; حَنَّتْ عَلَى وَلَدِهَا; (S, L;) as also ↓ تهدّجت; (L;) [and, app., uttered the cry produced by yearning towards her young one: see below:] or the latter signifies she was affectionate to her young one. (S, K.) — — Also, inf. n. as above, (assumed tropical:) It (the wind) made a sound; syn. حَنَّتْ and صَوَّتَتْ; from هدجت النّاقة. (L.) 2 هدّجت (tropical:) She (a camel) became high and big in the hump, so that it bore a resemblance to a هَوْدَج. (TA.) 5 تهدّج It (the voice, or a sound) became much intercepted, or interrupted, (تَقَطَّعَ) with a tremulous manner. (S, K.) See 1. — تهدّجوا عَلَيْهِ They made apparent, or manifest, his gracious actions, or qualities, or his favours, or kindnesses. (TA.) 10 إِسْتَهْدَجَ see 1. هَدَجَةٌ, (a subst., L,) The yearning, or the cry produced by yearning towards her young one, of a camel; حَنِينُ النَّاقَةِ: (K:) or the yearning of a she-camel towards her young one; حَنِينُ النَّاقَةِ عَلَى وَلَدِهَا. (S, L.) هَدَجْدَجٌ: see هَدَّاجٌ. هَدُوجٌ: see مِهْدَاجٌ. — — قِدْرٌ هَدُوجٌ (tropical:) A cookingpot that boils vehemently: (TA:) or, quickly. (K.) هَدَّاجٌ and ↓ هَدَجْدَجٌ One who walks in the manner termed هَدَجَانٌ: see 1. (K.) — — An ostrich that so walks, or runs. (S, TA.) One says ظَلِيمٌ هَدَّاجٌ, and نَعَامٌ هَدَّاجٌ and هَوَادِجُ: (TA:) [the last is pl. of ↓ هَادِجَةٌ, fem. act. part. n. of هَدَجَ]. — — Also, the ↓ latter, An ostrich: so called because it so walks, or runs: (TA:) [and so ↓ هَادِجَةٌ, pl. هَوَادِجُ, as in the following example.] نَظَرْتُ إِلَى الهَوَادِجِ عَلَى الهَوَادِجِ [I looked at the women's camel-litters upon the camels like ostriches]. (A.) هَادِجَةٌ: see هَدَّاجٌ. هَوْدَجٌ [A kind of camel-vehicle for women;] the vehicle of the Arab women of the desert: (JK:) a kind of vehicle for women, (S, K,) having a dome-like top (مُقَبَّبٌ); and one not having such a top: (S:) or [a camel-vehicle for women] made with staves, over which are put pieces of wood, and covered with a dome-like top: (M:) or a camel-vehicle (مَحْمِل) having a dome-like top (قُبَّة), covered with pieces of cloth, in which women ride: (Et-Towsheeh:) pl. هَوَادِجُ. (TA.) [See مَحْمِلٌ and مَحَارَةٌ.] مِهْدَاجٌ A she-camel that yearns, or that utters the cry produced by yearning towards her young one: (K:) or that yearns towards her young one: (S, L:) as also ↓ هَدُوجٌ. (TA.) — — Also, (assumed tropical:) A wind that has a sound; لَهَا حَنِينٌ: (S, L:) from حَنَّتِ النَّاقَةُ. (L.) مُسْتَهْدَجٌ Haste. (K.) مُسْتَهْدِجٌ Hasty. (K.) هدر 1 هَدَرَ, aor. هَدِرَ (S, A, Msb, K) and هَدُرَ, (Msb, K,) inf. n. هَدْرٌ (S, Msb, K) and هَدَرٌ, (K,) or the latter is a simple subst., (Msb,) It (a man's blood, S, A, Msb, K, or another thing, K) went for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulet; as shown below, voce هَدَرٌ;] it was, or became, of no account, null, or void; (S, A, Msb, K;) as also ↓ اهدر. (Msb.) — هَدَرَهُ, (A, Msb, K,) aor. هَدُرَ, (Msb,) He (a man, Msb, K, or the Sultán, S, A,) made it (a man's blood) to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] he made it to be of no account; (A, Msb, K;) as also ↓ اهدرهُ; (S, A, Msb, K;) which means he made it (a man's blood) allowable to be taken, or shed. (S, TA.) Thus these two verbs are trans. as well as intrans. (Msb.) It is said in a trad, مَنِ اطَّلَعَ فِى دَارٍ بِغَيْرِ إِذْنٍ فَقَدْ هُدِرَتْ عَيْنُهُ [Whoso looketh into a house without permission, his eye shall be allowed to be put out; or] the putting out of his eye shall go for nothing, unretaliated, and uncompensated by a mulct. (TA.) One says also, هَدَرْتَنِى بِإِسْقَاطِ الحَدِّ عَنِّى [Thou hast made me (meaning my offence) to pass unnoticed, or host taken no account of me, by annulling in respect of me the prescribed castigation]. (K, art. بهرج.) And El-'Ajjáj says, وَهَدَرَ الجَدَّ مِنَ النَّاسِ الهَدَرْ which

El-Báhilee explains as meaning, And the worthless people have made good fortune to become of no account. (TA.) — هَدَرَ, (S, K,) aor. هَدِرَ (K) [and app. هَدُرَ also], inf. n. هَدِيرٌ (S, K) and هَدْرٌ (K) and هُدُورٌ, (TA,) said of a camel, (S, K,) that is advanced in age, (S, in art. نقض,) [He brayed; i. e.,] he reiterated his voice in his حَنْجَرَة [or windpipe, or the head of his windpipe]: (S:) or he uttered his voice, not in a شِقْشِقَة [q. v.]: (K:) and ↓ هدّر, (S, K,) inf. n. تَهْدِيرٌ, (S,) signifies the same: (S, K:) Z mentions also تَهْدَارٌ as an inf. n. of هَدَرَ said of a stallion, [meaning a stallioncamel.] (TA.) — — Hence the saying, (TA,) هُوَ يَهْدِرُ فِى خُطْبَتِهِ, and فِى مَنْطِقِهِ, (tropical:) [He is sonorous and fluent in his speech, and in his oration:] and هَدَرَتْ شِقْشِقَتُهُ (tropical:) [His utterance was sonorous and fluent.] (A, TA.) — — هَدَرَ is also said of a calf, [signifying, (assumed tropical:) He lowed] (TA, art. كت, from the Nh.) — — Also, of a lion, [signifying, (assumed tropical:) He roared.] (S, TA, voce قَبْقَبَ.) — — Also هَدَرَ, (S, A, Msb, K,) aor. هَدِرَ (Msb, K) and هَدُرَ, (Msb,) inf. n. هَدِيرٌ (S, IKtt, Msb, TA) and هَدْرٌ and تَهْدَارٌ, (K,) said of a pigeon (tropical:) It uttered a cry: (S, K:) or cooed, syn. قَرْقَرَ, (A,) or سَجَعَ, (Msb,) and reiterated its voice, or cry, in its حَنْجَرَة [or windpipe, or the head of its windpipe]: (A:) its cry being apparently likened to the هَدِير of the camel: and هَدَلَ signifies the same. (TA.) — — Also هَدَرَ said of a boy, (As.) when he desires to speak, being young, or little, (Abu-s-Semeyda',) (assumed tropical:) He uttered a sound, or cry; as also هَدَلَ. (As, TA.) — — It is also said of thunder; inf. n. هَدِيرٌ; signifying (tropical:) It made a [loud, or rumbling,] sound, or noise, (A.) — — You say also, of شَرَاب [or wine], هَدَرَ, (S, K,) aor. هَدِرَ, inf. n. هَدْرٌ and تَهْدَارٌ, (S, TA,) meaning, (assumed tropical:) It fermented; syn. غَلَى. (S, K.) And هَدَرَتْ جَرَّةُ النَّبِيذِ, (TA,) aor. هَدِرَ, (A, TA,) inf. n. هَدِيرٌ and تَهْدَارٌ, (TA,) (tropical:) [The jar of نبيذ fermented.] El-Akhtal says, describing wine, كُمَّتْ ثَلَاثَةَ أَحْوَالٍ بِطِينَتِهَا حَتَّى إِذَا صَرَّحَتْ مِنْ بِعْدِ تَهْدَارِ [It was stopped three years with its lump of clay, until, when it became free from froth, after fermenting]. (S, TA.) 2 هدّر, said of a camel: see 1. 4 اهدر: see هَدَرَ. — اهدرهُ: see هَدَرَهُ. 6 تهادروا They made one another's blood to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] they made it to be of no account. (K, TA.) هَدْرٌ: see هَدَرٌ: — and see also هَادِرٌ. هِدْرٌ: see هَادِرٌ. هَدْرٌ, a subst. from هَدَرَ in the first of the senses explained above. (Msb.) You say, ذَهَبَ دَمُهُ هَدَرًا, (S, A, Msb,) and هَدْرًا, (S, Msb,) His blood went for nothing, or as a thing of no account, (S, A, Msb,) unretaliated, (S, Msb,) and uncompensated by a mulct. (S, TA.) — — Also, applied to blood, &c., A thing that goes for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct;] what is of no account, ineffectual, null, or void; (A, K;) [as also جُبَارٌ.] You say, دِمَاؤُهُمْ هَدَرٌ بَيْنَهُمْ Their blood (lit, bloods) is made to go for nothing, or to be of no account, among them; (K, * TA:) is allowed to be taken, or shed. (TA.) — — See also هَادِرٌ. هُدَرَةٌ: see هَادِرٌ; the former, in two places. هِدَرَةٌ: see هَادِرٌ; the former, in two places. جَرَّةٌ هَدُورٌ (tropical:) [A jar of wine or نَبِيذ fermenting much]. (TA.) فَحْلٌ هَدَّارٌ [A stallion-camel that brays much]. (TA.) See also هَادِرٌ. — — رَعْدٌ هَدَّارٌ (tropical:) [Loud, or rumbling, thunder]. (A.) هَادِرٌ, applied to a man, (tropical:) Low; ignoble; mean; of no account; worthless; (K;) as also ↓ هَدْرٌ, (Kr, K,) and ↓ هُدَرَةٌ; (S, K;) which last is also applied to a woman: (K, TA: [in the former of which it seems to be implied that هَدَرَةٌ and ↓ هِدَرَةٌ are also applied, each, to a man and to a woman; but it appears from what is said in the TA that this is not the case:]) pl. هَدَرَةٌ and هُدَرَةٌ and هِدَرَةٌ; the first of which is the most agreeable with analogy, like كَفَرَةٌ, pl. of كَافِرٌ; the second being of a measure exclusively belonging to words which are unsound [in the last radical letter], as in the instances of غُزَاةٌ and قُضَاةٌ, [originally غُزَوَةٌ and قُضَيَةٌ, pls. of غَازٍ and قَاضٍ,] unless, indeed, it be a quasi-pl. n.; and some disapprove it, finding fault with IAar who relates it: the third, moreover, is not a pl. of a form, [regularly] belonging to a sing. of the measure فَاعِلٌ, whether sound or unsound: (ISd, TA:) [or, accord. to Sb, it is a quasi-pl. n.:] or it is pl. of ↓ هِدْرٌ. (TA,) which signifies a heavy man, (K, TA,) in whom is no good; analogous with قِرَدَةٌ, pl. of قِرْدٌ. (TA:) and ↓ هَدَرٌ [a quasi-pl. n. of هَادِرٌ, like as خَدَمٌ is of خَادِمٌ,] signifies low, ignoble, or mean, people, in whom is no good. (TA.) You say, هُمْ هَدَرَةٌ, (S, A, K,) and هِدَرَةٌ, (IAar, TS, K,) and هُدَرَةٌ, (IAar, ISd, K,) (tropical:) They are low, ignoble, or mean, people; of no account, or worthless. (IAar, S, A, * K, &c.) — [A braying camel: fem. with ة pl. of the latter, هَوَادِرُ. You say,] إِبِلٌ هَوَادِرُ [Braying camels;] camels reiterating their voices in their حَنَاجِر. (S.) See also مُهَدِّرٌ, and مُبَحْثِرٌ. and هَدَّارٌ. — — [Hence the saying,] فُلَانٌ فُحْلٌ هَادِرٌ (tropical:) [app. Such a one is a vigorous orator of sonorous and fluent speech]. (A.) كَالْمُهَدِّرِ فِى العُنَّةِ [Like the brayer in the enclosure of wood, or canes, or trees]: a proverb: applied to a man who raises a cry and clamour which is followed by nothing, (S, A, *) or who raises a cry and clamour and does not make his saying or action to have effect: (A, K) like the camel that is confined in the enclosure of wood or canes or trees, prevented from covering, and brays. (S, K.) هدف &c. See Supplement هذ 1 هَذَّ, aor. هَذُّ3ُ, (S, L,) inf. n. هَذٌّ (S, L, K) and هَذَذٌ (L, K) and هُذَاذٌ, (K, TA,) or هَذَاذٌ, (CK, [which latter is the correct reading, (see هَذَاذَيْكَ,) and, accord. to the JK, is a quasi-inf. n.],) He cut quickly, or cut off quickly; as also ↓ اهتذّ: (S, L, K:) or he cut anything. (K) — — هَذَّهُ بِالسَّيْفِ, inf. n. هَذٌّ, He cut him, or it, in pieces with the sword. (L,) — — هَذَّ. aor. هَذُّ3ُ, (S, L.) inf. n. هَذٌّ (S, L, K) and هَذَذٌ (L, K) and هُذَاذٌ, (K, TA,) or هَذَاذٌ; (CK [see above];) and ↓ اهتذّ, (K:) (tropical:) He read, or recited, quickly. (S, L, K.) You say, هَذَّ قِرَآءَتَهُ, aor. (??) inf. n. هَذٌّ, (tropical:) He performed his reading, or re (??) tation, quickly. (Msb.) And هُوَ يَهُذُّ القُرْآنَ (tropical:) He reads, or recites, the Kur-án rapidly and uninterruptedly: (S, A, L:) and in like manner, الحَدِيثَ the narrative; (S, L;) and الشِّعْرَ the poetry. (L.) 8 إِهْتَذَ3ّ see 1. هَذٌّ, or هِذٌّ: see هَذُوذٌ. هَذُوذٌ (S, L, K) and هَذَّاذٌ (K) and ↓ هَذٌّ, (L, CK,) or ↓ هِذٌّ, (as in some copies of the K, and in the TA,) and ↓ هَذْهَاذٌ and هُذَاهِذٌ, (L, K [the last in the CK هَذَاهِذٌ],) Sharp; quickly cutting: (S, L, K:) the first, which is masc. and fem., and the second, applied to a knife; (S * L;) and the last two, to a (??) هَذَاذَيْكَ, (as As says, S) is said to people when you desire them to refrain, or forbear, or abstain, from a thing; as also هَجَاجَيْكَ; supposing [it to be addressed to] two [persons]; (S, L;) [but it is addressed to one;] meaning Refrain thou! or forbear thou! or abstain thou! (TA, art. هج.) 'Abd-Beni-l-Has-hás says, إِذَا شُقَّ بُرْدٌ شُقَّ بِالْبردِ مِثْلُهُ هَذَاذَيْكَ حَتَّى لَيْس لِلْبُرْدِ لَابِسُ [When a burd (a kind of garment) is rent, the like thereof is rent with the burd — — refrain thou — — so that there is no wearer of the burd, it having been rent so as to fall off: but it seems more proper to render it here, with rending after rending, which is nearly the original signification, as will be presently shown; and, thus rendered, it does not interrupt the sentence]: the women assert that, when, in the act of concubitus, [app., for the first time,] somewhat of the garment of the man is rent, love continues between the pair; but otherwise, that they desert each other. (S, L. [This verse is related with several variations: see another reading of it voce دَوَالَيْكَ, in art. دول.]) — — ضَرْبًا هَذَاذَيْكَ With a beating, or striking, with cutting after cutting; (L, K;) ↓ بَعْدَ هَذٍّ هَذًّا, (L,) i. e., قَطْعًا بَعْدَ قَطْعٍ: (L, K:) or with a beating, or striking, successively; uninterruptedly; وَلَآءً تِبَاعًا. (JK.) — — In the saying of the poet, فَبَاكَرَ مَخْتُومًا

عَلَيْهِ سَيَاعُهُ هَذَاذَيْكَ حَتَّى أَنْفَدَ الدَّنَّ أَجْمَعَا [in which, for انفذ, in the L and TA, I substitute انفد,] AHn says, that it signifies هَذَّ بَعْدَ هَذٍّ, i. e., شُرْبًا بَعْدَ شُرْبٍ; the poet meaning And he applied himself early to a jar full of wine, [with its mud-plaster sealed upon it, with drinking after drinking, until he exhausted all that was in the jar,] and emptied it. (L.) قَرَبٌ هَذْهَاذٌ (assumed tropical:) A long and difficult night journey to water: (L, K:) or quick. (JK, K.) — — See هذوذ. هَذَّاذٌ: see هَذُوذٌ. — — Also, (assumed tropical:) A camel that outstrips others. (K.) هذأ 1 هَذَأَ, aor. هَذَأَ, inf. n. هَذْءٌ, He cut a thing (As. S, K) [quickly], with a sword, &c. (TA.) It signifies a quicker act than does هَذَّ. (K.) — — هَذَأَ He destroyed the enemy. (K, TA.) — — هَذَأَهُ بِلِسَانِهِ, (K, * TA,) inf. n. هَذْءٌ, (TA,) He hurt, or offended, [or cut,] him with his tongue; (TA;) made him to hear what he disliked. (K.) — — هَذَأَتِ الإِبِلُ The camels fell down, [and, app., died,] one after another: syn. تَسَاقَطَتْ. (K.) — — هَذِئَ مِنَ البَرْدِ, [aor. ??,] He perished of cold. (K.) — — هَذَأَ الكَلَامَ He was loquacious, with error. (TA.) 5 تهذّأ It (a wound, or an ulcer.) became putrid, or rotten, and dissundered, or ragged. (S, K.) هَذْأَةٌ i. q. مِسْحَاةٌ [q. v., in arts. سحى and سحو.] (K.) هَذَأٌ and ↓ هَذَّآءٌ A sharp sword, (TA [but the orthography is not quite clear].) [See also art. هذى.] هَذَّآءٌ: see هَذَأٌ. هذا: see art. ذا. هذب 1 هَذَبَهُ, aor. هَذِبَ, inf. n. هَذْبٌ, He cut it; or cut it off: (A, K:) like هَدَبَهُ. (TA.) — — هَذَبَهُ, aor. هَذِبَ, inf. n. هَذْبٌ; (K;) and ↓ هذّبه, inf. n. تَهْذِيبٌ; (S;) He cleansed it; purified it; cleared it. (S, K.) — — هَذِبَ, aor. هَذَبَ, inf. n. هَذَبٌ, It was pure, clear. (K: but only the inf. n. is there mentioned.) — — مَا فِى مَوَدَّتِهِ هَذَبٌ There is no purity in his love. (TA.) — — هَذَبَهُ, aor. هَذِبَ, inf. n. هَذْبٌ; and ↓ هذّبه, (inf. n. تَهْذِيبٌ, TA); He put it into a right, or proper, state; put it to rights; trimmed, adjusted, repaired, mended, amended, reformed, or improved, it. (K.) — — هَذَبَ النَّخْلَةَ He trimmed the palm-tree by clearing it of the fibrous substance called لِيف. (K.) — — MF says, on the authority of the etymologists, that the original signification of ↓ تَهْذِيبٌ and هَذْبٌ is The clearing, or trimming, of trees, by cutting off the extremities of the branches, in order that they may increase in growth and beauty; that they were then used to signify the cleansing, or purifying, of anything; and putting it into a right, or proper, state; trimming it; or adjusting it; and clearing it of any dirty or filthy things, or the like, mixed with it; so that these became their proper meanings by general acceptation: and that they were then used to signify the trimming and embellishing of verse, and clearing it of whatever might vitiate it in the opinion of the chaste in language, and the philologists: but the truth is what is said in the L; that the original signification of تهذيب is the clearing the colocynth of its pulp, and preparing its seeds so that they may lose their bitterness, and become sweet. (TA.) — هَذَبَ, (aor. هَذِبَ, inf. n. هَذْبٌ, TA,) It (a thing) flowed. (K.) — — هَذَبَ, (aor. هَذِبَ, TA,) inf. n. هَذْبٌ and هَذَابَةٌ; (K;) and ↓ اهذب, (K,) inf. n. إِهْذَابٌ; (S;) and ↓ هذّب, (K,) inf. n. تَهْذِيب; (S;) and ↓ هَاذَبَ; (K;) He (a man, &c., K, as a horse in his running, and a bird in his flying, TA,) was quick, or swift, (K,) in his pace or course: (TA:) he was quick in flying, in running, and in speech. (S.) — — هَذَبَ He ran vehemently. (As.) — — يهذب الرُّكُوعَ [app. يُهَذِّبُ يُهْذِبُ] He makes the inclinations of his head and body [in prayer] in quick succession. (TA, from a trad.) — — See also art. هبذ. — — هَذَبَ القَوْمُ The people were very noisy, or clamourous, (K,) and loquacious. (TA.) 2 هَذَّبَ see 1. — — هذّب, inf. n. تَهْذِيبٌ, He trimmed an arrow; or shaped it with nicety, by the second operation: the first operation is called تَشْذِيبٌ. (AHn.) — — هَذَّبَ عَنْهَا i. q. فَرَّقَ, accord. to EsSukkaree, who cites the following verse of one of the Hudhalees: (namely Aboo-Khirásh, L, art. طرد:) فَهَذَّبَ عَنْهَا مَا يَلِى البَطْنَ وَانْتَحَى طَرِيدَةَ مَتْنٍ بَيْنَ عَجْبٍ وَكَاهِلِ [app., He removed from her what was next the belly, and directed himself to a line of the back, between the rump-bone and withers]. (TA.) 3 هَاْذَبَ see 1. 4 اهذبت السَّحَابَةُ The cloud poured forth its water quickly. (K.) See 1. 5 تهذب [It became nicely, neatly, or properly, trimmed]: said of a thing from which one has cut off whatever required to be cut off, so that it has become free from everything unseemly. (A, TA, art. حذف.) — — تَهَذَّبْتُ عَلَى يَدِكَ [I was, or have been, amended, or improved, by thy agency, or means]. (A, TA, art. ثقف.) حَمِيمٌ هَذِبٌ, after the manner of a rel. n., A rain following vehement heat, that pours down quickly: see 4: syn. ذُو إِهْذَابٍ. (TA.) هَيْذَبَى A kind of pace of a horse; (S;) like هَيْدَبَى: (K:) a subst. from هَذَبَ " he was quick, or swift, in his pace. " (TA.) The former is also mentioned by Az, in the T; IDrd only mentions the latter word. (TA.) — — A running with a leaning on one side. Ex. مَشَى الهَيْذَبَى [He went leaning on one side]. (IAmb.) But for this some read مشى الهَوْبَذَى, which is equivalent to هيذبى. (TA.) رَجُلٌ مُهَذَّبٌ (tropical:) A man of purified natural dispositions, or manners, or morals; (S, K;) a man of integrity; free from vices, or faults. (L.) مُهَذِّبٌ Quick, or swift, [in pace, &c.]. (TA.) — — المُهَذِّبُ is also a name of The Devil; who is also called المُذْهِبُ, meaning " he who embellishes, or gives a goodly appearance to, acts of disobedience [to God]. " (Fr.) إِبِلٌ مَهَاذِيبُ Quick, or swift, camels. (K.) هذر 1 هَذِرَ كَلَامُهُ, aor. هَذَرَ, (A, K,) inf. n. هَذَرٌ, (TA,) His speech, or talk, was much, or abundant, and erroneous and false or vain or frivolous. (A, K.) — — هَذَرَ, aor. هَذُرَ and هَذِرَ, He talked much; babbled. was loquacious, or garrulous: (JK:) [or he talked irrationally:] or هَذَرَ فِى مَنْطِقِهِ. aor. هَذُرَ and هَذِرَ. inf. n. هَذْرٌ (S, Msb, K) and تَهْذَارٌ, (K,) which latter has an intensive signification, (TA,) he confounded in his speech, and talked what was not fit or meet or proper: (Msb:) or he talked much and badly: or erroneously: (K:) or he talked nonsense; he talked irrationally, foolishly, or deliriously: (S;) as also ↓ اهذر: (K:) and فِى كَلَامِهِ اهذر ↓ he talked much; babbled; was loquacious, or garrulous. (S, TA.) 4 أَهْذَرَ see 1, in two places. لَا نَزْرٌ وَلَا هَذْرٌ Not little nor much: (TA:) or not scanty, so as to indicate impotence, nor much and corrupt: said of the speech of Mohammad. (K, art. نزر.) [See هَذَرٌ, from which it is altered to assimilate it in form to نَزْرٌ.] هَذَرٌ, a subst. from هَذَرَ فِى مَنْطِقِهِ, (S, Msb,) Much talk; babble: (JK:) or nonsense; or ??? rational, foolish, or delirious, talk: (S:) or confused and improper speech: (Msb:) or speech, or talk, that is much and bad: or erroneous: (A, K:) or that is not regarded as of any ??? or worth. (TA.) See also هَذْرٌ. هَذُرٌ: see هَذِرٌ. هَذِرٌ, an epithet from هَذَرَ, applied to a man, [signifying, Loquacious; garrulous; babbling; a great talker; a bubbler. or nonsensical, irrational, foolish, or delirious, in his talk: or one who speaks confusedly and improperly: or who speaks, or talks, much and badly: or erroneously:] (JK, S, K:) as also, [but in an intensive sense.] ↓ هَذُرٌ (K) and ↓ هُذَرَةٌ (S, K) and ↓ هُذُرَّةٌ (K) and ↓ هَذَّارٌ (S, K) and ↓ هَيْذَارٌ (K) and ↓ هِذْرِيَانٌ (JK, A, K) and ↓ مَهْذَرٌ (K) and ↓ مِهْذَارٌ, (JK, S, A, Msb, K,) [signifying, very loquacious, &c.:] and, [but in a doubly intensive sense.] ↓ هَيْذَارَةٌ (JK, K) and ↓ مِهْذَارَةٌ, (JK, A, K.) [signifying very very loquacious, &c.:] fem. هَذِرَةٌ (K) and ↓ هَيْذَرَةٌ (TA) and ↓ مِهْذَارٌ [without ة]: (K:) or ↓ هِذْرِيَانٌ signifies one who talks badly, or corruptly, and much: (TA:) or light in speech and in service: (S, TA:) the pl. of ↓ مِهْذَارٌ is مَهَاذِيرُ, not مِهْذَارُونَ. (ISd, TA.) هُذَرَةٌ: see هَذِرٌ; the third, in two places. هُذُرَّةٌ: see هَذِرٌ; the third, in two places. هِذْرِيَانٌ: see هَذِرٌ; the third, in two places. هَذَّارٌ see هَذِرٌ; the third, in two places. هَيْذَرَةٌ: see هَذِرٌ; the third, in two places. هَيْذَارٌ: see هَذِرٌ; the third, in two places. هَيْذَارَةٌ: see هَذِرٌ; the third, in two places. مَهْذِرٌ: see هَذِرٌ; the third, in two places. مَهْذَارٌ: see هَذِرٌ; the third, in two places. مَهْذَارَةٌ: see هَذِرٌ; the third, in two places. هذرب Q. 1 هَذْرَبَ, inf. n. هَذْرَبَةٌ, He talked much and quickly: (K:) a dial form of هَذْرَمَ, or mispronounced for the latter word. (TA.) See

also هَنْرَب .هُنَيْرِبَى (accord to the TA, هَنَيْرَبَى, and so in Golius's Lex.,) Custom; habit Ex. هٰذِهِ هذيرباهُ This is his custom, or habit. (K.) هُذْرُبَانٌ Light, or active, (and quick. TA,) in his speech and in his service. (K.) See also هِذْرِيانٌ, in art. هذر. هذف &c. See Supplement هذلم Q. 1 هَذْلَمَ, inf. n. هَذْلَمَةٌ, He was light, or active, and quick. (K.) But IDrd and others assert it to be a word mispronounced for هَذْرَم. (MF.) هر 1 هَرَّ, (S, A, Msb, K,) aor. يَهِرُّ, (S, Msb, K,) inf. n. هَرِيرٌ, (S, A, &c.,) said of a dog, [He snarled, or howled, or whined;] he uttered a cry less vehement than barking (S, A, Msb, K.) by reason of his little patience of cold; (S, K) إِلَيْهِ at him. (K.) or barked and grinned, displaying his fangs. (L, TA.) It is said in a trad, إِنَّ الكَلْبَ يَهِرُّ مِنْ وَرَآءِ أَهْلِهِ Verily the dog [snarls, or] harks and grins, displaying his fangs, behind his master: meaning, that courage is a quality implanted by nature in a man, so that he engages in wars naturally, and from care to defend what should be inviolable, not reckoning upon a reward, like as the dog naturally barks and grins, displaying his tangs, to defend his masters. (L, TA.) — — هَرِيرٌ is also applied to other sounds than the cry of the dog; as in the instance of هَرِيرُ الرَّحَى (assumed tropical:) The sound of the turning of the mill-stone. (TA.) You say also هَرَّتِ القَوْسُ (assumed tropical:) The bow made a sound. (AHn, K.) And the looking of courageous men, one at another, is likened to هَرِير. (ISd, Msb.) — — هَرَّ فِى وَجْهِ السَّائِلِ (tropical:) He grinned in the face of the beggar, showing his teeth, and looking sternly, austerely, or morosely (A, TA.) — — [Hence, perhaps,] هَرَّهُ. (S, K,) ??? يَهُرُّ and يَهِرُّ, (K,) [the latter irreg., like ?? as aor. of the trans. v. رَمَّ,] inf. n. هَرٌّ (S, K) and هَرِيرٌ. (K.) (tropical:) He disliked, disapproved of or hated, him or it. (S, K.) You say, هَرَّهُ النَّاسُ (tropical:) The people disliked, &c., his vicinity. (A.) And هَرَّ الكَاسَ. and الحَرْبَ, (S, A,) inf. n. هَرِيرٌ. (S.) (tropical:) He disliked. &c., the cup of wine, and war. (S, A.) — هَرَّهُ البَرْدُ, (K,) aor. يَهُرُّهُ, inf. n. هَرٌّ, (TA,) The cold made him (a dog) [to snarl, or hand, or whine; or] to cry [in the manner described above]; as also ↓ أَهَرَّهُ, (K,) inf. n. إِهْرَارٌ. (TA.) It is said in a proverb, (TA,) ↓ شَرٌّ أَهَرَّ ذَا نَابٍ [It is, or was, an evil thing that made the fanged animal to snarl, &c.]: alluding to the appearance of the signs and symptoms of evil: the sayer thereof, hearing the cry (هَرِير) of a dog, feared the assault of evil, and therefore said this to denote the magnitude of the case in his mind: meaning, nought but an evil thing made the fanged animal to cry: and for this reason, the use of an indeterminate word as an inchoative is well. (K.) 3 هَارَّه i. q. هَرَّ فِى وَجْهِه, (S, K,) i. e., (tropical:) He grinned in his face, showing his teeth, and looking sternly, austerely, or morosely. (A) like a dog. (TA.) 4 أَهْرَ3َ see 1, last signification, in two places. هِرٌّ A male cat; syn. سِنَّوْرٌ; (S, A, K:) which latter is uncommon in the language of the Arabs (IAmb, in Msb, art. ??;) fem. هِرَّةٌ: (S, A. Msb, K:) or هِرٌّ is applied to the male and the female; and the latter is sometimes called هرَةٌ (IAmb, Msb:) the pl. of هرٌّ is هِررَةٌ: and that of هِرَّةٌ is هِرَرٌ: and the dim. of هِرَّةٌ is هُرَيْرَةٌ. ((???)) — Also, a subst. from هَرَّهُ meaning ((?)) disapproved of, or hated, him or it. ((?)) said in a proverb, (S,) يَعْرِفُ هِرًّا مِنْ برٍّ ((?)) K,) meaning He knows ((?)) him who dislikes or hates him from him who ((?)) towards him with goodness and affection and gentleness, and regard for his circumstances. (S, TA.) this is the best explanation of it: (TA:) or the action of him who grins in his face, showing his teeth, and looking steraly, austerely, or morosely, from the action of him who holds loving communion with him. (A:) or the calling of sheep or goats, (S,) or the calling of them to water. (K.) from the driving of them: (S:) or the calling of sheep or goats to provender from the calling of them to water: (IAar) or the driving of sheep or goats (Yoo, K) from the calling of them. (Yoo, TA.) It has been explained [more fully] in art. بر. (K.) هَرَّارٌ: see هَارٌّ. هَارٌّ A dog [that snarls, or howls, or whines, by reason of his little patience of cold: or] that barks and grins, displaying his fangs: and ↓ هَرَّارٌ signifies the same [but in an intensive manner; that snarls, &c., much:] or the latter signifies a dog that grins [much], displaying his fangs: or that barks much: or that barks [much] and grins, displaying his fangs. It is said in a trad., لَا أَعْقِلُ الكَلْبَ ↓ الهَرَّارَ [properly signifying, I will not pay a fine for killing the dog that barks much, is expl. as] meaning, I will not impose anything [as a fine] for the killing of a dog that barks much; because such a dog annoys by his barking. (TA, [see art. عقل.]) — — عَادَ لَهَا المَطِىُّ هَارًّا The ridingcamels returned to her, or it, one grinning (يَهِرُّ) in the face of another, showing its teeth, in consequence of fatigue. (TA.) هرا 1 هَرَأَهُ البَرْدُ The cold destroyed him, or, perhaps, debilitated him; i. e., a beast; lit., broke him: syn. كسره. (TA.) [See also هَرَأَ.] — — هَرِئَ, like عُنِىَ, [i. e., pass. in form, but neut. in signification,] (incorrectly written in the S هَرِئَ, K,) It (a camel or sheep &c., or a man.) perished of cold, or heat. (Ks, K.) — — هَرَأَهُ البَرْدُ, inf. n. هَرْءٌ (As, S, K,) and هَرَآءَةٌ; (K;) and ↓ اهرأهُ; (Fr, S, K;) The cold affected him so severely as nearly to kill him: (As, S, K:) or so severely as to kill him. (K.) — — هَرَأَتِ الرِّيحُ The wind was, or became, intensely cold. (K.) — هَرَأَ, (K,) inf. n. هَرْءٌ; (TA:) and ↓ هرّأ; (K;) and ↓ اهرأ, (Fr, K,) inf. n. إِهْرَآءٌ; (TA;) He cooked flesh-meat thoroughly: (K:) or so that it fell off from the bone. (S, K.) — — هَرِئَ, aor. هَرَأَ, inf. n. هَرْءٌ and هُرْءٌ and هُرُوْءٌ; (K;) and ↓ تهرّأ; (S, K;) It (flesh-meat) was thoroughly cooked: (K:) or was cooked so as to fall off from the bone. (S, * TA.) — هَرَأَ فِى مَنْطِقِهِ, (S, K,) aor. هَرَأَ, (K,) inf. n. هَرْءٌ, (TA,) He was loquacious: or he was loquacious, with incorrectness; (TA;) as also هَرَأَ الكَلَامَ: (ISk, S:) or he was very foul in his speech: or was very incorrect, or faulty, therein: (K:) or, simply, he was foul, (S,) or incorrect, or faulty, (TA,) in his speech: (S, TA:) also ↓ اهرأ الكَلَامَ he multiplied his words but spake not to the point, or correctly. (K.) — — إِنَّ مَنْطِقَهُ يَهْرَأُ, inf. n. هَرْءٌ, [Verily his speech is prolix: or is vitious, and disorderly]. (TA.) 2 هَرَّأَ see 1. 4 أَهْرَأَ see 1. — — اهرأ فِى الرَّوَاحِ He entered upon the cool time of the evening: (S, K: *) or properly said only of the evening of the hot season. (K.) [See also اهزأ.] — — أَهْرِئْ عَنْكَ مِنَ الظَّهِيرَةِ Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (TA, in this art.; and IAar, in TA, art. فيح.) — اهرأ He slew a person. (K.) — See 1, last sentence but one. 5 تهرّأ He (a beast) was destroyed, or, perhaps, debilitated, by the cold; lit., was broken: syn. تكسّر. (TA.) — See 1. هَرِئٌ (so in the TA: in one copy of the S, هَرِئٌ: in another, هَرِيٌّ:) and ↓ مُهَرًّأٌ (TA) Meat thoroughly cooked: (TA:) or cooked so as to fall off from the bone. (S, * TA.) هُرَأٌ: see هُرَآءٌ. هُرَآءٌ, or مَنْطِقٌ هُرَآءٌ, (S, K,) Loquacity: or vitious, disorderly, speech: (K:) or loquacity with incorrectness. (S.) — — هُرَآءٌ, (K,) fem. with ة, pl. with ون; (TA;) and ↓ هُرَأٌ; (K;) A great talker of nonsense. (K.) هِرَآءٌ A young shoot of a palm-tree, (AHn, K,) when first plucked from the mother-tree. (As.) — الهِرَآءُ A certain devil whose office it is to suggest foul dreams. (K.) قِرَّةٌ لَهَا هَرِيْئَةٌ Cold that occasions injury and death to men and to cattle &c. (El-Fezáree, ISk, S.)— — Also, هَرِيئَةٌ The time in which cold thus affects them. (TA.) مَهْرُوْءٌ, from هُرِئَ, pl. with ون, [in the CK, for مَهْرُوؤُونَ is put مَهْرَوُّنَ,] Perishing of cold, or heat. (Ks, K.) — — Explained by AHn [in his book on plants] by the words أَلَّذِى قَدْ أَنْضَجَهُ البَرْدُ [meaning, What is nipped, shrunk, shrivelled, or blasted, by the cold: see art. نضج]. (TA.) مُهَرًّأٌ: see هَرِئٌ. هرب 1 هَرَبَ, (S, K,) aor. هَرُبَ; not هَرَبَ, as some have imagined on account of the measure of the first of the following inf. ns., imagining thence also that the pret. is هَرِبَ; nor هَرَبَ with

the pret. هَرَبَ, as some have supposed because of the guttural letter; for a guttural letter, when it is the first, is not reckoned as having any influence on the form of the aor.; nor هَرِبَ, as some have thought; (TA;) inf. n. هَرَبٌ (S, K) and مَهْرَبٌ and هَرَبَانٌ; (K;) He (a man, or any animal, TA) fled; ran away. (S, K.) — — إِلَيْكَ مِنْكَ المَهْرَبُ [To Thee I flee for refuge from Thee; i. e., from thy punishment: addressed to God]. (TA.) — — هَرَبَ مِنَ الوَتَدِ نِصْفُهُ Half of the wooden pin, peg, or stake, disappeared [in the ground]. (K.) — هَرِبَ, aor. هَرَبَ, He became extremely aged, old and weak, or decrepit; i. q. هَرِمَ; (K;) of which it is a dial. form. (TA.) 2 هرّبه, inf. n. تَهْرِيبُ, He made, or caused, him to flee, or run away. (S, K.) See also 4. 4 اهربه He forced, or compelled, him to flee, or run away. (K.) See also 2. — — اهربتِ الرِّيحُ The wind raised and carried away the dust, (K,) causing dust and dry herbage &c. to accumulate on the ground. (TA.) — — اهرب He (a horse, or other animal that runs, Lh) strove, or exerted himself, in going away, or in flight, being frightened, (ISk, S, K,) or not being frightened. (TA.) See جَاءَ مُهْرِبًا. — — اهرب He went, or travelled, far into, or through, the land. (TA.) [فى هَرَبَ الأَرْضِ ↓, mentioned also in the TA, seems to signify the same.] — — اهرب فِى الأَمْرِ He immersed himself in the affair; took extraordinary pains in it. (K.) See جَاءَ مُهْرِبًا. 6 تهاربوا (S, O, K, art. فر,) They fled, one from another. (TK.) هُرْبٌ The thin integument of fat that covers the stomach and intestines: or the fat [or caul] that is spread over the intestines: i. q. ثَرْبُ البَطْنِ: (K:) a word of the dial. of El-Yemen. (TA.) مَا لَهُ هَارِبٌ وَلَا قَارِبٌ He has not [of camels &c.] any that returns from water, nor any that comes to it; i. e., he has not anything; (Kh, S, K;) or, he has not anything, nor has he any people; an expression similar to مَا لَهُ سَعْنَةٌ وَلَا مَعْنَةٌ: (Lh:) accord. to IAar, هَارِبٌ signifies one who returns from water; and قَارِبٌ, one who seeks, or journeys to, water: (TA:) or the meaning is no one flees from him, nor does any one approach him; i. e., he is a person of no account. (As, K.) [In the TA a trad. is quoted which confirms the former signification.] See also art. قرب. مَهْرَبٌ A place to which one flees; a place of refuge. (Msb.) — — فُلَانٌ لَنَا مَهْرَبٌ (assumed tropical:) Such a one is a refuge to us. (TA.) جَاءَ مُهْرِبًا He came striving, or exerting himself, in the affair: (Lh:) or, as some say, he came fleeing and in fright. (TA.) مِهْرَبٌ A piece of wood, or wooden implement, which the sower, or ploughman, draws forward and backward [over the ground]. (K.) [A piece of the trunk of a tree, or of a thick branch, is thus drawn over the soil after sowing.] هربذ هِرْبِذٌ sing. of هَرَابِذَةٌ, which signifies The servants, or ministers of the fire (S, K) of the Magians; (K;) the servants, or ministers, (قَوَمَة, L, K, by which is meant خَدَم, TA,) of the fire temple of the Indians: (L, K:) or the judges of the Magians: (L:) or the great men of the Indians: or their learned men: (L, K:) a Persian word, [originally هِرْبِدْ,] arabicized. (S, L.) هَرْبَذَةٌ A pace less quick than that termed خَبَبٌ. (S, L, K.) هِرْبِذَى A proud and self-conceited manner of walking, or going: (L, K;) which a (L.) a manner of waking or going like that of the هَرَابِذَة [pl. of هِرْبِذٌ] (A'Obeyd, 1: A'Obeyd mentions it in speaking of the paces of camels. and says that it is without a parallel in form. (L.) — — عَدَا الجَمَلُ الهِرْبِذَى The camel ran in clining towards one side. (S, L, K.) هرت 1 هَرَتَ شَيْئًا, [aor. هَرِتَ and هَرُتَ,] inf. n. هَرْتٌ, He rent, or slit, a thing, to widen it. (TA.) — — هَرَتَ شِدْقَهُ, [aor. هَرِتَ and هَرُتَ,] inf. n. هَرْتٌ He drew the side of his mouth towards the ear, (TA) — — هَرِتَ, aor. هَرَتَ, (inf. n. هَرَتٌ, S,) He was wide, or ample, in the sides of the mouth: he had a (??) mouth (S, K, TA.) — — هَرَتَ الثَّوْبَ, (S,) aor. and هَرُتَ, inf. n. هَرْتٌ, (ISd, K,) He was the garment. (Az, S, ISd, K.) — — هرت عِرْضَهُ (S) aor. and هَرُتَ, inf. n. هَرْتٌ, (K,) He wounded his reputation; syn. طَعَنَ فِيهِ; (S:) as also هَرَد and هَرَطَ, (TA.) [Accord. to the K, هَرَتَ seems to signify the same as طَعَنَ absolutely: but in the TA the signification is restricted as above; — — هَرَتَ اللَّحْمَ, (S, K,) aor.: and هَرُتَ, inf. n. هَرْتٌ, (K,) [and ↓ هَرَّتَهُ: see مُهَرَّتٌ;] He cooked the flesh-meat thoroughly: (K:) cooked it so that it fel off from the bones, (S,) 2 هَرَّتَ see 1, last sentence. الهَرِتُ and الهَرُوتُ see الهَرِيتٌ. هَرِيتٌ Wide or ample. (K.) — — Wide, or ample, in the sides of the mouth: (S:) as also ↓ أَهْرَتُ الشِّدْقِ, and هَرِيتُ الشدق, and ↓ مَهْرُوتُهُ: and ↓ مُنْهرِتُهُ. (TA A wide-mouthed horse; as also ↓ أَهْرَتُ. and camel (TA) [See an ex. in a verse cited voce رَسَنٌ.] — — حَيَّةٌ هَرِيتُ الشِّدْقِ. and ↓ مهْرُوتَتُهُ. A serpent having a wide mouth. (TA.) — — ↓ أَسَدٌ أَهْرَتُ A lion wide in the sides of the mouth. (S.) — — ↓ اجُلٌ أَهْرَتُ A man having a wide mouth. (TA.) — — ↓ مُهْرُوتُ الفَمِ Having a mouth wide in the sides. (S.) — — ↓ كِلَابٌ مُهْرَتُهُ الأَشْدَاقِ Dogs wide in the sides of the mouth. (S.) [See an ex., voce عَذَبٌ] — — الهَرِيتُ and ↓ الهَرِتُ and ↓ الهَرُوتُ and ↓ الهَرَّاتُ (K.) and ↓ المُهَرَّتُ (L) The lion. (K.) — — Also هَرِيتٌ A woman in whom the division between the vagina and the rectum has been broken through. (S, K.) Sometimes employed in this sense. (S,) — — هَرِيتٌ A rent garment (ISd.) — — هَرِيتٌ A wounded reputation. (ISd) — رَجُلٌ هريتٌ A man who does not keep a secret, and who talks fault. (K.) الهَرَّاتُ: see الهريتُ. هارُوتُ [A certain fallen angel. the companion of مَارُوتُ] the name of an anger, or of a king. but the former accord. to the more common opinion: generally and most correctly held to be a foreign name (TA.) أَهْرَتُ see هَرِيتٌ throughout. — — أَهْرَتُ الشِّقْشِقَةِ (??) epithet appellation given to a خَطِيب; pl. هُرْتٌ: (TA;) [like ذُو شِقْشِقَة q. v.] مَهْرُوتٌ: see هريتٌ. مُهَرَّتٌ: see هَرِيتٌ. — Flesh-meat thoroughly cooked, so that it has fallen in pieces; as also مُهَرَّدٌ; or this latter [only] is the correct word. (TA, from a trad.) مُتَهَارِتٌ (??) about the sides of the mouth, and drawing them often. or (??) towards the ears (TA, from a trad.) هرث هِرْثٌ. هَرِيتٌ: see مُتَهَوِتٌ An old, (??) garment. (K.) [See also هَوِيثٌ.] هرج 1 هَرَجَ aor. ?? inf. n. هَرْجٌ He did, acted, or occupied himself much (??) a thing (S, L:) ex. (??) (L.) This is the original signification. (S,) — — هَرج فِى الحِدِيثِ, (aor, ?? inf. n. هَرْجٌ. Msb.) He launched into, and expatiated in. or was diffuse in discourse tail or (??): (K:) this is the signification in most frequent use: (TA:) or he made a confusion, or confounded, therein. (K, Msb.) — — هَرَج. aor هَرِجَ, and هَرُجَ, inf. n. هَرْجٌ, Multum inivit (S. L.) or [simply] inivit an cillam suam (K.) — — هَرَجَ, aor. هَرِجَ, (inf. n. هَرْجٌ, TA,) He (a horse) ran much (S. L:) or ran quickly or swiftly: (Msb:) or [simply] ran (K,) — — هَرَجَ النَّاسُ aor. هَرِجَ, (inf. n. هَرْجٌ, (S.) The people fell (??) a state of trial, or civil war or conflict and faction or discord, or discussion, (فِتْنَة,) and confusion, or disorder, (S, K,) and slaughter. (K.) — — هَرِجَ, aor. هَرَجَ, (inf. n. هَرَجٌ, S,) He (a camel) became perplexed in his sight, by reason of the vehemence of heat, and his being much smeared with pitch, (S, K,) and being heavily laden. (TA.) 2 هرّج البَعِيرَ, inf. n. تَهْرِيجٌ, and ↓ اهرجهُ, inf. n. إِهْرَاجٌ; He incited, or urged, the camel to journey on (during the hottest time of the day, S) until he [the camel] became perplexed so his sight by reason of the vehemence of the beat. (S, K.) — — هرّج بِالسَّبْعِ, inf. n. تَهْرِيجٌ, He cried and to the lion or other beast of prey, and child him. (S, K.) — هرّج. inf. n. تَهْرِيجٌ. It (beverage of the kind called نَبِيذ) affected, or took effect upon, a person. (S, K.) 4 أَهْرَجَ see 2. — — أَهْرَجَ The heal reached has (a camel's) inside (L.) 6 تهارجوا Iniverunt, ulii alias. (TA.) 7 انهرج He was, or became, affected by beverage of the kind called نَبِيذ. (S, CK) هَرْجٌ Trial, or civil war, or conflict and faction, or discord, or dissension. (فِتْنَةٌ,) and confusion. or disorder: (S:) vehement and much slaughter (TA:) in a trad. respecting the signs of the last day, conflict, and confusion, or disorder: (TA:) or slaughter; as explained by Mohammad himself: (S:) and so, accord to Aboo-Moosa. It signifies in the language of Abyssinia (TA.) Ibn-Keys Fr-Rukeiyát said in the days of the faction of Ibn-Ez-

Zubayi. لَيْت شِعْرِى أَأَوَّلُ الهَرْجِ هٰذَا أَمْ زَمَانٌ مِنْ فِتْنَةٍ غَيْرِ هَرْجِ Would that I knew whether this be the first of the slaughter predicted as a (??) whether it be a (??) of trial, or civil war &c., other than the slaughter so predicted (S) هَرَّاجٌ: see هَرَّاجَةٌ .مِهْرَجٌ An (??) (??) (??) مُهْرِجٌ A man whose camels are affected with the scab, and have therefore (??) and to whose insides (??) (TA.) مِهْرَجٌ and ↓ هَرَّاجٌ A horse that runs much: (S. K:) and ↓ مِهْرَاجٌ a horse that runs vehemently (TA.) مِهْرَاجٌ: see مِهْرَجٌ. هرجب Q. 1 هَرْجَبَ. inf. n. هَرْجَبَةٌ, He was quick. or swift. (IKtt) هِرْجَابٌ and هِرجَبٌّ Tall, or long, as an epithet of a man &c. (K.) — — هِرْجَابٌ A tall, or longbodied, (طَوِيلَة) and bulky, she-camel: (S:) as also هِرجَالٌ: pl. هَرَاجِيبُ — — هِرْجَابٌ Anything great, large, or bulky: so in the Moajam: or extending long, horizontally. (TA.) — — نَخْلَةٌ هِرْجَابٌ A tall palm-tree. (TA.) هرد 1 هَرَدَ, (S, L, K,) aor. هَرِدَ, (K,) inf. n. هَرْدٌ, (L,) He rent, or tore, (S, L, K,) a garment, or piece of cloth; (S, L;) as also هَرَتَ: (Az, L:) he rent, or tore, to injure, or spoil, (L, K,) not to amend: (L:) he (a puller) rent, or tore, and beat, a garment, or piece of cloth: (L:) and ↓ هرّد he rent, or tore, much. (L.) — — هَرَدَ عِرْضَهُ, aor. هَرِدَ, (L,) inf. n. هَرْدٌ, (S, L, K,) He wounded his reputation. (S, L, K.) — — هَرَدَ, aor. هَرِدَ, (S, L, K,) inf. n. هَرْدٌ, (L,) He cooked flesh-meat so that it fell off from the bones: (S, L, K:) or cooked it much: (As, L:) or cooked it thoroughly and well: (ISd, L, K:) and ↓ هرّد, (K,) inf. n. تَهْرِيدٌ, (S, L,) signifies the same, (S, L, K,) but with an intensiveness: (S, L:) or he put flesh-meat into the fire, and cooked it thoroughly. (AZ, L.) — — هَرِدَ, (L, K, TA,) or هَرَدَ, (AZ, L, CK,) and ↓ تهرّد, (TA,) It (flesh-meat) became cooked so that it fell off from the bones: or, cooked much: or, cooked thoroughly and well: (L, K: *) or it, being put into the fire, became thoroughly cooked. (AZ, L.) Irreg. verb. هَرَدْتُ الشَّيْءَ, aor. أُهَرِيدُهُ, [in the CK, أُهْرِيدُهُ,] (Lh, M, art. رود; and K,) inf. n. هِرَادَةٌ, (Lh, M in art. رود,) i. q. أَرَدْتُهُ [q. v., in art. رود, I willed, wished, or desired, the thing]. (Lh, M, art. رود; and K.) 2 هَرَّدَ see 1. — هرّد, inf. n. تَهْرِيدٌ, He wore a مَهْرُود, (K,) i. e., a yellow garment, dyed with هُرْد. (TA.) 5 تَهَرَّدَ see 1. هُرْدٌ Certain roots with which one dyes, (L, K,) of a yellow colour: (TA:) or (so accord. to the L; but in the K, and) i. q. كُرْكُمٌ: (L, K:) or the yellow كُرْكُم: correctly, the roots of the كُرْكُم, or وَرْس: (TA:) and a certain red earth (K) with which one dyes. (TA.) هِرْدَى, (As, S, L, K, [but in the last it is not shown whether it be with or without tenween]) of the measure فَعْلَى, (S, L,) of the fem. gen., (IAmb,) but AHn says, I know not whether it be masc. [and therefore with tenween] or fem. [and therefore without tenween], (L.) [in one instance in the L, and in a copy of the K, written هردا, which is evidently wrong,] and هِرْدَاء, [i. e. هِرْدَآءٌ or هِرْدَآءُ,] (L, K,) and ↓ هِرْدَانٌ, (L,) A certain plant; (As, S, L, K;) a certain herb, of which AHn says, that he had not met with a description of it: (L:) and ↓ هَيْرُدَانٌ is also the name of a certain plant, (K,) like هِرْدَى, (L,) or i. q. هِرْدَانٌ. (TA.) هُرْدِيٌّ: see مَهْرُودٌ. هِرْدَانٌ: see هِرْدَى. هَيْرُدَانٌ: see هِرْدَى. هَرِيدٌ and ↓ مَهْرُودٌ A garment, or piece of cloth, rent, or torn; (L;) as also هَرِيتٌ. (AZ.) مَهْرُودٌ: see هَرِيدٌ. — — Also, (S, L, K,) A garment, or piece of cloth, dyed yellow (S, L) with هُرْد; (L;) and so ↓ مُهَرَّدٌ (L) and ↓ هُرْدِيٌّ: (K, * TA,) or, as Sh says, accord. to information given to Aboo-'Adnán by an intelligent Arab of the desert, of the people called Báhileh, dyed with وَرْس, and then with saffron, so as to become of a colour like that of the flower of the حَوْذَانَة: (Az, L:) or of a light yellow colour. (IAmb, L.) مُهَرَّدٌ: see مَهْرُودٌ. هردب Q. 1 هَرْدَبَ, inf. n. هَرْدَبَةٌ, (and هردب, TA, [a strange form: perhaps a mistake for هَرْدَابٌ or هِرْدَابٌ:]) He ran heavily. (IKtt &c., and K.) هِرْدَبَّةٌ (and هِرْدَبٌّ, TA) An old woman. (S, K.) — — Also, (as some say, TA,) Having a swollen belly, and cowardly: (S, K:) or cowardly, bulky, of little sense, swollen in the belly, and having no heart. (TA.) — — Accord. to Az, in the T, A large, long-bodied man is called هِرْدَبَّةٌ. (TA.) هرس 1 هَرَسَهُ, aor. هَرُسَ, (IF, A, Msb,) inf. n. هَرْسٌ, (IF, S, A, Msb, K,) He bruised, brayed, or pounded, it; crushed it so as to break it; broke it, or broke it in pieces, by beating; (S, IF, Msb, TA;) namely, grain, (Msb,) or some other thing: (IF, Msb:) or he did so vehemently, or violently: (A, K:) or with something broad: or with some preservative between it and the ground. (TA.) هَرِيسٌ Grain, (Msb,) or wheat, (A,) bruised, brayed, or pounded, (A, Msb,) vehemently, or violently, (A,) with the مَهْرَاس, before it is cooked; for when it is cooked, it is termed هَرِيسَةٌ: (Msb:) [of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ:] from the verb above-mentioned. (K.) You say, عِنْدِى هَرِيسٌ لِلْهَرِيسَةِ I have wheat bruised, &c., for the هَرِيسَة. (A.) هَرِيسَةٌ Grain, (Msb,) or wheat, (TA,) bruised, brayed, or pounded, [vehemently, or violently, (see هَرِيسٌ,)] and then cooked: (Msb, TA:) [or a kind of thick pottage, prepared of cooked wheat and cooked flesh-meats much pounded together: (Golius; app. on the authority of Ibn-Maaroof:) but this is probably one of the kinds of هريسة peculiar to post-classical times; which kinds are many: see De Sacy's Relation de l'Égypte par Abd-Allatif, pp. 307 and 312:] of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) from the verb above-mentioned: (S, K:) pl. هَرَائِسُ. (A.) هَرَّاسٌ A maker, or preparer, of هَرِيسَة: (Mgh, Msb, K:) and a seller thereof. (Mgh.) مِهْرَاسٌ [in the M, voce جُرْنٌ, q. v., accord. to the TA, مهرس, i. e., app. مِهْرَسٌ,] A stone hollowed out, (S, Mgh, Msb,) oblong, (Mgh, Msb,) and heavy, resembling a [vessel of the kind called] تَوْر, q. v., (Mgh,) in which one bruises, brays, or pounds, and from which one performs the ablution termed وُضُوْء; (S, Mgh, Msb;) and it is also made of brass; and grain and other things are bruised in it: (Msb:) and sometimes, by a tropical application, (tropical:) one of wood, (Mgh, Msb,) used for the same purpose: (Msb:) or a mortar; syn. هَاوُونٌ; (K;) or thing in which grain is bruised: (A, TA,) and also, (A, K,) tropically, (A,) (tropical:) a hollowed stone, (A, K,) of oblong shape, (A,) from which one performs the ablution above mentioned; (A, K;) consisting of a bulky stone, which several men cannot lift nor move because of its weight, capable of holding much water. (TA.) هرش 1 هَرَشَ, aor. هَرُشَ, (Sgh, K,) inf. n. هَرْشٌ, (TK,) (assumed tropical:) He (a man, TA) was, or became, evil, or bad, in disposition. (Sgh, K.) — هَرَشَ الدَّهْرُ, (Ibn- 'Abbád, A, K,) and الزَّمَانُ, (A,) aor. هَرُشَ and هَرِشَ, (A, K,) inf. n. هَرْشٌ, (TK,) (tropical:) Time, or fortune, was, or became, distressful, or calamitous. (I'Abbád, A, K.) [In the A, app. by inadvertence, هرش الدهر is mentioned as proper; and هرش الزمان, as tropical.] 2 هَرَّشَ بَيْنَ الكِلَابِ, (A, * K, * TK,) inf. n. تَهْرِيشٌ, (S, A, K,) He excited strife, or quarrel-ling, between, or among, the dogs; syn. حَرَّشَ: (S, * A, K, TK:) and ↓ هارش بَيْنَ الكِلَابِ, (A, Mgh, TA,) or بِالكِلَابِ, (S,) or بَعْضَ الكِلَابِ عَلَى بَعْضٍ, (K, * TK,) inf. n. مُهَارَشَةٌ (S, A, Mgh, K) and هِرَاشٌ, (S, Mgh,) he incited the dogs to attack one another. (S, Mgh, K.) — — [Hence,] هرّش بَيْنَ النَّاسِ, (A,) or بَيْنَ القَوْمِ, (K,) inf. n. as above, (S, K,) (tropical:) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people. (S, * A, K.) 3 هَارَشَا [They fought and assailed each other]: said of two dogs. (A.) See also 6. — — [Hence,] كَلْبُ هِرَاشٍ [An irritable, or a quarrelsome, dog]; like كَلْبُ خِرَاشٍ. (TA.) — — See also 2. — — هِرَاشٌ is also used to signify The fighting against each other of men. (Mgh.) 6 تهارشت الكِلَابُ, and ↓ اهترشت, (A, K, TA,) and ↓ هَارَشَ بَعْضُهَا بَعْضًا, (A,) The dogs fought and assailed one another. (TA.) 8 إِهْتَرَشَ see 6. هرشب هِرْشَبَّةٌ An old woman far advanced in years: (K:) a worn-out old woman; as also هِرْشَفَّةٌ. (T.) هرمت هَرَامِيتُ Wells: (K;) a pl. that has no sing.; or its

sing. is هِرْمِيتٌ or هُرْمُوتٌ; or perhaps the ت is an augmentative letter: (MF:) or, accord. to the L, it is a name of a certain group of wells in the tract of Ed-Dahma, said to have been dug by Lukmán the son of 'Ád: or, accord. to As, certain wells on the left of Dareeyeh: if so, F has erred in prefixing to it the art. ال. (TA.) هز 1 هَزَّهُ, (S, A, Msb, K,) and هَزَّ بِهِ, [respecting which see what is said on an ex. below,] (A, K,) aor. ـُ3َ, هَزُ, (A, Msb,) inf. n. هَزٌّ, (S, A, Msb,) [He shook it;] he put it in motion, or into a state of commotion; (S, A, Msb, K;) as also ↓ هزّزه, (S, K,) and هزّز بِهِ, (TA,) inf. n. تَهْزِيزٌ; (K;) and ↓ هَزْهَزَهُ, (S, K,) inf. n. هَزْهَزَةٌ; (TA;) meaning, he made it move by pulling and pushing; or he made it move to the right and left: or, accord. to Er-Rághib, he did so with violence, or vehemence. (TA.) It is said that هَزَّ is trans. by itself, and by means of بِ, like أَخَذَ and تَعَلَّقَ: it is trans. in the latter manner in the Kur., [xix. 25,] where it is said, وَهُزِّى إِلَيْكِ بِجِذْعِ النَّخْلَةِ [And shake thou towards thee the trunk of the palm-tree], i. e. حَرِّكِى: but ISd says, that the verb is here made trans. by means of ب because it is used in the sense of جُرِّى: and MF says, that, properly, it is not trans. by means of ب. (TA.) You say, هَزَّ السَّيْفَ وَغَيْرَهُ [He shook the sword, &c.] (A.) And هَزَّتِ الرِّيحُ الأَغْصَانَ, (A,) and الشَّجَرَ, and ↓ هَزَّزَتْهَا, (S,) [The wind shook the branches, and the trees,] and هَزَّتِ النَّبَاتَ it shook (حَرَّكَت) the plants: but this has also a tropical signification, which see below. (TA.) — — You say also, أَهُزُّ كَتِفِى, and مَنْكِبِى, (tropical:) [lit., I shake my shoulderblade, and my shoulder-joint;] meaning, I walk with an elegant and a proud and self-conceited gait; I behave with pride and self-conceitedness. (Mgh.) And هَزَّ عِطْفَيْهِ لِكَذَا (tropical:) [lit., He shook his sides at such a thing app. meaning, he was active, or prompt, and brisk, or was moved with alacrity, to do such a thing, or he was rejoiced at such a thing: like ↓ اِهْتَزَّ لَهُ, q. v.]: and in like manner, هَزَّ مَنْكِبَيْهِ. (A.) [In like manner also you say,] هَزَّ مَا رَأَيْتُ مِنْ عِطْفَى [app. meaning, accord. to a gloss cited by De Sacy in his Anthol. Gr. Ar., p. 309, (tropical:) What I saw rejoiced me: or, as rendered by him, p. 286, ce dont j'étois temoin, réveilla en moi le courage.] (Z, in his preface to the Keshsháf.) And هَزَّ الإِبِلَ, (S, A, K,) aor. ـُ3َ, هَزُ, inf. n. هَزٌّ (TA) and هَزِيزٌ, (S, K, TA,) (tropical:) He (a man urging his beasts by singing) made the camels to be brisk, or sprightly, by his singing to urge them. (S, * A, K.) And هَزَّهَا السَّيْرُ (tropical:) [The journeying made them to be brisk, or sprightly]. (TA.) And هَزَّ بِهِ السَّيْرُ (assumed tropical:) The pace brought him on quickly. (TA.) And هَزَزْتُ فُلَانًا لِخَيْرٍ (assumed tropical:) I made such a one to rejoice [or to be prompt and brisk (see the quasi-pass., 8,) to do good]: said of a generous man: (En-Nadr, TA:) and ↓ هَزْهَزْتُهُ and هَزْهَزْتُ مِنْهُ [app. signify the same]. (A.) And جَآءَ فُلَانٌ يَهُزُّ المَشْىَ, and يَهُضُّهُ, (assumed tropical:) Such a one came walking impulsively: (JK in art. هض:) or with a graceful gait, impulsively. (Ibn-El-Faraj, TA, in art. هض.) — — You also say, of a plant, or herbage, الرِّيَاحُ وَالأَمْطَارُ ↓ هَزَّتْهُ (tropical:) The winds and the rains made it to become tall. (A, TA. *) — — هَزَّ الكَوْكَبُ: see 8. — — [مَهَزَّةٌ seems to be an inf. n. of هَزَّهُ.] You say رُمْحٌ لَدْنُ المَهَزَّةِ (S, TA, art. عرص,) [app. for عِنْدَ المَهَزَّةِ] A spear that vibrates, or quivers, when shaken. (TA, ibid.) 2 ـُ3َ هَزَّ see 1, in two places. 5 ـُ3َ تَهَزَّ see 8. 8 اهتزّ, (inf. n. اِهْتِزَازٌ,) quasi-pass. of هَزَّهُ, (TA,) [It shook; or quivered;] it became in motion, or in a state of commotion; (S, Msb, K;) as also ↓ تهزّز, (S, K,) quasi-pass. of هزّزهُ; (TA;) and ↓ تَهَزْهَزَ, (S, A, K,) [quasi-pass. of هَزْهَزَهُ; meaning, accord. to explanations of هَزَّهُ in the TA, it became moved by being pulled and pushed; or it became moved to the right and left: or it became so moved with violence, or vehemence.] — — اهتزّ المَآءُ فى جَرْيِهِ (tropical:) [app. the water quivered in its running]: and الكَوْكَبُ فِى انْقِضَاضِهِ (tropical:) [the star in its shooting, or darting, down]: (S, A, TA:) and اهتزّ الكَوْكَبُ (tropical:) the star shot, or darted, down [app. with a quivering motion]; (O, L, TA;) as also هَزَّ. (A, K.) — — اهتزّ المَوْكِبُ (tropical:) The procession, or cavalcade, went quickly: (En-Nadr, TA:) or made a noise and clamour. (S.) — — اهتزّت الإِبِلُ (tropical:) The camels, being urged on by the singing of their driver, became brisk, or sprightly. (S, * A, TA.) You say also, اهتزّ لِأَمْرٍ (tropical:) He was, or became, active, or prompt, and brisk, or cheerfully excited, at a thing, or to do a thing. (TA.) [Ex.] اهتزّ لِخَيْرٍ (tropical:) He rejoiced [or was active or prompt, &c., to do good]: said of a generous man. (En-Nadr, TA.) And هُوَ يَهْتَزُّ لِلْمَعْرُوفِ (tropical:) [He rejoices, or is active, or prompt, &c., to do what is beneficent, or kind]. (A.) [Hence the saying,] فُلَانٌ لَا يَهْتَزُّ وَلٰكِنَّهُ يَكْتَزُّ (tropical:) [Such a one does not rejoice, &c., to give, but he shrinks from giving]. (A, TA, art. كز.) [Hence also,] إِهْتَزَّ عَرْشُ الرَّحْمَانِ لِمَوْتِ سَعْدٍ (tropical:) The empyrean of the Compassionate rejoiced at the death of Saad; (En-Nadr, IAth, K, TA;) meaning Saad Ibn-Mo'ádh; (TA;) i. e., when he [meaning his soul] was taken up; (IAth, TA;) because of the honour in which he was held by his Lord; (K;) or the inhabitants of the empyrean rejoiced at his death: these words occur in a trad., of which there is another relation, اهتزّ العَرْشُ: and some say, that by العرش is meant the bier upon which Saad was removed to his grave. (TA.) You also say, إِلَيْهِ قَلْبِى ↓ تَهَزْهَزَ (tropical:) My heart became moved by a cheerful, or joyful, affection towards him. (K, TA.) — — اهتزّ النَّبَاتُ (tropical:) The plant, or herbage, became tall. (A, TA.) — — اهتزّت الأَرْضُ (tropical:) The land produced plants, or herbage: (A:) or became put in motion, and produced plants, or herbage. (TA.) R. Q. 1 هَزْهَزَهُ, and هَزْهَزْتُهُ, and هَزْهَزْتُ مِنْهُ: see 1. — — Also, the first, (inf. n. هَزْهَزَةٌ, TA,) (tropical:) He subdued him, or rendered him submissive; syn ذَلَّلَهُ. (K, * TA.) R. Q. 2 تَهَزْهَزَ: see 8, in two places. — — Also, (tropical:) He became subdued, or submissive; quasi-pass. of هَزْهَزَهُ. (TA.) هَزَّةٌ (tropical:) Brisk and rejoicing to do evil or mischief; applied to a woman: pl. هَزَّاتٌ. (A, TA.) هِزَّةٌ (tropical:) Briskness, or sprightliness: (S, K:) and (tropical:) briskness, sprightliness, alacrity, or cheerfulness, disposing one to promptness in acts of liberality, kindness, and beneficence; or liberality of disposition; syn. أَرْيَحِيَّةٌ; (K;) and [in like manner] ↓ هَزِيزٌ (tropical:) briskness, or sprightliness, of camels when urged on by the singing of their driver. (A, TA.) — — (tropical:) A kind of pace, or manner of going, of camels; (As, K;) when the train goes quickly: (As, * En-Nadr, TA:) or a state of commotion of a train or procession or cavalcade: (ISd, TA.) or the confused sound thereof. (IDrd, TA.) — — — — (tropical:) The sound of the boiling of a cooking-pot: (S, K:) (assumed tropical:) the reiterating sound of thunder; as also ↓ هَزِيزٌ (K:) which latter has likewise the following similar significations: (assumed tropical:) a sound, or noise; (K:) as, for instance, a sound, or noise, of turning of a mill; as also أَزِيزٌ [inf. n. of أَزَّ]: (TA:) and (tropical:) the murmuring of the wind (S, K) when it shakes the trees: (S:) or the sound of the blowing of the wind: (TA:) or the lightness of the wind, and the quickness of its blowing. (A, TA.) هَزِيزٌ: see هِزَّةٌ. هَزَائِزُ (assumed tropical:) Difficulties, afflictions, or calamities: [a pl.] having no singular. (Th, TA.) كَوْكَبٌ هَازٌّ (tropical:) [A star shooting, or darting, down; or quivering in doing so: see 8]. (S, TA.) هَزْهَزَةٌ: see R. Q. 1, of which it is the inf. n.: and see هَزَاهِزُ. هَزَاهِزُ [app. pl. of هَزْهَزَةٌ] Seditions, or discords, or dissensions, (فِتَنٌ,) in which people are in a state of commotion: (S, Msb:) or wars and difficulties or afflictions or calamities that put into a state of commotion: (A:) or the excitement of commotion in men, by trials, or trying events, and by wars; (K, * TA;) as also ↓ هَزْهَزَةٌ. (K.) هزأ 1 هَزَأَ مِنْهُ, (K,) and بِهِ; (S, K;) and هَزِئَ (S, K) followed by منه

and به; (Akh, S;) but accord. to Yoo, we should say هزئ به only; not منه; (TA;) aor. هَزَأَ, inf. n. هُزْءٌ and هُزُؤٌ (S, K) and هُزُوْءٌ (TA) and مَهْزَأَةٌ; (S, K;) and به ↓ تهزّأ, (AZ, S, K,) and به ↓ استهزأ; (S, K;) He mocked at, scoffed at, laughed at, derided, or ridiculed, him. (S, K.) — — The most approved reading of ↓ مُسْتَهْزِئُونَ in the Kur, ii. 13, is with the ء fully pronounced: some alleviate it: and some read مُسْتَهْزِيُونَ: and some مُسْتَهْزُونَ; (but this pronunciation is of weak authority;) and say إِسْتَهْزَيْتُ for إِسْتَهْزَأْتُ. (Zj.) — — السَّرَابُ يَهْزَأُ بِالرَّكْبِ (tropical:) [The mirage mocks the company of riders]. (A.) — هَزَأَ, (K,) inf. n. هَزْءٌ, (TA,) He, or it, broke a thing. (K.) — — A poet says, describing a coat of mail, لَهَا عُكَنٌ تَرُدُّ النَّبْلَ خَنْسًا وَتَهْزَأُ بِالْمَعَابِلِ وَالقِطَاعِ [It has creases that repel the arrows, making them to recede, and break the broad and long arrow-heads, and those which are small and broad]. The ب in بالمعابل is redundant. This is the opinion of the lexicologists, except ISd, who thinks that this is an error, and that تهزأ here means “ mocks. ” (TA.) — هَزَأَ إِبِلَهُ (K; but it is thought that this may be a mistake for هَرَأَ, TA,) inf. n. هَزْءٌ; (TA;) and ↓ اهزأ ها; (K;) He killed his camels with cold. IAar says, that اهزأهُ البَرْدُ and اهرأهُ both signify The cold killed him. (TA.) — هَزَأَ He put in motion, [or excited,] the beast on which he rode. (As, K.) — هَزَأَ and هَزِئَ He died (K) in his place, or on the spot; i. e. unexpectedly, or suddenly: (Z:) improperly objected against by Ibn-Es-Sáïgh. ('Ináyeh, MF.) 4 اهزأ He entered upon the time of severe cold. (K.) See also اهرأ, which is the word commonly known. (TA.) — — See 1. — اهزأتْ بِهِ نَاقَتُهُ His she-camel hastened with him. (K.) 5 تَهَزَّأَ see 1. 10 إِسْتَهْزَأَ see 1. هُزْأَةٌ One who is mocked at, scoffed at, laughed at, derided; a ridiculous person. (S, K.) هُزَأَةٌ One who mocks at, scoffs at, laughs at, derides, or ridicules, others. (S, K.) غَدَاةٌ هَازِئَةٌ (tropical:) A morning intensely cold: as though mocking men when they shrug and shiver. (A.) مَفَازَةٌ هَازِئَةٌ بِالرَّكْبِ, and with هُزَأَةٌ for هازئة, (tropical:) [A desert that mocks the company of riders]. (A.) هزب هَوْزَبٌ A camel strong in running; syn. قَوِىُّ الجَرْىِ: (K, and so in a copy of the S:) or a strong and bold camel; syn. قَوِىٌّ جَرِىءٌ: (so in the S, in several copies): a strong camel: (ElJarmee:) a camel advanced in age, and bold. (As.) — — هَوْزَبٌ A vulture, (K,) advanced in age. (TA.) هَيْزَبٌ Sharp; fierce; syn. حَدِيدٌ. — — لَيْثٌ هَيْزَبٌ A sharp, or fierce, lion: (K, accord. to the TA:) or a strong lion. (CK.) هَازِبَى and هَازِبَاءُ A kind of fish. (K.) هزبر هِزَبْرٌ and هِزْبَرٌ and هُزَابِرٌ, (K,) or the first [only], (TA,) Thick and bulky: and strong and hard or hardy: pl. هَزَابِرُ. (K.) You say, نَاقَةٌ هِزْبَرَةٌ A hard, or hardy, she-camel. (IAar.) — — Also, the first, (S, K,) and the second and third, (Sgh, K,) The lion: (S, Sgh, K,) accord. to some, because of his thickness and bulkiness. (TA.) Some say that the ه is a radical letter: others, that it is augmentative, and that the word is from زَبْرٌ, signifying the “ act of repelling with strength. ” (MF, TA.) هزج 1 هَزِجَ, aor. هَزَجَ, (S, K,) inf. n. هَزَجٌ; (L;) He sang in a certain manner, with trilling, or quavering; as also ↓ تهزّج; (S, K;) and ↓ هزّج: (K:) or ↓ تهزّج signifies he reiterated, or made to reciprocate, the graceful modulations of his voice: or prolonged his voice, without elevating it: (Aboo-Is-hák, L:) or هَزَجٌ does not at all signify trilling, or quavering; and therefore IAar has applied هَزِجٌ as an epithet to a dog that barks much. (L.) — — He read, or recited, with a prolonging and trilling of the voice, making the sounds to follow closely, one upon another; as also ↓ تهزّج. (TA.) 2 هزّج الصَّوْتَ, inf. n. تَهْزِيجٌ, He (a singer [or a reader or reciter]), made the sounds of the voice to be closely consecutive, and uttered in a light and quick manner. (L.) — — هزّج صَوْتَهُ, and ↓ تهزّجهُ, [the latter app. a mistake for تهزّج فِيهِ,] He made the sounds of his voice to be closely consecutive, or near together. (TA.) — — See 1. 4 اهزج He (a poet) composed, or uttered, verses of the metre termed الهَزَج. (K.) 5 تهزّجت القَوْسُ (tropical:) The bow twanged, on the archer's loosing the string after drawing it. (S, K, TA.) — — See 1, and 2. [هَزَجٌ (tropical:) The twanging of a bow, on the archer's loosing the string after drawing it; and of a lutestring: in the TA, i. q. رَنَّةٌ: pl. أَهْزَاجٌ and pl. pl. أَهَازِيجُ: or perhaps this latter is a pl. of which the sing. is ↓ أُهْزُوجَةٌ, like as أَرَاجِيزُ is pl. of أُرْجُوزَةٌ: and the twanging of a bow-string or lute-string may be likened to an ode or a song of the metre termed الهَزَج, which is perhaps, judging from analogy, the proper signification of اهزوجة.] لِلْعُودِ وَالقَوْسِ أَهَازِيجُ (tropical:) [To the lute and the bow there are twangings]. (A.) El-Kumeyt says, [speaking of a bow,] لَمْ يَعِبْ رَبُّهَا وَلَا النَّاسُ مِنْهَا غَيْرَ إِنْذَارِهَا عَلَيْهِ الحَمِيرَا بِأَهَازِيجَ مِنْ أَغَانِيِّهَا الجُشِّ وَإِتْبَاعِهَا النَّحِيبَ الزَّفِيرَا [Neither its owner nor the people imputed a fault to any of its properties, except its warning the (wild) asses of his presence by the twangings of its harsh singings, and its causing a groaning sound to follow the loud, or prolonged, wailing]. (S.) — — هَزَجٌ One of the modes of singing (الأَغَانِىّ), in which is a trilling, or quavering: (S, K:) pl. أَهْزَاجٌ. (L.) [But see 1.] — — A voice that excites lively emotions of joy or grief. (K.) — — A fine, or delicate, and elevated, voice. (TA.) — — A voice in which is hoarseness, or harshness. (K.) — — Any speech of which the component parts are closely consecutive, or near together, (K,) uttered in a light, or quick, manner: pl. as above. (L.) — — الهَزَجٌ The name of a certain kind of metre of verse; (S, K;) consisting of four feet, each of the measure مَفَاعِيلُنْ: originally of six feet, like the رَجَز and the رَمَل, in each of which, [as in the هَزَج,] each foot consists of one element of the kind termed وَتِدٌ مَجْمُوعٌ, and of two elements of the kind termed سَبَبٌ خَفِيفٌ: so called because of the mutual nearness of its component parts. (TA.) — — هَزَجٌ Lightness, or agility. (TA.) — — Quickness in the falling, and putting down, of the legs [upon the ground]. (TA.) — — (tropical:) The sound of thunder. (S.) — — (assumed tropical:) The buzzing of flies. (L.) هَزِجٌ A singer [or reader or reciter] who prolongs his voice, with trilling, or quavering, making the sounds to follow close, one upon another. (A.) — — هَزِجُ العَشِىِّ, occurring in a verse of 'Antarah, cited voce دَفٌّ, The cat that cries for food at supper-time: (EM, p. 233:) or the dog that barks much in the evening; meaning, in the night: or buzzing flies in the evening. (L.) — — هَزِجٌ A child, and a horse, whose legs fall, or are put down, quickly [upon the ground]. (TA.) — — (tropical:) Sounding thunder, as also ↓ مُتَهَزِّجٌ. (L.) — — (tropical:) A twanging lute [and bow]. (A.) — — (tropical:) A cloud sounding with thunder. (A.) — — هَزِجُ الصَّوْتِ, and ↓ هُزَامِجُهُ, One who makes the sounds of his voice to follow close, one upon another. (L.) هَزْمَجَةٌ Uninterrupted speech or language. (K.) — — Confusion of voice or sound beyond measure; (K;) as also هَزْلَجَةٌ. (K, TA, art. هزلج.) — — [The م is an augmentative letter: see هُزَامِجٌ.] هُزَامِجٌ A voice, or the like, of which the sounds are closely consecutive. The م is an augmentative letter. (S, K.) — — صَوْتٌ هُزَامِجٌ A confused voice or sound. The sound so called is less than what is termed رُغَاءٌ. (L.) — — [See also هَزِجٌ.] أُهْزُوجَةٌ: see هَزَجٌ. مُتَهَزِّجٌ: see هَزِجٌ. هزر [See Supplement.] هَزَارٌ [The nightingale;] a certain bird, (K. TA,) the same that is called عَنْدَلِيبٌ, (S, K, art. عندلب,) of sweet voice; improperly said in the K to be what is called in Persian هَزَارْ دَسْتَانْ; for هزار itself is Persian, and signifies “ a thousand,” and دَاسْتَانْ means [as also دَسْتَانْ in that language] “ a tale; ” as though this bird, in the sweetness of its warbling and the pleasantness of its melody, told a thousand tales; being thus called by way of hyperbole and excessive praise: then they contented themselves by employing the word هزار alone; and the Arabs used it, and prefixed to it the article ال:

(TA:) the pl. is هَزَارَاتٌ. (Msb.) هزرب Q. 1 هَزْرَبَ, inf. n. هَزْرَبَةٌ, He was light, or active, and quick, or swift. (IKtt, K.) A dial. form. of هَذْرَبَ. (TA.) هزع, &c See Supplement هزلج Q. 1 هَزْلَجَ, inf. n. هَزْلَجَةٌ, He (an ostrich, or anything,) was quick, or swift. (TA.) هَزْلَجَةٌ: see 1; and art. هزج. هَزَلَّجٌ A quick, or swift, he-ostrich. (K.) هِزْلَاجٌ Quick, or swift: (TA:) a light, or an agile, (and swift, or quick, TA,) wolf: (S, K:) pl. هَزَالِجُ and هَزَالِيجُ. (TA.) Accord. to Kr, it is derived from الهَزَجُ. (TA.) [See هزْمَجَةٌ in art. هزج.] هزم See Supplement هزمج هَزْمَجَةٌ and هُزَامِجُ: see art. هزج. هس See Supplement هسب هَسْبٌ Sufficiency; like حَسْبٌ. (K.) هسد, &c See Supplement هش 1 هَشَّ, aor. يَهِشُّ; (JK, TA;) or هَشَّ, secpers. هَشِشْتَ, aor. يَهَشُّ; (Msb;) inf. n. هَشَاشَةٌ (JK, A, Msb, TA) [and هُشُوشَةٌ and هُشُوشٌ and هَشٌّ, as appears from what follows]; It, (a thing) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK, A, Msb, TA;) syn. كَانَ فِيهِ رَخَاوَةٌ, (JK,) or كَانَ رِخْوًا لَيِّنًا, (A, * TA,) or لَانَ وَاسْتَرْخَى. (Msb.) You say, هَشَّ الخُبْزُ, aor. هَشِ3َ, (S, K,) inf. n. هُشُوشَةٌ (K) and هَشٌّ, (TA,) meaning, صار هَشًّا; (S, K;) i. e., The bread became [soft, &c., or] easy to break. (TA.) And هَشَّ العُودُ, (IAar, Msb,) aor. [هَشِ3َ, or] هَشَ3َ, (Msb,) inf. n. هُشُوشٌ, (IAar, Msb,) The wood, or stick, broke in pieces: (IAar:) or became easily or quickly broken. (Msb.) And هَشَّتِ الشَّجَرَةُ, inf. n. هَشٌّ, The tree dropped its leaves, one after another. (Msb [in which it seems to be indicated that the aor. of the verb in this sense is هَشُ3َ; but this is contr. to rule in an intrans. verb of this class; and I think it improbable.]) — — هَشَّ, inf. n. هُشُوشَةٌ, (assumed tropical:) He (a man) became weak; unable to endure difficulty or distress. (TA.) And هَشَّ, aor. هَشِ3َ, (assumed tropical:) He affected languor, or languidness; syn. تَكَسَّرَ: and he became old, or aged. (TA.) — هَشَّ, (Msb, K,) first pers. هَشِشْتُ, (S, Msb, K,) aor. يَهَشُّ; (Msb, K,) and هَشَّ, first pers. هَشَشْتُ, aor. يَهِشُّ; (Msb, K;) inf. n. هَشَاشَةٌ (S, Msb, K) and هَشَاشٌ; (A, K;) (tropical:) He was, or became, cheerful, brisk, lively, or sprightly: (S, K:) or he smiled, and was, or became cheerful, brisk, lively, or sprightly. (Msb.) You say, هَشِشْتُ بِفُلَانٍ, (S, TA,) and هَشَشْتُ بِهِ, (TA,) (tropical:) I was, or became, cheerful, &c. in behaviour towards such a one: (S:) or I was, or became cheerful in countenance, or joyful, or pleased, at meeting with such a one. (TA.) And هُوَ يَهَشُّ إِلَى إِخْوَانِهِ, (tropical:) He is cheerful, &c., towards his brethren]. (A.) And دَخَلْتُ ↓ بِى عَلَيْهِ فَاهْتَشَّ (tropical:) [I went in to him, and he was cheerful, &c., in his behaviour towards me]; like إِهْتَزَّ لى. (A, * TA.) And هَشِشْتُ لِلْمَعْرُوفِ, (JK, TA, *) and هَشَشْتُ, (TA,) inf. n. هَشَاشَةٌ (S) and هَشَاشٌ, (A,) (tropical:) I was, or became, cheerful, brisk, &c., to do what was kind, or beneficent: (S, * TA:) or I desired to do it: (JK:) and ↓ إِهْتَشَشْتُ للمعروف I was, or became cheerful, &c., and desirous, to do what was kind, or beneficent. (TA.) And هُوَ ذُو هَشَاشٍ إِلَى الخَيْرِ (tropical:) [He possesses cheerfulness, briskness, liveliness, or sprightliness, of disposition to do good]. (A.) Accord. to Sh, هَشِشْتُ signifies (assumed tropical:) He rejoiced, and desired; or was, or became, joyful, and desirous. (TA.) And the phrase هَشِشْتُ إِلَى امْرَأَتِى, if correct, means either (assumed tropical:) I inclined towards my wife, or I was, or became, brisk, or sprightly, in disposition towards her. (Mgh.) And accord to ISd, هَشَاشُ القَوْمِ [so in the TA, but accord. to the JK هَشَاهِشُ,] (assumed tropical:) The people's being in a state of commotion, or agitation. (TA.) — هَشَّ الوَرَقَ, aor. هَشُ3َ, (S, A, K,) and هَشِ3َ, (Sgh, K,) inf. n. هَشٌّ, (S,) He beat the leaves with a staff, or stick, in order that they might fall; (S, A, K;) as also ↓ هَشْهَشَهُ. (Z, TA.) It is said in the Kur, [xx. 19,] (S,) وَأَهُشُّ بِهَا عَلَى غَنَمِى [And I beat the leaves with it in order that they may fall upon my sheep, or goats]: (S, A:) or, accord. to Fr, and I beat the dry trees with it in order that their leaves may fall so that my sheep, or goats, may feed upon them; and so says As: (TA:) Lth says, that الهَشُّ signifies thy drawing towards thee a branch of a tree: and also, thy scattering its leaves towards thee with a staff, or stick: (JK, * TA:) but Az says, that the correct ex- planation is that given by Fr and As; not the former of the two explanations given by Lth. (TA.) [The verb also seems to have a similar application in a more extended sense; for it is said that] هَشَّ, aor. هَشُ3َ, inf. n. هَشٌّ, signifies He (a man) assaulted (صَالَ) with his staff, or stick. (Msb.) You say also, هَشَّ الهَشِيمَ He broke in pieces the dry herbage or the like. (TA.) 2 هشّشهُ, (JK, K,) inf. n. تَهْشِيشٌ, (TA,) (assumed tropical:) He deemed him, or reckoned him, weak, or feeble, (JK, K, *) and soft, or gentle. (TA.) — (tropical:) He, or it, rendered him brisk, lively, or sprightly; and joyful, glad, or happy: (K:) and ↓ استهشّهُ (tropical:) it (a thing, JK, TA) incited him, or excited him, to briskness, liveliness or sprightliness; syn. إِسْتَخَفَّهُ. (JK, K, TA.) You say, ↓ فُلَانٌ مَا يَسْتَهِشُّهُ النَّعِيمُ (tropical:) [Such a one, weal, or welfare, does not excite him to briskness, &c.] (A, TA.) 8 اهتشّ He was, or became, cheerful, &c.: see 1, in two places. 10 إِسْتَهْشَ3َ see 2, in two places. R. Q. 1 هَشْهَشَهُ: see 1, latter part. — — He moved, or put in motion, or into a state of commotion, him, or it. (IDrd, K.) هَشٌّ A thing, (S, Msb,) or anything, (JK,) soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK, * S, * A, * Msb, K, * TA;) syn. رِخْوٌ لَيِّنٌ; (S, A, K;) as also ↓ هَشِيشٌ. (JK, S, K.) You say, خُبْزٌ هَشٌّ, (S, K,) and ↓ هَشَاشٌ, (K,) Bread that is [soft, &c., or] easy to break. (TA.) And خُبْزَةٌ هَشَّةٌ A lump of dough, baked in a fire in the ground, that is dry, or hard: asserted by IKtt to have two contr. significations. (TA.) [But to this assertion it may be replied, that dry bread is easy to break.] And in like manner, أُتْرُجَّةٌ هَشَّةٌ A citron easy to break: or dry, or hard. (TA.) And عُودٌ هَشٌّ Wood, or a stick, that is easily, or quickly broken. (Msb.) — — [Hence,] هُوَ هَشٌّ المَكْسِرِ, (JK, S, A, K,) or المَكْسَرِ, (TA, [but this is contr. to all the other authorities that I know,]) and المُكَسَّرِ, (TA,) (tropical:) He is easy, or compliant, when asked: (A:) or he is of easy nature, or disposition, (JK, S, K,) with respect to what is sought, or demanded, of him, of things needed: (S:) said in praise of a man (S, TA) when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; but said in dispraise of a man when it means [lit.] that he is one whose wood is weak. (TA.) [And in like manner] ↓ هَشِيشٌ (K) and ↓ هَاشٌّ (TA) signify (tropical:) One who rejoices, or is glad, when asked. (K, TA.) You say, ↓ هُوَ هَاشٌّ عِنْدَ السُّؤَالِ, and ↓ هَشِيشٌ, (tropical:) He is one who rejoices, or is glad, at being asked. (TA.) — — [Hence also,] رَجُلٌ هَشٌّ, (TA,) or رَجُلٌ هَشٌّ إِلَى إِخْوَانِهِ, and ↓ هَاشٌّ, (JK,) (tropical:) A man who is cheerful, brisk, lively, or sprightly, in his behaviour towards his brethren. (JK, TA.) And رَجُلٌ هَشٌّ بَشٌّ (tropical:) A man who is cheerful, brisk, lively, or sprightly: (S:) or cheerful in countenance; pleasant [therein]. (S, TA in art. بش.) And أَنَا بِهِ هَشٌّ بَشٌّ (tropical:) I am cheerful, brisk, lively, or sprightly, in behaviour towards him; (K;) joyful; happy. (TA.) And رَجُلٌ هَشٌّ فُؤَادُهُ (tropical:) A man quick, or prompt, to do good. (As.) And فَرَسٌ هَشُّ العِنَانِ (assumed tropical:) [A horse that is brisk, lively, or sprightly; lit.,] light of rein. (TA.) And فَرَسٌ هَشٌّ (tropical:) A horse that sweats much; (JK, IF, K;) contr. of صَلُودٌ; (S;) or not صلود. (A.) هَشَاشٌ: see هَشٌّ, second sentence. هَشُوشٌ (assumed tropical:) A ewe, or she-goat, abounding with milk. (S, K.) هَشِيشٌ Dry herbage, syn. هَشِيمٌ, (K, TA,) for the horses of the people of الأَسْيَافَ [app. meaning the shores of 'Omán] in particular. (TA.) — See also هَشٌّ, in three places. — — Also, (assumed tropical:) A man who is niggardly towards his family, or others, with respect to food; syn. مُخْتِرٌ. (TA.) [Thus it bears two

contr. significations.] هَشِيشَةٌ is thought by ISd to signify Leaves [app. beaten from a tree]. (TA.) قِرْبَةٌ هَشَّاشَةٌ A water-skin from which the water flows by reason of its thinness. (K.) هَشْهَشَةٌ (assumed tropical:) Motion; or commotion. (JK.) [هَشَاهِشُ is app. its pl.: see 1, next before هَشَّ الوَرَقَ.] هَشْهَاشٌ (tropical:) Good in disposition; liberal, or bountiful. (IAar, K.) هَاشٌّ: see هَشٌّ, in three places. مُهَشْهِشَةٌ, in the copies of the K erroneously written مُتَهَشْهِشَة, (TA,) (assumed tropical:) A woman who manifests love to her husband, and rejoices in him. (K, * TA.) هشر, &c See Supplement هصب 1 هَصَبَ, aor. هَصُبَ, inf. n. هَصْبٌ, He fled; ran away. (K.) هصر 1 هَصَرَهُ, (S, A, K,) and هَصَرَ بِهِ, (S, K,) aor. هَصِرَ, (K,) inf. n. هَصْرٌ, (A, K,) He pulled it: and he inclined it: or he pulled and inclined it: (A, K, TA [but in the last of these, only هَصَرَهُ is given in this sense, agreeably with the A:]) he brought it near; (K;) which is near in meaning to " he inclined it: " (TA:) he took hold of its (a branch's) head and inclined it towards him: (S:) or he inclined it (a branch) towards him: (A:) or he bent it (a branch) and drew it towards him: (Mgh:) he bent it; namely, a pliant thing, such as a branch and the like: (A, K:) and he broke it without separating: (K:) or he bent it, namely, anything: (A, * K:) as also ↓ اهتصرهُ. (K.) Imra-el-Keys says, (S, TA,) using the verb tropically, (TA,) فَلَمَّا تَنَازَعْنَا الحَدِيثَ وَأَسْمَحَتْ هَصَرْتُ بِغُصْنٍ ذِى شَمَارِيخَ مَيَّالِ And when we discoursed together, and she became compliant, I pulled, (TA,) or, laying hold of its head, inclined towards me, (S,) a branch with fruit-stalks, waving from side to side: the poet meaning, by the branch, her body, because bending, and soft or supple, like a branch, and likening her hair to the fruit-stalks of the raceme of a palm-tree, in respect of its abundance and luxuriance. (TA.) And it is said in a trad., respecting the building of the mosque of Kubà, رَفَعَ حَجَرًا ثَقِيلًا فَهَصَرَهُ إِلَى بَطْنِهِ He raised a heavy stone, and inclined it towards his belly. (TA.) And in another trad., كَانَ إِذَا رَكَعَ هَصَرَ ظَهْرَهُ He used, when he bowed himself [in prayer], to bend down his back towards the ground: (TA:) or هَصَرَ ظَهْرَهُ signifies he bent his back much, making it even with his neck. (Mgh.) — — (tropical:) He pushed him or it; so accord. to all the copies of the K; but accord. to other authorities, (tropical:) he pressed or squeezed, him or it: and he pressed, or squeezed, him or it vehemently. (TA.) You say, هَصَرَ قِرْنَهُ, aor. and inf. n. as above, (tropical:) He pressed, or squeezed, his adversary. (TA.) — — Also, (K,) or هَصَرَهُ [alone], (S,) (assumed tropical:) He broke it; (S, K;) as also ↓ اهتصرهُ. (S.) You say of a lion, هَصَرَ الفَرِيسَةَ, (A, TA,) aor. and inf. n. as above, (tropical:) He broke [the neck of] the prey, and inclined it towards him. (TA.) And هَصَرَ رَأْسَ الفَرِيسَةِ, and بِرَأْسِهَا, (A, TA,) (tropical:) He [broke the head of, or] slew the prey. (TA.) — هَصِرَ جَدُّهُ, aor. هَصَرَ, [inf. n. هَصَرٌ,] (tropical:) His good fortune declined. (TA.) 5 تَهَصَّرَ see 7. 7 انهصر and ↓ اهتصر It became pulled: and it became inclined: or it became pulled and inclined: it was brought near: it (a pliant thing, such as a branch and the like,) bent: it broke, without separating: or it (anything) bent: (K:) or it (a branch) inclined and bent: (TA:) or fell upon the ground: (AHn, TA:) and ↓ تهصّر it (a branch) hung down, or was pendent. (TA.) [It seems to be implied in the K that انهصر and ↓ اهتصر are quasi-passives of هَصَرَهُ in all its senses.] 8 اهتصر: see 7. — اهتصرهُ: see 1, in two places. — — اهتصر النَّخْلَةَ He placed the racemes of the palm-tree upon the branches, and put them straight or even. (T, K.) هَصِرٌ (tropical:) A man who presses, or squeezes, vehemently; as also ↓ هُصَرٌ. (TA.) — — (tropical:) The lion; as also ↓ هُصَرٌ and ↓ هُصَرَةٌ (K) and ↓ هَصُورٌ (S, K) and ↓ هَصَوْرٌ and ↓ هَصَوْرَةٌ (K) and ↓ هَصَّارٌ (S, K) and ↓ هَاصِرٌ (K) and ↓ هَيْصَارٌ ↓ هَيْصَرٌ (S, K [in the CK ↓ هَيْصُورٌ]) and ↓ مِهْصَرٌ and ↓ مِهْصَارٌ and ↓ مِهْصِيرٌ and ↓ مُهْتَصِرٌ: (K:) or هَصُورٌ is an epithet applied to a lion, (A, TA,) as also ↓ هَصَّارٌ and ↓ هَيْصَرٌ [&c.], (A,) signifying, that slays and breaks: (TA:) pl. [of هَاصِرٌ] هَوَاصِرُ and [poeticè] هَوَاصِيرُ. (TA.) — جَدٌّ هَصِرٌ (tropical:) Declining good fortune. (TA.) هُصَرٌ: see هَصِرٌ. هُصَرَةٌ: see هَصِرٌ. هَصُورٌ: see هَصِرٌ. هَصَوْرٌ: see هَصِرٌ. هَصَوْرَةٌ: see هَصِرٌ. هَصَّارٌ: see هَصِرٌ. هَاصِرٌ: see هَصِرٌ. هَيْصَرٌ: see هَصِرٌ. هَيْصَارٌ: see هَصِرٌ. هَيْصُورٌ: see هَصِرٌ. مِهْصَرٌ: see هَصِرٌ. مِهْصَارٌ: see هَصِرٌ. مِهْصِيرٌ: see هَصِرٌ. مُهْتَصِرٌ: see هَصِرٌ. هصم, &c See Supplement هض 1 هَضَّهُ, (S, A, K,) aor. هَضُ3ّ, (S,) inf. n. هَضٌّ, (TA,) He broke it; as also ↓ اهتضّهُ; (S, K;) and ↓ هَضْهَضَهُ; (K;) inf. n. هَضْهَضَةٌ. (TA:) and the first, (S, A,) or ↓ all, (K,) he bruised, brayed, pounded, or crushed, it; (S, K;) i. q. رَضَّهُ; i. e. a stone, &c.: (A:) or he broke it in a manner falling short of what is termed هَدٌّ, [in the CK, incorrectly حَدّ,] but exceeding what is termed رَضٌّ: (Lth, K:) or, accord. to some, the first, he broke it leisurely, or gently: and the ↓ last, he broke it hastily. (TA.) You say, الفَحْلُ يَهُضُّ أَعْنَاقَ الفُحُولِ (S, A) The stallion breaks, or crushes, the necks of the [other] stallions; as also ↓ يُهَضْهِضُهَا. (TA.) And الإِبِلُ يَهُضُّ الأَرْضَ The camels bruise the ground. (L.) — — Also, هَضَّتِ الإِبِلُ (assumed tropical:) The camels hastened, or went quickly. (K.) And جَآءَتِ الإِبِلُ تَهُضُّ السَّيْرَ, inf. n. as above, (assumed tropical:) The camels came hastening, or quickly. (TA.) And جَآءَ فُلَانٌ يَهُضُّ المَشْىَ, (Ibn-El-Faraj, JK, K, *) and يَهُزُّهُ, (Ibn-El-Faraj, JK,) (assumed tropical:) Such a one came walking impulsively: (JK:) or with a graceful gait, (Ibn-El-Faraj, K,) impulsively. (Ibn-El Faraj.) — هَضَّ is also syn. with حَضَّ. (Ibn-'Abbád, K.) 2 هضّض He bruised the ground vehemently with his feet. (TA.) 7 انهضّ It broke, or became broken: (S, K:) it became bruised, brayed, pounded, or crushed: (S:) quasi-pass. of هَضَّهُ and اهتضّهُ. (TA.) 8 إِهْتَضَ3ّ see 1, in two places. — — اهْتَضَضْتُ نَفْسِى لِفُلَانٍ (assumed tropical:) I held myself to have fallen short of my duty to such a one; syn. إِسْتَرْدَدْتُهَا. (JK, S, K [in one copy of the S, إِسْتَرْذَلْتُهَا.]) — — إِهْتَضَضْتُ مِنْ فُلَانٍ شَيْئًا (assumed tropical:) I took from such a one a thing. (JK.) R. Q. 1 هَضْهَضَهُ: see 1, in three places. هَضَّآءُ A company (S, K) of men; of the measure فَعْلَآءُ, like صَحْرَآءُ; mentioned by Th; (S;) and by As; (TA;) or a company of horses, or horsemen: (A, TA:) and a [troop of horse such as is termed] كَتِيبَة: because they break things. (TA.) هَضِيضٌ A thing (S) broken: bruised, brayed, pounded, or crushed: as also ↓ مَهْضُوضٌ, (S, K,) and ↓ مُنْهَضٌّ. (S.) هَضَاضَةٌ, like سَحَابَةٌ, (K,) or هُضَاضَةٌ, (so in the JK,) (assumed tropical:) What is taken مَا يُهْتَضُّ [in the CK, erroneously, يَهْتَضُّ,]) from any one. (JK [where it immediately follows the phrase إِهْتَضَضْتُ مِنْ فُلَانٍ شَيْئًا explained as above], Sgh, K.) فَحْلٌ هَضَاضٌ A stallion that breaks, or crushes, the necks of the [other] stallions; (S, A, K;) as also ↓ هَضْهَاضٌ: (JK, K:) or a stallion that throws down a man, and a camel, then leans, bears, or presses, upon him with his breast. (IDrd.) هَضْهَاضٌ: see what next precedes. مَهْضُوضٌ: see هَضِيضٌ. مُنْهَضٌّ: see هَضِيضٌ. مُهَضْهِضَةٌ (tropical:) A woman (TA) who annoys, or molests, her fellow-wife or female neighbour, or her fellow-wives or female neighbours: (so accord. to different copies of the K:) transmitted by Sgh. (TA.) هضب 1 هَضَبَتِ السَّمَآءُ, aor. هَضِبَ, The sky rained: (K:) or rained for some days incessantly. (TA.) See هَضْبَةٌ. — — هَضَبَتْهُمُ السَّمَآءُ The sky rained upon them: (S:) it wetted them much. (TA.) — — يَهْضِبُ بِالشِّعْرِ وَبِالخُطَبِ (tropical:) He pours forth verses, and discourses in rhyming prose, or the like. (A.) — — هَضَبَ فِى الحَدِيثِ and ↓ اهتضب, (S, K,) and ↓ اهضب (K, but omitted in the TA,) (assumed tropical:) He launched into discourse, (S, K,) and talked much, or launched into discourse time after time, (TA,) and raised his voice. (S, TA.) — — إِهْضِبُوا يَا قَوْمِ Talk, or speak, O people.

(S.) — — هَضَبَ and ↓ اهضب He talked loud. (AA.) — هَضَبَ He (a man) walked in the manner of a stupid, dull, unexcitable person. (K.) — هَضَبَ القَوْمُ: see ضَهَبَ, and هَاضِبٌ. 4 أَهْضَبَ see 1. 8 إِهْتَضَبَ see 1. — اهتضب It (the vibrating of a bow-string) produced a twanging. (TA.) 10 استهضب It became what is termed هَضْب, (K,) or هَضْبَة; (A;) i. e. a mountain of the kind so termed. (A.) هَضْبٌ A kind, mode, or way. A. Heyth quotes the following verse of El-Kumeyt, describing a horse: مُخَيَّفٌ بَعْضُهُ وَرْدٌ وَسَائِرُهُ جَوْنٌ أَفَانِينُ إِجْرِيَّاهُ لَا هَضْبُ The poet means, that his running, or usual running, was of different, or various, kinds; not of one هضب, or kind. (L.) — See هَضَبٌ. هَضْبَةٌ: see هَضْبَةٌ. هَضْبَةٌ A rain: (S, K:) or a rain consisting of many drops: (IAth:) or a lasting rain, consisting of great drops: or a single fall thereof: (TA:) or hard rain: (Msb:) pl. هِضَبٌ, (S, K,) like بِدَرٌ pl. of بَدْرَةٌ, (S,) extr. [with respect to rule], (TA,) and هِضَابٌ, (K,) or this is pl. of هَضْبٌ accord. to the S; (TA;) and pl. pl. أَهَاضِيبُ; (K;) or this is pl. of هِضَابٌ, which is pl. of ↓ هَضْبٌ, signifying fine showers of rain after other rain; syn. حَلَبَاتُ قَطْرٍ بَعْدَ قَطْرٍ; (AZ, S;) and this is what is correct: (TA:) or ↓ هَضْبٌ signifies a fine rain; or a fine shower of rain; syn. حَلْبَةُ قَطْرٍ: it is also said, in the L, that ↓ أُهْضُوبَةٌ is syn. with هَضْبٌ, [either in one of the last two senses, or as a coll. gen. n. of which هَضْبَةٌ is the n. un., which it is said to be below,] and that اهاضيب is its pl.: ↓ هُضُوبَةٌ also is the same as اهضوبة: so in the phrase أَصَابَتْهُمُ الهضوبةُ مِنَ المَطَرِ [The fine shower, or showers, of rain (or the shower of rain, or of copious rain, or of lasting rain consisting of large drops, or hard rain,) fell upon them]; mentioned in the K: it is also said in the L, that هَضْبٌ forms in the pl. أَهْضَابٌ, and then أَهَاضِيبُ; like as قَوْلٌ forms أَقْوَالٌ, and then أَقَاوِيلُ. (TA.) ↓ هَضْبٌ is also said to be a pl. of هَضْبَةٌ; but it is rather a coll. gen. n., [of which هَضْبَةٌ is the n. un.]: and هَضَبٌ is also added to the list of the pls. of the same word; but this, accord. to the S, on the authority of AA, is pl. [or rather a quasi-pl. n.] of هَاضِبٌ, [act. part. n. of 1,] like as تَبَعٌ is of تَابِعٌ, and بَعَدٌ of بَاعِدٌ. (TA.) — هَضْبَةٌ A hill; (IAth:) or a mountain spreading over the surface of the ground: (S, Msb, K:) or a mountain composed of one mass of rock: (K:) or any firm, hard, large mass of rock: (TA:) or a long inaccessible mountain, separate from others; but only of red mountains: (K:) or a hill, such as is termed أَكَمَة, with few plants, or little herbage: (Msb:) pl. هِضَبٌ and هِضَابٌ; (S, K;) and pl. pl. أَهَاضِيبُ. (K, TA.) أَهَاضِبُ is used, by poetical licence, for اهاضيب, in a poem of one of the Hudhalees: (TA:) [or it is pl. of أَهْضُبٌ, which is pl. of pauc. of هَضْبٌ.] هَضْبٌ is also said, in the S, and L, to be a pl. of هَضْبَةٌ; but it is rather a coll. gen. n. (TA.) — — An elevated, or overlooking, tract of sand. (TA, art. طود.) — (assumed tropical:) A run; a single run. (AHeyth.) هِضَبٌّ (tropical:) A horse sweating much; or that sweats much. (S, K.) — — Hard, or firm, and strong, or robust. (K.) — — Large, or bulky; as an epithet applied to the kind of lizard called ضَبّ, and to other things. (TA.) غَنَمٌ هَضِيبٌ Sheep or goats having little milk: (K:) app. form الهَضْبُ, signifying حَلْبَةُ القَطْرِ. (TA.) هُضُوبَةٌ: see هَضْبَةٌ. هَاضِبٌ, used after the manner of a rel. n., signifying ذُو هَضْبٍ: so in the following expression in a verse of Aboo-Sakhr El-Hudhalee; فِى يَوْمٍ مِنَ اللَّهْوِ هَاضِبِ; which means In a day when the people had played much, and quickly: explained by the words كَانُوا قَدْ هَضَبُوا فِى اللَّهْوِ. (TA.) أُهْضُوبَةٌ: see هَضْبَةٌ. رَوْضَةٌ مَهْضُوبَةٌ [A meadow, or the like, rained upon: or much wetted by rain]. (TA.) هضل &c. See Supplement هفت 1 هَفَتَ, aor. هَفِتَ, inf. n. هَفْتٌ; (TA;) and ↓ تهافت; (S, K;) It fell continuously, or successively, (S, K,) part by part, (S,) or part after part, like as snow, or fine rain, falls. (TA.) ↓ تهافت is mostly used with reference to something evil; (TA;) [as] يَتَهَافَتُونَ فِى النَّارِ [They shall fall successively into the fire of hell]; (TA, from a trad.;) [and] تَهَافَتَ الفَرَاشُ فِى النَّارِ The moths fell successively into the fire; (S;) [and] تَهَافَتَ القَوْمُ The people fell down successively dead; (TA;) [and] تَهَافَتُوا عَلَيْهِ They fell upon him successively. (TA.) — — هَفَتَ and ↓ تَهَافَتَ It (snow, and fine rain,) fell quickly. (TA.) — — هَفَتَ, [aor. هَفِتَ,] inf. n. هَفْتٌ, He, or it, fell; fell down. (TA.) — — هَفَتَ, aor. هَفِتَ, (S, K,) inf. n. هَفْتٌ and هُفَاتٌ; (TA;) and ↓ انهفت; (S;) It was, or became, depressed, or lowered; syn. إِنْخَفَضَ and إِتَّضَعَ. (S, K.) — — هَفَتَ and ↓ انهفت It was, or became, lessened, or diminished. (IKtt.) — — هَفَتَ, (aor. هَفِتَ, inf. n. هَفْتٌ, TA,) It became minute, fine, or slender; syn. دَقَّ. (K.) — — هَفَتَ, (aor. هَفِتَ, K,) inf. n. هَفْتٌ and هُفَاتٌ, It flew about, or became dispersed, by reason of its lightness. (S, K.) — — هَفَتَ, aor. هَفِتَ, He talked much, without consideration. (K, TA.) 6 تهافت It (a garment) fell in pieces, piece after piece falling off, and became worn out. (TA.) — — تهافت It was continuous, or successive; syn. تَتَابَعَ. (K.) — See also 1. — — تهافت النَّاسُ عَلَى المَاءِ The people pressed, or crowded, to the water, [one after another, or party after party]. (Msb.) 7 إِنْهَفَتَ see 1. هَفْتٌ Rain falling quickly. (K.) — — A depressed, or low, piece of ground: (K:) like هَجْلٌ. (Az.) — كَلَامٌ هَفْتٌ Inconsiderate loquacity. (TA.) — — هَفْتٌ Abundant stupidity: (K:) surpassing stupidity. (IAar.) هَفَاتٌ Stupid; foolish; of little sense. (S, K.) [But see its syn. لَفَاتٌ, voce أَلْفَتُ.] Authorities differ respecting this word and لَفَاتٌ, whether they should be written with ت or with ة or with both. (TA.) حَبٌّ هَفُوتٌ Grain that falls to the bottom of the cooking-pot, and swells out quickly. (Lth.) وَرَدَتْ هَفِيتَةٌ مِنَ النَّاسِ There came a party of men whom a year of drought had compelled to emigrate. (S.) مَهْفُوتٌ Confounded; perplexed; amazed: (K:) like مَبْهُوتٌ. (TA.) هفو &c. See Supplement هقب هَقْبٌ Width; amplitude; largeness. (K.) هِقَبْ A word by which a horse is checked, or urged. (K. هِقَبٌّ Having a large, or ample, throat, (K,) swallowing everything. (TA.) — — Large, big, or bulky, and tall, or long; an epithet applied to an ostrich, (Lth, K,) and to other things: (K:) or long, or tall, as an epithet applied to other things than the ostrich. (TA.) هَقَبْقَبٌ Hard, or firm, and strong, or robust. (K.) هقع &c. See Supplement هلب 1 هَلَبَ, aor. هَلَبَ, inf. n. هَلَبٌ, He had much hair [of the kind termed هُلْب]; was very hairy. (K.) — — هَلَبَ ذَنَبَ الفَرَسِ, and هَلَبَ الفَرَسَ, aor. هَلُبَ, inf. n. هَلْبٌ, He shore the tail of the horse: (Msb:) shore it, or cut it off, utterly. (TA.) هَلَبَهُ; (S, K;) and ↓ هلّبه, (K,) inf. n. تَهْلِيبٌ; (TA;) He plucked from him (i. e. a horse, S,) his هُلْب [or coarse hair, of the tail &c.]. (S, K.) — — هُلِبَ It (a tail) was entirely cut off. (TA.) — هَلَبَهُمْ بِلِسَانِهِ, aor. هَلِبَ; and ↓ هلّبهم, (inf. n. تَهْلِيبٌ, TA;) (tropical:) He satirized and reviled them: (K:) he carped at them severely with his tongue. (TA.) — هَلَبَ, aor. هَلُبَ; and ↓ اهلب, (inf. n. إِهْلَابٌ, TA) ; He (a horse) prosecuted, or continued, his course, or run, uninterruptedly; syn. تَابَعَ الجَرْىَ: (K:) and, the latter verb, he (a horse,) was ardent, or impetuous, in his course, or running; as also أَلْهَبَ. (As, in TA, art. لهب.) [See also ضَهبَ القَوْمُ —] هَلَبَتِ السَّمَاءُ القَوْمَ The sky wetted the people with dew (نَدًى): or, with continual rain. (K.) هَلَبَتْنَا السَّمَاءُ The sky wetted us with dew (ندى) or the like; (TA;) as also ↓ أَهْلَبَتْنَا: (T:) the sky rained upon us a copious, or an excellent, rain. (TA.) 2 هَلَّبَ see 1. 4 أَهْلَبَ see 1. 5 تهلّب and ↓ انهلب [He, a horse, had his tail shorn: see 1:] he had his هُلْب [or coarse hair, of the tail &c.,] plucked out. (K.) 7 إِنْهَلَبَ see 5. 8 اهتلب He drew a sword from its scabbard. (TA.) هُلْبٌ, [a coll. gen. n.,] Hair, absolutely: or coarse hair; (K;) as the hair of the tail of a she-camel: (Az:) or hair of the tail: or pigs' bristles, with which skins and the like are sewed: (K:) J gives this last signification to ↓ هُلْبَةٌ: and also, coarse hair of the tail &c.: (so in the S:) but هُلْبَةٌ is the n. un. (TA.) — — هُلْبٌ, The eyelashes. (TA.) — — هُلْبٌ, call. gen. n., Hair that one plucks from the tail: n. un. with ة. (TA.) — — هُلْبٌ [pl. of هُلْبَةٌ] Tails and manes plucked out.

(TA.) — هُلْبٌ Continuance, or constant succession, of rain. (TA.) رَجُلٌ هَلِب [A man having much hair; of the kind called هُلْب; very hairy: see هَلِبَ:] a man whose هُلْب is growing forth. (TA.) هُلْبَةٌ The hair that is above the pubes, extending near to the navel. (TA.) See هُلْبٌ. — هُلْبَةٌ Severity, or pressure, of fortune: like كُلْبَةٌ and جُلْبَةٌ. (S.) — — Also, and ↓ هُلُبَّةٌ, Severity, or intenseness, of winter. (K.) أَتَيْتُهُ فِى هلبةِ الشِّتَاءِ I came to him during the severe, or intense, cold of winter. (El-Umawee.) هُلُبَّةٌ: see هُلْبَةٌ. هَلُوبٌ A woman who draws near to her husband, or ingratiates herself with him; syn. مُتَقَرِّبَةٌ مِنْ زَوْجِهَا; (K, TA;) and is loving, or affectionate, to him; and distant with respect to others. (TA.) — — Also, contr., A woman who is distant, or shy, with respect to her husband, or who alienates herself from him, or avoids or shuns him, (K,) and draws near to, or ingratiates herself with, her special friend. (TA.) — — From هَلَبَهُ بِلِسَانِهِ " he carped at him severely with his tongue; " because a wife carps either at her husband or at her friend: or, accord. to IAar, in the former sense, from ↓ يَوْمٌ هَلَّابٌ " a day of gentle, constant, innocuous rain; " and in the latter sense from the same phrase as signifying " a day of rain attended by thunder and lightning and terrors, and destructive to dwellings. " (TA.) هَلِيبٌ and هُلَيْبٌ: see هَلَّابٌ. هُلَابَةٌ The filth that is washed away from the membrane which encloses the fœtus: (K:) i. q. حُوَلَاءُ: [a word which has two applications, which see:] also called هُلَابَةُ السقاء: (TA:) [but السقاء is written by mistake for السِّقْى]. [See also هُلَاتَةٌ.] هَلَّابٌ (K) and هَلَّابَةٌ (S, K) A cold wind, with rain. (S, ISd, K.) — — يَوْمٌ هَلَّابٌ A day in which is wind and rain: (S:) a day of rain attended by thunder and lightning and terrors, and destructive to dwellings. (IAar.) — — Also, A day of gentle, constant, innocuous rain. (IAar.) — — Also, A day of dry cold; or dry by reason of cold. (Az, in the T, art. حلب.) — — عَامٌ هَلَّابٌ, and ↓ أَهْلَبُ, A year of much rain. (K.) — — ↓ عام أَهْلَبُ (tropical:) A plentiful, or fruitful, year; a year of abundant herbage, or vegetation: like أَزَبُّ. (S.) — — هَلَّابٌ and ↓ مُهَلَّبٌ and ↓ هَلِيبٌ, (K,) or as in one copy of the K, that of Et-Tabláwee, the last is ↓ هُلَيْبٌ, (TA,) and this is the more correct reading, (MF,) [Three] very cold days, in Kánoon el-'Owwal [or January O. S.]: or in the severe, or intense, cold of winter: (K:) or in the severe, or intense, cold of the month [above mentioned], in the latter part of it. (L.) — هَلَّابٌ (tropical:) One who satirizes [and reviles] much: (ISh:) [who carps much and severely at others with his tongue: see 1]. هَالِبُ الشَّعْرِ and مُدَحْرِجُ البَعْرِ [Two] days of winter. (K.) — — See art. دحرج — — لَيْلَةٌ هَالِبَةٌ A rainy night. (K.) أَهْلَبُ Having much hair [of the kind called هُلْب]; very hairy: (K:) fem. هَلْبَاءُ. (CK.) A horse having much hair of the kind called هلب: (S:) a coarse-haired man: (TA:) a man having coarse hair upon the part where are the two veins called الأَخْدَعَانِ, and upon his body: (TA:) having much hair upon the head and body. (TA.) — — أَهْلَبُ A tail cut off. (K.) — — Also, [accord. to the CK, or,] Having no hair upon it: and, contr., Having much hair: (K:) [in each sense, as seems to be implied in the K, an epithet applied to a tail: but, app., accord. to the TA, applied to a horse]. — — هَلْبَاءُ, fem., A beast of carriage (TA) having much hair. (K, TA.) — — هَلْبَاءُ The podex; syn. إِسْتٌ: (K:) used as a subst.; originally an epithet. (TA.) — — إِيَّاكَ وَأَهْلَبَ العَضْرَطِ Beware of him who has a hairy podex. Originally said by a woman to her son, who was boasting that he found no one whom he did not overcome, and who was afterwards thrown down by a man answering to this description. A proverb used in cautioning the self-conceited. (Meyd, TA.) — — أَرْضٌ هَلْبَاءُ (tropical:) Land abounding with plants, or herbage. (TA.) — — Also, [contr.,] (tropical:) Land of which the herbage has been eaten. (TA.) — — هُلْبَةٌ هَلْبَاءُ (in the CK, هَلْبَةٌ هُلْبَاءُ,) A severe calamity. (K.) — — See هَلَّابٌ. لَهُ أُهْلُوبٌ He [a horse] has ardour, or impetuosity, in his running &c.: formed by transposition from, or a dial. form of, أُلْهُوبٌ. (M.) عَدْوُهُ ذُو أَهَالِيبَ [His (a horse's) running is of ardent, or impetuous, modes, or manners]. (TA.) — — أُهْلُوبٌ A kind, or way [or speech]: syn. فَنٌّ (K) and أُسْلُوبٌ: (AO:) pl. أَهَالِيبُ. (AO, K.) — — اهلوبٌ من الثَّنَاءِ A kind, or way, of praising, or eulogizing. (TA.) مَهْلُوبٌ (S, A, L, Msb) and ↓ مُهَلَّبٌ (TA) A horse having his tail shorn: (Msb:) having the hair of his tail utterly removed: (L:) having his هُلْب [or coarse hair, of the tail &c.,] shorn: (A:) having his هلب plucked out. (S, TA.) مُهَلَّبٌ: see مَهْلُوبٌ. مُهَلَّبٌ: see هَلَّابٌ. هلبث A هِلِبَاثٌ kind of dates. Said to be the only kind brought form El-Basrah to the Sultán. (AHn.) هِلْبَوْثٌ Stupid; foolish; of little sense: or dull of speech and understanding; doltish; heavy; syn. فَدْمٌ. (S, and some copies of the K.) هلبج هِلْبَاجَةٌ Stupid; foolish; of little sense: (S:) or one unsurpassed in stupidity, foolishness, or paucity of sense: or heavy, dull, stupid, and of little use: (TA:) or a heavy, or dull, man: (T:) as also هِلْبَاجٌ: (L:) Khalaf El-Ahmar says, I asked an Arab of the desert respecting the meaning of هلباجة, and he said, It means a stupid, or foolish, man, or one of little sense, bulky, or corpulent, impotent in speech or actions, and heavy, or dull, or doltish, a great eater, who who — who —, and he continued to add to his interpretation something each time; after which he said to me, desiring to depart, he is one who comprises every evil quality. (S, K.*) هلت 1 هَلَتَ, [aor. هَلَتَ, and هَلِتَ?] inf. n. هَلْتٌ, He peeled a thing; or deprived it of its outer covering, or crust; syn. قَشَرَ. (K.) — — هَلَتَ الدَّمَ, as also سَلَتَ, He peeled off, or scraped off, (قَشَرَ,) the [dried] blood with a knife. (Lh, L.) — — هَلَتَ دَمَ البَدَنَةِ, [as also سَلَتَ,] He scratched the skin of the بدنة [or beast brought to Mekkeh for sacrifice, or there sacrificed, or the right reading is النَّدَبَةَ, i. e. the sear. (see سَلَتَ,)] with a knife, so that he made the blood to appear. (Lh, L, TA.) 7 انهلت يَعْدُو i. q. انسلت, (in the CK, انهلت بَعْدَ وانسلت,) He withdrew himself privately, or stole away, without being known to do so, running. (Ibn-El-Faraj, K.) هَلْتَى A certain plant; (S, K;) when it dries, it becomes red; and when it is eaten, and grows, it is called جَمِيمٌ: or, accord. to Az, a certain tree, growing like the صِلِّيَان, except that its colour inclines to red: or, accord. to Aboo-Ziyád, as AHn says, a plant of the kind called طَرِيفَة, growing like the صليان and the نَصِىّ, red when fresh and moist, and more red when it has dried: it is watery; and the camels and sheep &c. scarcely ever eat it when they find any other herbage to serve them in its stead. (TA.) هُلَاتَةٌ The black filth that is washed away from the membrane which encloses a young lamb or kid in its mother's womb. (K, TA.) [For غُسَالَةُ السَّخْلَةِ السَّوْدَاءِ, as in the copies of the K in my hands, I read السوداءُ. — — See also هُلَابَةٌ.] هَلْتَاتٌ [accord. to the TA and a MS. copy of the K: in the CK هُلْتَاتٌ:] A company of people staying, or abiding, in a place; and of people journeying. (K.) So accord. to AZ; but accord. to ISk, with ث. (L.) هلث هَلْثَى An assembly, a company, or congregated body, of men. (IAar.) [Or perhaps it is هَلْثَى.] — — Also, and ↓ هَلْثَاءٌ [or perhaps هَلْثَاءُ] and ↓ هِلْثَاءٌ and ↓ هَلْثَاءَةٌ and ↓ هِلْثَاءَةٌ and ↓ هُلْثَةٌ An assembly, a company, or a congregated body, (composed of a great number of men, TA,) whose voices are raised high. (K.) [That هِلْثَاء is with tenween is expressly shown by Fr.: but whether هَلْثَاء is so is doubtful.] — — Also ↓ هِلْثَأَةٌ, with the second syll. short, An assembly, or a company, more in number than what is called وَضْمَة. (Th.) — — جَاءَتْ هِلْثَأَةٌ ↓ مِنْ كُلِّ وَجْهٍ There came parties from every direction. (Th.) هُلْثَةٌ: see هَلْثَى. هِلْثَاءٌ: see هَلْثَى. هلثاءٌ [app. هَلْثَاءٌ], coll. gen. n., n. un. with ة, A kind of palm-tree, slender below, and thick at the head; the unripe dates of which are of a reddening yellow, disagreeable in taste;

and its fresh ripe dates of the best, or sweetest, kind. (Aboo-Hátim, in Msb.) — See هُلَاثٌ .هَلْثَى :see هَلْثَى and هُلَاثٌ and ↓ هَلْثَاءَةٌ and ↓ هِلْثَاءَةٌ Flaccidness, or languor, (إِسْتِرْخَاء,) that comes upon a man. (K.) هَلَاثِثُ People of the lower, or lowest, class. (TA.) — — هُوَ مِنْ هَلَاثِثِهِمْ, mentioned, but not explained, by IAar: thought by ISd to signify He is of the dregs of them: or, of their assembly, or company. (TA.) هلج إِهْلِيلَجٌ (IAar, S, K) and إِهْلِيلِجٌ, (Fr, Sh, K,) but this is disapproved by IAar, who observes that there are no words in Arabic of the measure إِفْعِيلِلٌ, but there are of the measure إِفْعِيلَلٌ, as إِهْلِيلَجٌ and إِبْرِيسَمٌ and إِطْرِيفَلٌ, (S,) and هَلِيلَجٌ, (L,) but this is disallowed by ISk, (S,) [a coll. gen. n.,] n. un. with ة, (K,) an arabicized word, (S,) from اهليله, (TA,) [or rather هليلة, a Persian word,] A well-known fruit, [the fruit of the myrobalan, as well as the myrobalan-tree,] one kind of which is yellow, (K,) and another kind black, the latter being in the highest state of ripeness, and another kind called كَابُلِيٌّ: it is useful as a remedy for quinseys, and preserves the intel-lect, and removes the head-ache, (when used made into a conserve, TA,) and is, in the stomach, like an intelligent housewife, who is a good manager, in the house: (K, TA; but omitted in some copies of the K:) so is this medicine to the brain and stomach. (TA.) [See also بِلِيلَجٌ, in art. بلج.] هلجب هِلْجَابٌ A large cooking-pot. (K.) هلد &c. See Supplement هلقب جُوعٌ هِلَّقْبٌ Vehement hunger. (AA, T, L.) See also هِلَّقْتٌ. هلقت جُوعٌ هِلَّقْتٌ Vehement hunger. (K.) [See also هِلَّقْسٌ.] هما 1 هَمَأَ, aor. هَمَاَ, (K,) inf. n. هَمْءٌ; (TA;) and ↓ اهمأ; (K;) He rent, (K,) i. e., pulled so that it tore, (TA,) a garment: (K:) he wore out, or rendered threadbare, [and ragged]. (K.) 4 أَهْمَأَ see 1. 5 تَهَمَّأَ see 7. 7 انهمأ (K) and ↓ تهمّأ (S, K) It (a garment) became rent: (TA:) became worn-out, or threadbare, (S, K,) and ragged. (S.) هِمْءٌ A worn-out, threadbare, or ragged, garment: pl. أَهْمَاءٌ. (K.) همت 1 همَتَ, [aor. هَمُتَ,] It (ثَرِيد) became hidden in the grease; (K;) became overspread by the grease. (TA.) 4 اهمت الكَلَامَ, and الضَّحِكَ, He made speech, and laughter, low; he spoke, and laughed, low. (K.) It is said to be from الهَمْسُ; the س being changed into ت. (MF.) همج 1 همج, [app. هَمِجَ, aor. هَمَجَ,] inf. n. هَمَجٌ, He hungered; was hungry. (L.) — — هَمَجَتِ الإِبِلُ مِنَ المَاءِ, (S, K,) aor. هَمَجَ, inf. n. هَمْجٌ, (S,) The camels drank of the water at one draught, (S, K,) until they satisfied their thirst. (S.) 4 اهمج, (inf. n. إِهْمَاجٌ, TA,) He (a horse, S, K, or other animal that runs, Lh,) strove or exerted himself, in his running, (S, K,) and then ran impetuously, so as to raise the dust. (TA.) هَمَجٌ Hunger: or (in the K, and) bad management of the means of subsistence. (S, K.) ↓ هَمَجٌ هَامِجٌ [Severe hunger: or very bad management of the means of subsistence:] (S, K:) the latter word is added to give intensiveness to the signification; (TA;) or to corroborate; (S, K;) as in the case of لَيْلٌ لَائِلٌ. (S.) — — هَمَجٌ Small flies, like gnats, that fall upon the faces of sheep or goats, and asses, (S, K,) and into their eyes: (S:) or gnats; so called from هَمَجٌ signifying " hunger; " because when they are hungry they live, but when they become satiated they die: or صِغَار الدَّوَابِّ: (L:) [but this is evidently a mistake for صِغَارُ الذُّبَابِ the young ones, or little ones, of flies:]) or any grubs that burst forth from flies or from gnats: (Lth, A:) pl. of هَمَجَةٌ, (S,) [or rather this is the n. un. of هَمَجٌ, which is a coll. gen. n.]. — — هَمَجٌ Lean sheep or goats: (K:) [a coll. gen. n.,] n. un. with ة. (S, K.) — — هَمَجٌ (tropical:) Stupid, or foolish, men; or men of little sense: (K:) or stupid, or foolish, young men of the meaner sort: (S:) or simply young men of the meaner sort: or mixed and low set of men: or disorderly vagabonds: (TA:) you say also رَجُلٌ هَمَجٌ and هَمَجَةٌ a stupid, or foolish, man; and رِجَالٌ هَمَجٌ, and أَهْمَاجٌ: (TA:) or هَمَجَةٌ signifies a stupid, or foolish, man, who has not firm command of himself. (Aboo-Sa'eed.) — — هَمَجٌ Old and weak ewes: (K:) [a coll. gen. n.,] n. un. with ة: which also signifies simply a ewe. (TA.) — — قَوْمٌ هَمَجٌ A people in whom is no good. (TA.) — — ↓ هَمَجٌ هَامِجٌ Young men of the meaner sort; like هَمَجٌ alone: and a mixed set of men who have no intelligence nor manliness. (TA.) هَمِيجٌ A doe-antelope scared, or frightened, by [the small flies called] هَمَجٌ: (S:) a young doe-antelope, (K,) of beautiful body: (L:) ?? lank in the belly: or one that has two streaks of a colour different from that of the rest of the body in [the two parts called] the طُرَّتَانِ: (K:) or one that has two such streaks on her back; which is only the case in such as are white; and also applied to the male: (TA:) or one that has been attacked by a pain in consequence of which her face has become flabby. (K.) هَامِجٌ: see هَمَجٌ. — — (tropical:) [A people] left to mix tumultuously, one part with another. (K.) [The explanation seems to be borrowed from the Kur, xviii. 99.] همد 1 هَمَدَتِ النَّارُ, aor. هَمُدَ, (S, A, L,) inf. n. هُمُودٌ, (S, A, L, K,) The fire became extinguished (As, S, A, L, K) entirely; went out entirely, (As, S, A, L,) none of it remaining: (L:) or lost its heat: (L, K:) when [only] its flame has ceased, you say of it خَمَدَت. (As, L.) — — هَمَدَ, (M, A, L,) aor. هَمُدَ, (M, L,) inf. n. هُمُودٌ, (M, L, K,) (tropical:) He died; [became extinct;] (M, A, L, K;) perished; (TA;) like as did Thamood; (Lth, A, L;) as also خَمَدَ. (A.) — — كَاد يَهْمُدُ مِنَ الجُوعِ (tropical:) He nearly perished of hunger. (L.) — — هَمَدَ, aor. هَمُدَ, (S, A, L,) inf. n. هُمُودٌ (S, L, K) and هَمْدٌ, (L, K,) (tropical:) It (a garment, or piece of cloth,) became dissundered (L, K) and worn-out, (S, A, L, Msb,) by being long folded, (A, L, Msb, K,) so that a person looking at it would imagine it sound, but, when he touched it, would find it fall to pieces. (A, * L, Msb. *) — — هَمَدَت الرِّيحُ (assumed tropical:) The wind became still. (Msb.) — — هَمَدَتِ الأَرْضُ, inf. n. هُمُودٌ, (tropical:) The land became lifeless, without herbage, without wood, and without rain. (L, K.) — — هَمَدَ شَجَرُ الأَرْضِ (tropical:) The trees of the land became worn-out, or wasted; and perished. (L.) — — هَمَدَتْ أَصْوَاتُهُمْ (assumed tropical:) Their voices became silent. (L.) 4 اهمد, inf. n. إِهْمَادٌ, (assumed tropical:) He stilled, or quieted. (K.) — — He (God, and a man,) killed, or destroyed, a man, or men. (A.) — — اهمد الأَمْرَ (tropical:) He put an end to the affair. (A.) — — اهمد القَحْطُ الأَرْضَ (tropical:) Drought rendered the land sterile, so that it contained no herbage but such as was dried up and broken. (L.) — — اهمد, (inf. n. إِهْمَادٌ, K.) (assumed tropical:) He kept silence in an unpleasant case. (L, K.) — — اهمد, (S, L,) inf. n. إِهْمَادٌ, (L, K,) He remained, continued, stayed, abode, or dwelt, (S, L, K,) in a place: (S, L:) he was still; (K;) i. e., did not move. (TA.) — اهمد, (S, L) inf. n. إِهْمَادٌ, (L, K,) He hastened, or was quick, (S, L, K,) in going along: (S, L:) thus it bears two contr. significations: (S, L, K:) he (a dog) ran; syn. أَحْضَرَ. (L.) — اهمدوا فِى الطَّعَامِ, (inf. n. إِهْمَادٌ, K,) They fell to eating of the food. (Ibn-Buzurj, L, K. *) هَمِدٌ: see هَامِدٌ. هَمْدَةٌ (assumed tropical:) Apoplexy: caros: syn. سَكْتَةٌ. (S, L.) — — [A trance. (See رَقْدَةٌ.)] همِيدٌ (tropical:) Sheep or goats that have died: (L:) or the beasts or the like (مال) that are registered in the government-accounts as due from a man. (ISh, L, K.) You say, أَخَذَنَا ??أَلْهَمِيدِ He (the collector) exacted from us taking for the sheep or goats that had died: (L:) or, taking what was registered as due from us in the governmentaccounts. (ISh, L.) — — See هَامِدٌ. هَامِدٌ and ↓ هَمِدٌ and ↓ هَمِيدٌ (tropical:) In a state of death, or extinction]. (M, L.) — — هَامِدٌ (tropical:) A garment, or piece of cloth, [dissundered and] wornout by being long folded, so as, when touched, to fall to pieces: (A:) or anything old and wornout: (L, Msb:) pl. هُمَّدٌ. (A.) See 1. — — أَرْضٌ هَامِدَةٌ (tropical:) Land in which is no herbage: (S:) and in the same sense هَامِدٌ is applied to a place: (K:) or sterile land, (A, L,) the herbage of which is dried up and broken, (A,) or containing no herbage except what is dried up and broken: (L:) dry and dusty: pl. هَوَامِدُ. (L.) — — هَامِدٌ (tropical:) Old and worn-out or wasted,

blackened, and changed, [for the worse]. (K.) — — (tropical:) A tree black and wasted: (L:) or dried up; (A;) as also herbage. (S, L, K.) — — (tropical:) Fruit black and stinking. (A, L.) — — (tropical:) A date just ripe, thickskinned and yellow. (TA.) رَمَادٌ هَامِدٌ Ashes [in a state of extinction or] wasted, (L,) and compacted together, and changed in appearance. (A, L.) همذ هَمَاذِىٌّ, (S, L,) or هُمَاذِىٌّ, (L, in all its senses,) Quickness (L, K) in running: (L:) or exertion, or haste, in pace, or in going. (Sh, L.) — — Violence, of rain: (A 'Obeyd, S, L, K:) and [so in the L: in the TA, as some say,] violent occasions of rain, and of mutual reviling, and of running; which are sometimes violent, and at other times remit: (L:) and violence of heat; (IAar, L, K;) as also حُمَاذِىٌّ. (IAar, L.) You say, يَوْمٌ ذُوهُمَاذِىٍّ, and حُمَاذِىٍّ, A day of violent heat. (IAar, L.) — — Quick, or swift; (A 'Obeyd, S, L, K;) applied to a she-camel, (A 'Obeyd, S, L, K,) and to a he-camel, (A 'Obeyd, S, L.) همر 1 هَمَرَهُ, (S, A, K,) aor. هَمُرَ (S, K) and هَمِرَ, (K,) inf. n. هَمْرٌ, (S,) He, or it, poured it; out or forth; (S, A, K;) namely, water, (S, TA,) and tears, and rain, and the like. (TA.) — — هَمَرَ مَا فِى الضَّرْعِ He drew forth all the milk that was in the udder. (S, K.) — — هَمَرَ لَهُ مِنْ مَالِهِ (assumed tropical:) He gave to him of his property. (S, K.) — — هَمَرَ الكَلَامَ, (K,) or فِى كَلَامِهِ, (A,) aor. هَمُرَ, inf. n. هَمْرٌ: (TA;) and ↓ إِنْهَمَرَ بِالكَلَامِ; (S;) (tropical:) He talked much. (K.) — هَمَرَ, intrans.: see 7. in two places. 7 انهمر It poured; poured out or forth; (K;) said of rain, and of tears; (TA;) as also ↓ هَمَرَ, (K) aor. هَمِرَ, inf. n. هُمُورٌ; (TA;) [and so, app., ↓ اهتمر, q. v.:] it flowed; said of water, (S, K,) of rain, and of tears; like انهمل: (TA:) and in like manner, ↓ عَيْنُهُ بِالدَّمْعِ هَمَرَتْ His eye flowed with tears; as also هَمَلَتْ. (A.) — — انهمر بالكلام: see 1. 8 اهتمر: see 7. — — (tropical:) He (a horse) ran (S, K, TA) like a torrent. (TA.) هَمِرٌ Much sand; as also ↓ يَهْمُورٌ. (K.) هَمْرَةٌ A fall of rain. (K.) — — (tropical:) Angry speech. (Sgh, L, K.) هَمَرَى: see هَمَّارٌ. هَمَّارٌ A cloud pouring forth much rain; as also ↓ هَامِرٌ. (K.) — — Applied to a man, (S,) (tropical:) Loquacious, garrulous; babbling; a great talker; a babbler; or nonsensical, irrational, foolish, or delirious, in his talk; as also ↓ مِهْمَرٌ and ↓ مِهْمَارٌ (S, K) and ↓ يَهْمُورٌ. (Sgh, K.) And ↓ مِهْمَرٌ خَطِيبٌ (tropical:) An orator copious in speech. (A, TA) And ↓ هَمَرَى, applied to a woman, (tropical:) Clamorous; (K, TA:) abounding in talk or speech, like a pouring torrent. (TA.) هَامِرٌ Pouring rain, and tears; as also ↓ مُنْهَمِرٌ. (TA.) See also هَمَّارٌ. مِهْمَرٌ: see هَمَّارٌ; the former, in two places. مِهْمَارٌ: see هَمَّارٌ; the former, in two places. مُنْهَمِرٌ: see هَامِرٌ. يَهْمُورٌ: see هَمِرٌ: — and see also هَمَّارٌ. همرج Q. 1 هَمْرَجَ عَلَيْهِ الخَبَرَ, (inf. n. هَمْرَجَةٌ, L, K,) He rendered the news, tidings, or information, confused to him. (S, L, K. *) هَمْرَجَةٌ Confusion; (K, L;) as also هَمْرَجٌ, and ↓ هَمَرَّجٌ, and هَمَرَّجَةٌ: ex. of the last وَقَعَ القَوْمُ فِى هَمَرَّجَةٍ The people fell into a state of confusion: (L:) and the third (L) and fourth (TA) signify also civil war, or conflict and faction, or discord, or dissension; syn. فِتْنَةٌ. (L, TA.) — — A confused manner, or state, in walking. (S.) — — A confused noise, or mixture of voices, or unintelligible sounds, of men; as also ↓ هُمْرُجَانٌ. (K.) — — Lightness, or agility, and quickness. (K.) — — What is rain, or false; syn. بَاطِلٌ. (K.) — — الغُولُ هَمْرَجَةٌ مِنَ الجِنِّ The Ghool are a mixture of the Jinn. (L.) هَمَرَّجٌ: see هَمْرَجَةٌ. — — Penetrating (مَاضٍ) in affairs. (K.) هُمْرُجَانٌ: see هَمْرَجَةٌ. همز 1 هَمَزَهُ, (S, A, Msb, K,) aor. هَمِزَ (S, Msb, K) and هَمُزَ, (K,) inf. n. هَمْزٌ, (S, Msb, K,) He pressed it; squeezed it; pinched it; (S, A, Msb, K,) as, for instance, a walnut, (A, TA,) or other thing, (S, TA,) in the hand; (S, A, TA,) and a man's head; (S, A, TA;) and a spearshaft, with the مَهَامِز, to straighten it. (TA.) — — He pushed, impelled, or repelled, him or it, (S, K, TA,) meaning anything; as also لَمَزَهُ &c. (TA.) You say, هَمَزَتْهُ إِلَيْهِ الحَاجَةُ Want impelled, or drove, him to him or it. (TA.) — — He struck, or beat, him; (S, K, TA;) as also لَمَزَهُ &c. (TA.) — — He goaded, or spurred, him; (K, TA;) he urged him on (namely a horse) with the مِهْمَاز, to make him run. (Msb.) — — He bit him. (IAar, K.) — — He broke it. (K.) — (tropical:) He (the devil) suggested evil to his mind. (JK, A, TA.) You say, أَعُوذُ بِاللّٰهِ مِنْ هَمْزِهِ; and مِنْ هَمَزَاتِ الشَّيَاطِينِ; (tropical:) I seek refuge in God from his [the devil's] evil suggestion; and from the evil suggestions of the devils. (A.) — (tropical:) He blamed, upbraided, or reproached, him; he found fault with him; syn. of the inf. n. عَيْبٌ, (Fr, in TA, art. لمز; and IAar, in TA, in the present art.) as also لَمَزَ: (Fr, in TA, art. لمز; and S,) or he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, behind his back, though it might be with truth; syn. إِغْتَابَهُ فِى غَيْبَتِهِ: (Msb:) and [so] هَمَزَهُ فِى قَفَاهُ he backbit him. (JK, A.) — هَمَزَ الحَرْفَ, (S, O,) or الكَلِمَةَ, aor. هَمِزَ, inf. n. هَمْزٌ, (Msb,) [He pronounced the word with the sound termed هَمْز, or هَمْزَة, of which the sign is ء,] is from هَمَزَهُ in the first of the senses explained above; (S, Msb,) because what is termed هَمْز in speech, (S,) or هَمْزَة, (Kh, TA,) [i. e. the sound so called,] is [as it were] pressed, or squeezed, (Kh, S, TA,) from its place of utterance [by a sudden emission of the voice forced out after a compression of the passage whereby it has been stopped]. (Kh, TA.) It was said to an Arab of the desert, أَتَهْمِزُ الفَأْرَةَ, [meaning Dost thou pronounce الفَأْرَة with hemz, or hemzeh?] and he said, [understanding the words to mean dost thou squeeze the rat, or mouse?] السِّنَّوْرُ يَهْمِزُهَا [The cat squeezes it]. (S.) See هَمْزٌ, below. [And see also نَبَرَ.] 7 انهمز [quasi-pass. of هَمَزَهُ; It was pressed, squeezed, or pinched: he was pushed, &c. The first of these significations is indicated, or implied, in the JK and the TA.] — — انهمز الحَرْفُ [The word was pronounced with the sound termed هَمْز, or هَمْزَة]. (S.) هَمْزُ الشَّيْطَانِ was explained by Mohammad as meaning (tropical:) Madness, or insanity; syn. مُوتَةٌ, i. e. جُنُونٌ; because it arises from the goading and pressing or pinching of the devil. (A 'Obeyd, K.) See 1; and see also هَمَزَات, voce هَمْزَةٌ. — هَمْزٌ, (S,) and هَمْزَةٌ, (Kh, TA,) [the former a gen. n., and the latter the n. un.,] The sister of alif; one of the letters of the alphabet; [written thus;] a genuine word, old, heard [from the Arabs of classical times], and well known; so called for a reason mentioned above: see 1, last signification: so says Kh; therefore no regard is due to what is said in certain of the expositions of the Keshsháf, that the term همزة thus used has not been heard [from any of the Arabs of classical times], and that its name is أَلِفٌ: (TA:) several persons say, that the term همزة is mostly applied to the movent [alif], and الف to the quiscent letter. (MF, TA.) See the letter ا. هَمْزَةٌ n. un. of هَمْزٌ, q. v. — — هَمَزَاتُ الشَّيَاطِينِ (tropical:) The vain suggestions of the devils, which they inspire into the mind of a man. (S, TA.) See also 1; and see هَمْزٌ. هُمَزَةٌ i. q. غَمَّازٌ; (K;) i. e., (TA,) One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually; (S, TA;) as also ↓ هَمَّازٌ (S, TA) and ↓ هَامِزٌ; (S, K;) and so لُمَزَةٌ: (S, K, art. لمز:) [or rather] the first and second are intensive epithets (TA) [but the third is not intensive]: or one who backbites his brother; as also ↓ هَمَّازٌ: (Lth, A, TA:) or one who defames men (يَخْلُفُهُمْ مِنْ وَرَائِهِمْ وَيَأْكُلُ لُحُومَهُمْ); and the action thus signified is like غِيبَةٌ, and may be [by making signs] with the side of the mouth, and with the eye, and with the head; as also ↓ هَمَّازٌ: (TA:) or, conjointly with لُمَزَةٌ, one who speaks evil of men, or backbites them, and defames them: (Aboo-Is-hák, TA:) or both together, one who goes about much, or habitually, with calumny, or slander, separating companions and exciting enmity between friends: (Abu-l-'Abbás, TA:) هُمَزَةٌ is applied to a man and to a woman; (S, TA;) [like لُمَزَةٌ;] for its ة is to denote intensiveness, and not the

fem. gender: (TA:) ↓ هُمَّازٌ [which is the pl. of هَامِزٌ] signifies persons who blame, upbraid, reproach, or find fault with, others behind their backs, much, or habitually: (IAar, TA:) [or, more correctly, it has not an intensive signification.] See also هَمَّازٌ .لُمَزَةٌ: see هُمَزَةٌ, throughout. هَامِزٌ: see هُمَزَةٌ, throughout. مِهْمَزٌ: see مِهْمَازٌ .مِهْمَزَةٌ An instrument for beating, (مَقْرَعَةٌ, AHeyth, K, TA,) of copper or brass, [app. meaning a kind of spur, or a goad,] with which beasts of carriage are urged on: pl. مَهَامِزُ: (AHeyth, TA:) or a staff or stick: (K:) or a staff, or stick, with an iron in its head, with which the ass is goaded, or urged on. (Sh, K.) See also مِهْمَازٌ. — — [The pl., مَهَامِزُ, of this word or of مِهْمَزٌ, is also applied to An instrument, or instruments, with which spear-shafts are pinched and straightened: see 1, first signification.] مِهْمَازٌ and ↓ مِهْمَزٌ (S, Msb, K) A well-known thing; (Msb;) [namely, a spur;] an iron which is [attached or fixed] in the kinder part of the boot of him who breaks, or trains, beasts of carriage: (S, K:) pl. [of the former] مَهَامِيزُ (K) and [of the latter] مَهَامِزُ. (S, K.) See also مِهْمَزَة. همس 1 هَمَسَ, aor. هَمِسَ, (A, TA,) inf. n. هَمْس (AHeyth, L, TA) and هَمِيسٌ and هُمُوسٌ, (L, TA,) He spoke inaudibly: (AHeyth, TA:) or in a low, faint, gentle, or soft, manner, (AHeyth, TA,) so as to be hardly intelligible. (TA.) It is said in a trad. فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ And some of us began to speak to others in a low, faint, gentle, or soft, manner, so as to be hardly intelligible. (TA.) And in another trad., كَانَ ذَا إِصَلَّى العَصْرَ هَمَسَ بِشَىْءٍ لَا نَفْهَمُهُ He used, when he performed the afternoon-prayer, to utter something in a low, faint, gentle, or soft manner, we not understanding it. (TA.) You say also, هَمَسَ إِلَىَّ بِحَدِيثِهِ [He uttered his discourse to me inaudibly: or in a low, faint, gentle, or soft, manner.] (A.) And الشَّيْطَانُ يَهْمِسُ بِوَسْوَسَتِهِ صَدْرَ الإِنْسَانِ [The devil speaks inaudibly in his suggesting vain or unprofitable things into the bosom of man]. (A.) And هَمَسَ الشَّيْطَانُ فِى الصَّدْرِ The devil suggested vain, or unprofitable things in the bosom; syn. وَسْوَسَ. (TA.) See also هَمْسٌ below. — — Also, aor. and inf. n. as above, He made the faintest, or slightest, sound in treading. So in the saying, هَمْسًا وَصَهْ إِهْمِسْ and وَصَهْ Make thou the faintest, or slightest, sound in treading, and be thou silent: addressed by a thief to his companion. (TA.) And hence the saying of the Rájiz, فَهُنَّ يَمْشِينَ بِهِ هَمِيسَا And they walk with him making the faintest, or slightest, sound in treading. (S.) هَمِيسٌ also signifies The walking softly; with a soft-sounding tread: (TA:) [and so هَمْسٌ; as in the saying,] سَمِعْتُ هَمْسَ الأَخْفَافِ وَالأَقْدَامِ [I heard the soft-sounding treading of the feet of camels and of the feet of men]. (A.) See also هَمْسٌ below. — هَمَسَ الصَّوْتَ, aor. هَمِسَ, inf. n. هَمْسٌ, He made the sound, or voice to be low, faint, gentle, or soft. (Msb.) And هَمَسَ الكَلَامَ, [aor. and] inf. n. as above, [He spoke in a low, faint, gentle, or soft manner; like هَمَسَ alone; lit.,] he made speech, or the speech to be low, faint, gentle, or soft. (A, TA.) — هَمَسَ الطَّعَامَ, (TK), [aor. and] inf. n. as above, (AZ, K,) He chewed the food with the mouth closed: (AZ, K, TA:) or without opening the mouth. (TA.) You say, هُوَ يَأْكُلُ هَمْسًا He eats without opening his mouth. (A.) Hence, a toothless old woman's eating is termed هَمْسٌ. (AHeyth.) هَمَسَهُ also signifies [simply] He chewed it. (TA.) 3 هامسة, inf. n. مُهَامَسَةٌ, He spoke, or discoursed secretly to him, or with him. (A.) You say also, هَامَسُوا, (TK,) inf. n. as above, (K,) They spoke, or discoursed, secretly together; as also ↓ تهامسوا. (K, * TK.) 6 تَهَامَسَ see 3. هَمْسٌ A low, faint, gentle, or soft, sound. (S, A, Msb, K.) So it has been explained as occurring in the words of the Kur, [xx. 107,] فَلَا تَسْمَعُ إِلَّا هَمْسًا [So that thou shalt not hear aught save] a low, faint, gentle, or soft, sound, arising from the shifting of the feet from place to place towards the scene of congregation [for the general judgment]: or, as Az thinks, the meaning here is, the sound of the patting, or pattering, of the feet (خَفْقُ الأَقْدَامِ) upon the ground. (TA.) — — The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest, nor loudness of utterance. (Lth, K.) See also مَهْمُوسٌ. — — And Anything low, faint, gentle, or soft, (كُلُّ خَفِىٍّ, K, TA,) of speech and the like: (TA:) [see again, مَهْمُوسٌ:] or the faintest, or slightest, sound of the feet; (S, K;) i. e., of their tread upon the ground: (TA:) so [accord. to J] in the instance in the Kur, [xx. 107,] mentioned above: (S:) and [in like manner] ↓ هَمِيسٌ signifies the sound of the shifting from place to place of the feet of camels. (K.) See also 1. هَمِيسٌ: see 1: and see هَمْسٌ. كَلَامٌ مَهْمُوسٌ [Speech spoken inaudibly: or in a low, faint, gentle, or soft manner, so as to be hardly intelligible: see 1: or] speech not spoken out or openly. (A, * Msb.) — — حَرْفٌ مَهْمُوسٌ, (Msb,) or حَرْفُ الهَمْسِ, (IJ,) [A letter which is pronounced with the breath only, without the voice; a non-vocal letter; a sound with which the breath passes forth, not from the voice of the chest, but passing forth gently; (IJ;) contr. of مَجْهُورٌ: (Msb:) الحُرُوفُ المَهْمُوسَةُ are the letters (ten in number, S,) which are comprised in the saying حَثَّهُ شَخْصٌ فَسَكَتْ: (S, K: *) so called [accord. to some] because the stress is made weak in the place where any one of them occurs until the breath has passed forth with it. (Sb, S.) همش &c. See Supplement هملج Q. 1 هَمْلَجَ, (L, Msb,) inf. n. هَمْلَجَةٌ, (S, L, K, &c.,) He (a hackney, or pacing horse, بِرْذَوْن, S, L, &c., i. e. a رَهْوَان, TA,) went an easy and quick pace; (Msb;) he (a hackney, or pacing horse, or a beast,) went a good and quick pace; he went at a good and quick and graceful pace; (L;) he (a beast of carriage) went a good pace. (Abridgment of the 'Eyn.) See هَمْلَجَةٌ .نَصَبَ السَّيْرَ, as a simple subst., (An easy and quick, or good and quick, or good and quick and graceful, or good, pace of a hackney, or pacing horse, or beast of carriage:] pl. هَمَالِجُ. (L.) هِمْلَاجٌ, (S, K, &c.,) used as the act. part. n. of هَمْلَجَ, (Abridgment of the 'Eyn,) whence it would seem that the regular form of the act. part. n., مُهَمْلِجٌ, has not been used, (Msb,) an epithet applied to a hackney, or pacing horse, بِرْذَوْن, (S, K, &c,) or a beast of carriage, (L,) both to the male and female, (L, Msb,) Going, or that goes, an easy and quick pace; (Msb;) a good and quick pace; a good and quick and graceful pace; (L;) a good pace: (Abridgment of the 'Eyn:) syn. مُهَمْلَجٌ: (K: in the CK مُهَمْلَجٌ:) a man's beast for riding: (L:) pl. هَمَالِيجُ: (S:) a Persian word, arabicized: (S, L, K:) [but I have not found its original in a Persian lexicon]. — — شَاةٌ هِمْلَاجٌ A sheep in which is no marrow, by reason of its leanness. (K.) أَمْرٌ مُهَمْلَجٌ An affair rendered manageable, or easy. (L, K.) — — An affair proved by experience. (L.) همى &c. See Supplement هنأ 1 هَنُؤَ, aor. هَنُأَ, inf. n. هَنَآءَةٌ; and هَنِئَ, aor. هَنَأَ; It came, or happened, without inconvenience, or trouble: (K:) [it was pleasant, or productive of enjoyment: see what immediately follows]. — — هَنُؤَ الطَّعَامُ (S, K *) aor. هَنُأَ, inf. n. هَنَآءَةٌ (S, K) and هَنَأَةٌ and هَنْءٌ, (K,) or هِنْءٌ (as in some copies of the K, and in the L); epithet هَنِىْءٌ; (S;) and هَنِئَ, (Akh, S, K,) aor. هَنَأَ, inf. n. هَنْءٌ; (TA;) and هَنَأَ, aor. هَنِأَ, (Lth,) The food was, or became, pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: [agreeable:] or not succeeded by harm, even after digestion. (Z, cited voce مَرُؤَ.) — — هَنَأَنِى الطَّعَامُ, (Akh, S, K), and هَنَأَ لِىَ, aor. هَنِأَ and هَنَأَ (S, K) and هَنُأَ, (K,) unexampled, says Akh, in the class termed mahmooz, (S,) [though بَرَأَ and قَرَأَ are similar with respect to their having damm to the aor.,] inf. n. هَنْءٌ and هِنْءٌ, (S, K,) [The food was pleasant, or productive of enjoyment, to me: or easy to swallow; &c.: see هَنُؤَ]. — — هَنَأَنِى الطَّعَامُ وَمَرَأَنِى: see art. مرأ. — — هَنَأَهُ ذٰلِكَ, and هنأ لَهُ ذلك That (thing) was pleasant, or productive of enjoyment, to him; &c. (TA.) [See هَنُؤَ.] — — هَنَأَنِى خَبَرُ فُلَانٍ The news of such a one was pleasant to me to hear. (TA.) — — هَنِئَ الطَّعَامَ, aor. هَنَأَ;

and تهنّأ ↓ بالطّعامِ, (S, K,) and تهنّأ الطّعام, and استهنأهُ, (TA,) [He enjoyed the food; found it pleasant, or productive of enjoyment; &c.: see هَنُؤَ:] he found the food to be productive of no evil result, and not attended by inconvenience. (TA.) — — هَنِئَ, (AZ, S, K,) aor. هَنَأَ, inf. n. هَنَأٌ and هَنْءٌ, (K,) He (a beast) lighted upon a good piece of herbage, but did not satiate himself therewith. (AZ, S, K.) — — أَكَلْنَا هٰذَا الطَّعَامَ حَتَّى هَنِئْنَا مِنْهُ We ate this food until we were satiated with it. (TA.) — — هَنِئَتِ الإِبِلُ The camels were satiated with herbage. (TA.) — — هَنِئَ بِهِ He rejoiced in him, or it. (K.) — — هَنَأَنَا اللّٰهُ الطَّعَامَ [God made the food pleasant, or productive of enjoyment, to us: &c.: made us to enjoy it: see هَنُؤَ]. (TA.) — — هَنَأَتْنِيهِ العَافِيَةُ [Health made it pleasant, or productive of enjoyment, to me: &c.]. (K.) — — لِيَهْنِئْكَ الفَارِسُ [May the horseman give thee joy: a form of congratulation on the exploits of a horseman; i. e., I congratulate thee on the exploits of the horseman]: also written and pronounced لِيَهْنِيكَ :ليهنك, though it occurs in a trad., pronounced لِيَهْنِكَ or لِيَهْنَكَ, (but which pronunciation is to be preferred is disputed,) is said to be a vulgarism, and not allowable. (TA.) — — هَنَأَهُ, aor. هَنَأَ (K) [and app., هَنِأَ (see هَانِئٌ)], inf. n. هَنْءٌ, (TA,) He fed him; or gave him to eat. (K.) — — هَنَأَهُ, aor. هَنَأَ and هَنِأَ, (S, K,) inf. n. هَنْءٌ; (S;) and اهنأهُ ↓; (IAar, K;) He gave him, or bestowed upon him: (S, K:) gave him plentifully. (TA.) — — هَنَأَ الطَّعَامَ, inf. n. هَنْءٌ and هِنْءٌ (K) and هَنَاءَةٌ (as in some copies of the K) or هَنَأَةٌ (as in others) or هِنَأَةٌ (as in others) or هَنْأَةٌ (as in the CK), He made the food good; qualified it properly; seasoned it: syn. أَصْلَحَهُ. (K.) — — هَنَأَ مَالَهُ, (TA,) and اهتنأ ↓ ماله, (K,) He put his property in a right, or good, state. (K.) — — هَنَأَ القَوْمَ, aor. هَنَأَ, He nourished, or maintained, the people; (S;) satisfied their wants; bestowed upon them. (TA.) Ex. هَنَأَهُمْ شَهْرَيْنِ [He maintained them two months]. Hence the proverb quoted in illustration of the word هَانِئٌ, accord. to the second reading. (TA) — — هَنَأَهُ He aided, succoured, or defended, him. (K.) — هَنَأَ الإِبِلَ, aor. هَنَأَ (S, K,) and هَنِأَ and هَنُأَ (K: dev. from constant rule as shown above: TA), inf. n. هَنْأٌ and هَنْءٌ, (TA,) He smeared the camels with هِنَاء, which is tar, or liquid pitch, syn. قَطِرَان, (AZ, S, K,) or a kind thereof, (TA,) [as a remedy for, or preservative against, the mange, or scab]. — — لَيْسَ الهَنْءُ بِالدَّسِّ The smearing of a camel [all over] with هِنَاء is not [merely] smearing the cavities under the shoulders, and the like, which the mange, or scab, more quickly attacks. A proverb, applied to him who does not a thing thoroughly. (TA.) — — See 2. 2 هَنَّأَهُ وَمَنَّأَهُ (in a trad. respecting the prostration for inattention) He (the devil) made him to think of pleasant things, or things productive of enjoyment, and of things wished for, or objects of desire, in his prayer. The former verb is pronounced thus to assimilate it to the latter. (TA.) — — هَنَّأَهُ بِالأَمْرِ, inf. n. تَهْنِئَةٌ and تَهْنِىءٌ; (S, K;) and هَنَأَهُ ↓, (K) inf. n. هَنْءٌ; (TA;) He congratulated him on the thing, (S, K,) such as the possession of a government, &c.: (S:) he said to him لِيَهْنِئْكَ [May it give thee joy]. (K.) — — [When the agent of the verb is God, the meaning necessarily is, He granted him enjoyment in the thing; made him to have enjoyment in it.] — — هُنِّئْتَ وَلَا تُنْكَهْ: see art. نكأ. 4 أَهْنَأَ see 1. 5 تهنّأ He gave many gifts. (IAar.) — — تهنّأ بِكَذَا [unless it be a mistake for تهيّأ, as IbrD suggests, which I think not improbable, though mentioned in this art. in the TA] He prided himself in such a thing: syn. تمرّأ and تغيّظ and تسمّن and تخيّل and تزيّن. (TA.) — — See 1. 8 إِهْتَنَأَ see 1. 10 استهنأهُ He asked him for aid, succour, or defence. (K.) — — He asked him for a gift. (K, TA.) — — He conceded to him, or gave him, a part of his dues, or rights. (TA.) — — See 1. هِنْءٌ A gift. (S, K.) — A part of the night. (K.) — هِنْءٌ subst. from هَنَأَ الإِبِلَ; (K;) i. e., The smearing with هِنَاء. (MF.) إِبِلٌ هَنْأَى Camels which have lighted upon a good piece of herbage, but are not satiated therewith. (K.) هِنَاءٌ Tar, or liquid pitch; syn. قَطِرَانٌ: (S, K:) or a kind thereof. (TA.) See also نُورَةٌ; and قَالِبٌ. — هِنَاءٌ dial. var. of إِهَانٌ, (K,) or formed from the latter by transposition, (TA,) A raceme of a palm-tree. (AHn, K.) [See إِهَانٌ.] هَنِىْءٌ What comes or happens to one without inconvenience, or trouble: (S, K:) [what is pleasant, or productive of enjoyment; an unalloyed gratification, i. e., a thing that gives unalloyed enjoyment; see what follows:] as also مَهْنَأٌ ↓, (K,) a subst., sometimes written and pronounced مَهْنَا; pl. مَهَانِئُ, sometimes written and pronounced مَهَانٍ. (TA.) [See مهنأ also below.] — — Pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: or not succeeded by harm, even after its digestion. (Z, cited voce مَرُؤَ.) — — هَنِيئًا مَرِيئًا [May it be, or Eat it, or Drink it, with enjoyment, and with wholesome result: or with ease in the swallowing, and with quickness in digesting: &c.: see مَرُؤَ]. (S.) — — هَنِيئًا لَهُ ذٰلِكَ [May that be productive of enjoyment to him!]. (TA.) — — هَنِيئًا and مَرِيئًا are of the number of epithets which are employed after the manner of inf. ns. significant of a prayer or good wish, governed in the acc. case by a verb understood. (Sb.) هُنَيْئَةٌ (K) and هُنَيَّةٌ and هُنَيْهَةٌ (the second is the most usual; and the third is said to be formed by substituting ه for ء; but accord. to some, the word is incorrectly written with ء, [so says F,] and is a dim. formed from هَنْوَةٌ, which becomes first هُنَيْوَةٌ, and then هُنَيَّةٌ: see art. هنو:) (TA:) A little; a little while. (K.) هَانِئٌ A servant. (K.) — — هَانِئًا occurs in this sense in a trad.; but the reading commonly known is مَاهِنًا. If right, it is an act. part. n. from هنأ " he gave. " (TA.) — — إِنَّمَا سُمِّيتَ هَانِئًا لِتَهْنِئَ, or لِتَهْنَأَ; the former is the reading of El-Umawee; the latter, of Ks; Thou art only named Háni (Giver, or Nourisher,) that thou mayest give, accord. to both readings; or that thou mayest nourish, or maintain, and supply people's wants; لتعول وتكفى: (TA:) [such is said to be the meaning of لتهنأ here:] and accord. to El-Umawee, لتهنئ signifies لِتُمْرِئَ, (S,) [which is app. the same as لتعول]. A proverb: said to him who is known for his beneficence, in order that he may continue to do as he has been wont. (TA.) مَهْنَأٌ: see هَنِىءٌ. — — لَكَ المَهْنَأُ, (S,) and المَهْنَا, (TA,) [Unalloyed gratification to thee!] — — لَكَ المَهْنَأُ وَعَلَيْهِ الوِزْرُ [To thee be unalloyed gratification, and on him be the burden, or sin]: said, accord. to a trad., to one who asked whether he should accept an invitation to eat the food of one who received unlawful interest or profit; and also said with respect to eating the food of a tyrannical intendant. (TA.) مَهْنُوْءٌ A camel smeared with هِنَاء. (S.) هنب هَنَبٌ [probably an inf. n., of which the verb is هَنِبَ, aor. هَنَبَ,] Weakness of understanding; want of discrimination; stupidity; foolishness; littleness of sense. (S.) هَنَبَى &c.: see هُنَّبَاءُ. هُنَّبَاءُ (incorrectly written by J, in a verse which he quotes, هُنَبَاءُ, K, TA; but in an old and excellent copy of the S, I find the word written هَنَبَاءُ;]) and هُنَّبَى (K) and هَنَبَاءُ and هَنَبَى ↓ (IDrd, K) A woman of weak understanding; without discrimination; stupid; foolish; of little sense: (S, K:) accord. to some, as mentioned in a note by Aboo-Zekereeya, in the S, in this art., هُنَبَى signifies an insane woman; or one possessed by a jinnee. (TA.) هُنَّبَاءُ is the only word of the measure فُعَّلَاءُ known to Az. (TA.) Accord. to the K, IDrd writes إِمْرَأَةٌ هَنَبَاءُ and هَنَبَى: but this is [thought to be] a mistake: he gives the two forms هُنَّبَاءُ and هُنَّبَى, as stated by IM and others; and, app., هَنَبَى. (TA.) — — The first and second of these three words also signify A man who is stupid, foolish, or of little sense. (K.) مِهْنَبٌ Exceedingly stupid, or foolish. (IAar, Az, K.) هنبت Q. 1 هُنْبِتَ, inf. n. هَنْبَتَةٌ, He was languid and sluggish. (IKtt, K.) It may be said that the ن is augmentative, and that the word is derived from هَبْتَةٌ, signifying " weakness. " (TA.) هنتب Q. 1 هَنْتَبَ فِى أَمْرِهِ He was remiss in his affair. (K.) See

also هَنَّبَتْ .هند 2 هَنَّدَتْهُ, inf. n. تَهْنِيدٌ, She (a woman) behaved towards him in a blandishing manner: (IDrd, L:) she enamoured him by blandishment, (L, K,) and by amatory conversation or conduct: (L:) she enslaved him by amatory conversation, or conduct. (S, L.) [Thought by Golius to be derived from هِنْد, a proper name of a woman.] — — هنّدت بِقَلْبِهِ She deprived him of his heart. (Ibn-El-Mustaneer, L.) — هنّد, inf. n. تَهْنِيدٌ, He made a sword of Indian iron. This is the original signification. (T, L.) — — He sharpened a sword. (L, K.) هِنْد a name for A hundred camels; (M, L, K;) as also ↓ هُنَيْدَةُ; (T, S, M, A, L, K;) which latter is a determinate noun, imperfectly decl., not admitting the art. ال, [though it is written with it in the S, and in a verse cited in the S and L,] nor having a pl., nor a proper sing.: (T, L:) [see an ex. in a verse cited voce سَرِفَ:] or the former is a name for more than a hundred camels and less: (K:) or a little more and a little less: (M, L:) or two hundred camels: (M, A, L, K:) so accord. to Ez-Ziyádee, as mentioned by ISd, who adds that he had not heard it from any other than IJ: (L:) and the latter, a hundred of other things: (S, L:) or any hundred: (AO, S, L:) also the former, two hundred years: and the latter, [written with the art. ال,] a hundred years. (Th, ISd, L.) — الهِنْدُ The name of a well-known nation; (M, L, K;) or of a country: (S, L:) [the Indians: and India:] rel. n. ↓ هِنْدِىٌّ: pl. هُنُودٌ: (S, L, K:) and الأَهَانِدُ signifies the men of الهِنْد [or India]; as also الهَنَادِكُ, (L, K,) pl. of هِنْدِكِىٌّ [q. v. in art. هندك]. (L.) — — See also أَحْمَسُ. هِنْدِىٌّ: see هِنْدٌ. — — Also, Indian aloes-wood. (L.) — — سَيْفٌ هِنْدِىٌّ, (L,) and ↓ هِنْدُوَانِىٌّ, [in the CK هِنْدَوَانِىٌّ,] and هُنْدُوَانِىٌّ, (S, A, L, K,) A sword made in the country of الهِنْد, [or India,] and well fabricated: (L:) or, made of the iron of that country: (A:) as also ↓ مُهَنَّدٌ, in the latter sense, (S, A, L,) and in the former: (L:) so termed in relation to the people called الهِنْد: (K:) and ↓ سَيْفٌ مُهَنَّدٌ a sharpened, or sharp, sword. (L.) هِنْدُوَانِىٌّ: see هِنْدِىٌّ. هُنَيْدَةُ: see هِنْدٌ. مُهَنَّدٌ: see هِنْدِىٌّ. هندب هِنْدَبٌ and هِنْدَبَاءٌ &c.: see art. هدب. هندز هِنْدَازٌ, (S, K,) with kesr, (K,) found in the work of Az, in several places, written with fet-h, [هَنْدَازٌ,] (TA,) A limit; syn. حَدٌّ: (K:) [or rather a measure:] an arabicized word, from أَنْدَازَه, (S, K,) with fet-h, (K,) which is Persian: (S:) the arabicized word is with kesr to the first letter because of the rareness of the measure فَعْلَالٌ in the cases of words not reduplicative. (K.) You say, أَعْطَاهُ بِلَا حِسَابٍ وَلَا هِنْدَازٍ [He gave to him without calculation and without measure]. (S.) هِنْدَازَةٌ The cubit with which [certain] cloths and the like are measured; [about twenty-five inches in length:] also a Persian word arabicized. (TA.) مُهَنْدِزٌ One who determines the measures and proportions of subterranean channels for water, and of buildings: [an architect: and also a geometrician:] from هِنْدَازٌ: but they change the ز into س, (S, K,) and say مُهَنْدِسٌ, (S,) because there is not in the [genuine] language of the Arabs a ز with a د before it. (S, K.) هندس هَنْدَسَةٌ [The art of determining the measures and proportions of subterranean channels for water: and hence, the art of architecture: and the practice, and science, of geometry:] a subst. from مُهَنْدِسٌ, q. v. (S, K.) مُهَنْدِسٌ One who determines the measures and proportions of subterranean channels for water: [and hence, an architect: and a geometrician: derived from هِنْدَازٌ, (S, K,) which is Persian [in origin], (S,) arabicized from آبْ أَنْدَازْ; (K;) اندازِ signifying " the act of measuring," and آب signifying " water; " (TA;) the ز being changed into س because there is not in the [genuine] language of the Arabs a ز after د. (S, K.) هنر 4 هَنَارَ الثَّوْبَ, aor. يُهَنِيرُهُ, inf. n. اهْنَارَةٌ, or هِنَارَةٌ; for أَنَارَهُ: see art. نير. هنع &c. See Supplement هنقب هَنْقَبٌ, (K) by some written هِنْقَبٌّ, (TA,) Short: (K:) but it is not a word of established authority. (IDrd.) هنم &c. See Supplement هوأ 1 هَآءَ بِنَفْسِهِ إِلَى المَعَالِى, (S, K,) aor. يَهْوُءُ, (S,) inf. n. هَوْءٌ, (TA,) He raised his mind to high things, or objects; purposed, or aspired to, high things. (S, K, TA.) The vulgar say, يَهْوِى بِنَفْسِهِ. (S.) — — مَا هُؤْتُ هَوْءَهُ I did not know it, nor desire, or mean, [to do it; i. e., I did it not knowingly, nor intentionally]. (TA.) — — هُؤْتُ بِهِ خَيْرًا, (Az, S, K) and شَرًّا, (K,) and هُؤْتُهُ بِخَيْرٍ, and بِشَرٍّ, (Lh,) inf. n. هَوْءٌ, (TA,) I thought him to be possessed of good, (Az, S, K,) and, of evil. (K, TA.) — — هُؤْتُهُ بِمَالٍ كَثِيرٍ I thought him to be possessed of much wealth. (TA.) — — إِنِّى لَأَهُوْءُ بِكَ عَنْ هٰذَا الأَمْرِ Verily I exalt thee above this thing; I hold thee above it]. (Lh.) — — هُؤْتُ بِهِ I rejoiced in him, or it. (AA, K.) — — هَوِئَ إِلَيْهِ, aor. يَهْوَأُ, He purposed, or intended, it. (K.) — هَآءِ and هَآءَ and هَأْ, in imperative senses, and the forms into which they are inflected, see below. 3 هاوأهُ He contended with him for superior glory: like هَاوَاهُ. (IAar.) [See also art. هوى.] هَآءِ, هَآءَ, هَأْ, &c. — — هَاءِ, with kesr, is syn. with هَاتِ, Give; [or changed from this verb;] and is thus inflected: sing. masc. هَآءِ, fem. هَائِى; dual. masc. and fem. هَائِيَا; pl. masc. هَاؤُوا, fem. هَائِينَ: (S, K: like هَاتِ, هَاتِى, هَاتِيَا, هَاتُوا, هَاتِينَ: ء holding the place of ت: S.) — — But هَآءَ, with fet-h, is syn. with هَاكَ, Take; [or changed from this word;] and is thus inflected: sing. masc. هَآءَ, fem. هَآءِ, without ى; dual masc. and fem. هَاؤُمَا; pl. masc. هَاؤُمُ, [so in the K, and so I find it in one copy of the S: in another copy of the latter, هَاؤُمْ, as it is pronounced before a conjunctive ا; for instance, in the Kur, lxix, 19:] fem. هَاؤُنَّ, (S, K:) or هَاؤُمْنَ: (L:) [which last does not exactly correspond with the model هَاكُنَّ: but I think it most probable that هَاكُنَّ is changed by idghám from هَاكُمْنَ; and in like manner, that هَاؤُنَّ is changed from هَاؤُمْنَ:] (like هَاكَ, هَاكِ, هَاكُمَا, هَاكُمْ, هَاكُنَّ: هَوُاَ holding the place of ك: S:) also, sing. masc. هَأْ (originally هَآءَ, S), fem. هَائِى; dual masc. (S) and fem. (S, K) هَآ; (S, K;) pl. masc. هَاؤُوا, (S,) fem. هَأْنَ: (S, K:) also, sing. masc. and fem. هَأْ; dual. masc. هَآ, fem. هَائِيَا; pl. masc. هَاؤُوا, fem. هَاؤُنَّ. (TA.) — — [See a saying of 'Omar cited voce رَمَآءٌ, in art. رمى.] — — When it is said to thee هَآءَ Take, thou sayest مَا أَهَآءُ What shall I take? syn. مَا آخُذُ; and مَا أُهَآءُ, in the pass. form, What shall I receive, or be given? syn. مَا أُعْطَى. (S.) [Also, in the TA, it seems to be said that أَهَآءَ signifies أَعْطَى He gave, or made to take: but this is uncertain; as the former verb is there written اهاءَ, and the latter is without the syll. points]. — — هَآءَ is also syn. with لَبَّيْكَ At thy service! &c.. (K, TA.) — لَا هَآءَ اللّٰهِ ذَا, or, more chastely, لَا هَا اللّٰهِ ذَا, or the former is a barbarism; originally لَا وَاللّٰهِ هٰذَا: ها and ذا are separated, and the name of God is introduced between them; (K;) and the meaning is No, by God, (I did not) this! (S, art. ها, q. v.) or No, by God, this (is what I swear by)! (K.) هَوْءٌ Mind; purpose; aspiration; desire; ambition. (S, K, TA.) Ex. بَعِيدُ الهَوْءِ A person of far-reaching aspiration, or ambition. (S, TA.) — — هَوْءٌ Penetrating judgment. (K.) — — وَقَعَ فى هَوْبِى, and ↓ هُوبِى, It occurred to my mind, or imagination. (K.) هُوْءٌ: See preceding sentence. مُهْوَأَنٌّ (S, K) and ↓ مُهْوَئِنٌّ (K) A wide desert, or wide tract of the kind called صَحْرَآء. (S. K.) — — Custom: syn. عَادَةٌ. (K.) — — A part of the night. (K.) — — The mention of مهوأنّ in this art., by J, says IB, and F after him, is wrong; for its measure is مفوعَل; the و being an augmentative letter. [But if so, F has himself done wrong, in mentioning it, not only here, but also in art. هون, (where, if the و be augmentative, it is equally inappropriate,) as though it were a quasi-quadriliteral-radical word, of the measure مفعالّ.] ISd gives it as formed by transposition from the root هنأ, and explains it as signifying a wide place. (TA.) مُهْوَئِنٌّ: see مُهْوَأَنٌّ. هوب 1 هُوبَ: see art. هيب. هَوْبٌ Distance; remoteness. (S, K.) — — تَرَكْتُهُ فِى هَوْبِ دَابِرٍ, and ↓ هُوبِ دَابِرٍ, (S, K,) or, accord. to some, as stated in a marginal note in a copy of the S, in the handwriting of Aboo-Zekereeya, فى هوبِ دابرٍ, with هوب as a prefixed n., (TA,) I left him in such a place that it was not known where he was: (S, K:) هوب داير being the name of a land over which the Jinn, or genii, have obtained ascendancy: (TA:) or the correct reading is [هوت] with ت. (K.)

— هَوْبٌ A stupid, or foolish, and loquacious, man: (A'Obeyd, S, K:) pl. أَهْوَابٌ. (TA.) — هَوْبٌ The heat, or burning, of fire; (S, K;) and its flaming, or blazing; of the dial. of El-Yemen: also, the heat, or burning of the sun: also of the dial. of El-Yemen. (TA.) هُوبٌ: see هَوْبٌ. مَهُوبٌ: see art. هيب. هوت 2 هَوّت بِهِ, inf. n. تَهْوِيتٌ, He called out to him; (K;) saying حَوْتَ حَوْتَ: (TA, art. حيت:) he cried out to him, and called him. (S.) A dial. form of هيّت. (TA.) [See هَيَّتَ.] هَوْتَةٌ: see what follows. هُوتَةٌ (K) and ↓ هَوْتَةٌ (S, K) A low, or depressed, tract, or piece, of land: (S, K:) or a deep place: (IAth:) or the space between two mountains: (IAar:) pl. هُوَتٌ (as in the CK) or هُوت (as in the TA.) It may be said that هُوتٌ and هُوَتٌ are coll. gen. ns. [of each of which the n. un. is with ة]. (TA.) — — Also هُوتَةٌ A road, or way, descending to water. (IAar.) — — صَبَّ اللّٰهُ عَلَيْهِ ↓ وَمْوَتَةً هَوْتَةً an imprecation, respecting which ISd says, I know not what is هوتة here. [It probably signifies A cry, such as destroyed the tribe of Thamood: see هَوَّتَ.] (TA.) مَضَى هِيتَاءٌ مِنَ اللَّيْلِ A certain time, or portion, of the night passed. Accord. to Aboo- 'Alee, هيتاء is of the measure فِعْلَاءٌ, and quasicoordinate to سِرْدَاحٌ, and belonging to this art. (TA.) هِيتَاه هِيتَاه A cry by which the Arabs urge on a dog against the game which they are pursuing. (TA.) [In the L written هَيْتَاء, and mentioned in art. هيت.] هوث تَرَكَهُمْ هَوْثًا بَوْثًا He made a great slaughter among them. (TA.) [See art. بوث.] هَوْثَةٌ A thirst. (K.) هوج 1 هَوِجَ, aor. هَوَجَ, inf. n. هَوَجٌ; (L;) and ↓ تهوّج; (A, TA;) He (a man) was characterized by what is termed هَوَجٌ, (L, A,) which is similar to هَوَكٌ; (L;) i. e., stupidity, foolishness, or paucity of sense: (JK, L:) tallness, combined with hastiness, and stupidity or foolishness or paucity of sense: (S:) or tallness, with stupidity or foolishness or paucity of sense and levity or fickleness or unsteadiness, and hastiness: (K:) or tallness, with levity or fickleness or unsteadiness, and hastiness: (TA:) or tallness, (A,) or excessive tallness, (L,) with stupidity or foolishness or paucity of sense. (L.) 4 اهوجهُ He found him to be such a man as is termed أَهْوَجُ. (L.) 5 تَهَوَّجَ see 1. هَوَجٌ: see 1. — — فى فُلَانٍ عَوَجٌ, and هَوَجٌ, are syn., [meaning In such a one is a deviation from rectitude]. (AA, L.) هَاجَةٌ a dial. form of حَاجَةٌ; but of weak authority. (L, from a trad.) أَهْوَجُ A man characterized by what is termed هَوَجٌ; (S, L, &c.;) stupid, foolish, or having little sense: (JK, L:) or tall, with hastiness, and stupidity or foolishness or paucity of sense, &c.: (S, &c.:) fem. هَوْجَآءُ: (A:) [pl. هُوجٌ.] — — أَهْوَجُ الطُّولِ (tropical:) A man exceedingly, or excessively, tall. (A.) — — Also أَهْوَجُ (tropical:) A courageous man, who throws himself into a scene of war. (A.) — — أَهْوَجُ (tropical:) A he-camel that goes quickly, as though characterized by what is termed هَوَجٌ: fem. هَوْجَآءُ: [pl. هُوجٌ:] or the fem. epithet only is used, applied to a camel; and you say نَاقَةٌ هَوْجَآءُ; (TA;) i. e., a she-camel that goes quickly, &c., as explained above; (S, K;) and that does not always care where she puts her feet on the ground. (A.) — — رِيحٌ هَوْجَآءُ (tropical:) Any wind that blows violently: (IAar:) or a wind of which the blasts are closely consecutive, as though characterized by what is termed هَوَجٌ: or a wind that carries away the dust, and makes a trace upon the ground like that made by dragging the skirt: (TA:) or a wind that tears up the tents: (S, K:) pl. هُوجٌ. (S.) هود 1 هَادَ, aor. يَهُودُ, (S, L, &c.,) inf. n. هَوْدٌ, (S, L, K, &c.,) He returned (IAar, A, L, Msb) from evil to good or from good to evil: (IAar, L:) he repented, (S, A, L, K;) and returned to the truth; (S, L, K;) as also ↓ تَهوّد: (L:) and the latter, he repented and did righteously. (AO, S, A, L.) — — هُدْنَا إِلَيْكَ We have turned unto Thee with repentance. (Kur, vii, 155.] So accord. to Mujáhid and Sa'eed Ibn-Jubeyr and Ibráheem. (L.) It is made trans. by means of الى because implying the meaning of رَجَعْنَا. (ISd, L.) — — هَادَ, (S, A, L,) aor. يَهُودُ, inf. n. هَوْدٌ; (L;) and ↓ تَهوّد; (S, A, L, Msb, K;) He became a Jew; (S, A, L, K;) he became of the Jewish religion. (L, Msb.) 2 هَوّدهُ, (L, Msb, K,) inf. n. تَهْوِيدٌ, (S,) He made him (his son [for instance] Msb) a Jew; (S, L, Msb;) he turned him to the religion of the Jews; (L, K;) taught him that religion, and initiated him in it. (L.) — تَهْوِيدٌ The talking together of jinn, or genii: (L, K:) so termed because of the gentleness and weakness of their voices. (L.) — — هوّد, inf. n. تَهْوِيدٌ, He reiterated his voice, or quavered, or trilled, gently. (Ibn-Jebeleh, L, K.) — — هوّد, (L,) inf. n. تَهْوِيدٌ, (K,) He sang; syn. غَنَّى: (Aboo-Málik, L:) he sang, or gladdened, and diverted; syn. طَرَّبَ وَأَلْهَى. (K.) See also مُهَوِّدٌ. — هوّد, inf. n. تَهْوِيدٌ, He went, or proceeded, gently, or in a leisurely manner, (S, L, K,) like the manner termed دَبِيبٌ: from الهَوَادَةُ. (S, L, K.) It is said in a trad., أَسْرِعُوا المَشْىَ فِى الجَنَازَةِ وَلَا تُهَوِّدُوا كَمَا تُهَوِّدُ اليَهُودُ والنَّصَارَى [Make ye your pace to be quick at a funeral, and go ye not in a gentle or leisurely manner like as go the Jews and the Christians]. (S.) See also 5. — — هوّد, (L,) inf. n. تَهْوِيدٌ, (S, L, K,) It beverage, or wine,) intoxicated (S, L, K) a person: and rendered him languid, and caused him to sleep. (L.) — — هوّد, inf. n. تَهْوِيدٌ and تَهْوَادٌ; (L, K;) and ↓ تهوّد; (TA;) He uttered a weak, gentle, (L, K,) and languid, (L,) voice. (L, K.) — — هوّد, inf. n. تَهْوِيدٌ (S, L, K) and تَهْوَادٌ; and ↓ تهوّد; (K;) He was low, not loud, in speech, or utterance. (S, L, K) — — هوّد, inf. n. تَهْوِيدٌ (L, K) and تَهْوَادٌ; and ↓ تهوّد; (L;) He was slow, or tardy, in his pace, (L, K,) and gentle. (L.) — — هوّد He (a man) rested; or was still, quiet, or at rest. (Aboo-Málik, L.) — — هوّد, inf. n. تَهْوِيدٌ, He slept. (S, L.) — — هوّد, inf. n. تَهْوِيدٌ and تَهْوَادٌ; and ↓ تهوّد; He was gentle; he acted, or behaved, in a gentle manner. (L.) — — Also, The murmuring and gentle sounding of the wind over sand. (L.) — هوّد, inf. n. تَهْوِيدٌ, He ate of a camel's hump; (K;) or what is termed هَوَدَة. (TA.) 3 هاودهُ, (A,) inf. n. مُهَاوَدَةٌ. (S, A, L, K,) He made peace with him; reconciled himself with him; (A;) syn. of the inf. n. مُوَادَعَةٌ; (A, L;) in the K, مُوَاعَدَةٌ, which is a mistake; (TA;) and مُصَالَحَةٌ, (S, L,) and مُهَادَنَةٌ: (TA:) and also مُرَاجَعَةٌ [app. signifying the restoring a person, or taking him back, into one's favour]. (TA.) — — He inclined towards him reciprocally; syn. مَايَلَهُ: and هَاوَدَا They two inclined each towards the other; syn. مَايَلَا: (TK:) syn. of the inf. n. مُمَايَلَةٌ. (S, L.) — — He returned to him, or it, time after time; syn. عَاوَدَهُ: (TK:) syn. of the inf. n. مُعَاوَدَةٌ. (K.) 5 تَهَوَّدَ see 1 and 2. — — تهوّد فِى مَشْيِهِ He walked gently, imitating the motions of the Jews in their reciting or reading. (El-Basáïr.) See also 2. — — تهوّد He became allied, or allied himself, or sought to ally himself, (تَوَصَّلَ, K, and تَقَرَّبَ, ElBasáïr,) by a bond of relationship; or by some other sacred or inviolable bond or tie, or a quality &c. to be regarded as sacred or inviolable or rendering him entitled to respect or reverence. (K, El-Basáïr.) See also مُتَهَوِّدٌ. الهُودُ: see يَهُودُ. هَوْدَةٌ: see هَوَدَةٌ. هَوَدَةٌ A camel's hump: (S, K:) or the base of the hump: (Sh, L:) as also ↓ هَوْدَةٌ: (L:) pl. هَوَدٌ: (S, L, K:) [or rather, this is a coll. gen. n., and هَوَدَةٌ is the n. un.]. هَوَادَةٌ Gentleness; lenity; (A, L, K;) and that kind of conduct whereby one hopes to effect the adjustment of an affair between a people: (L, K:) quietness: (L:) peace, or reconciliation: inclination, or affection: (S, L:) favour, or partiality: (L:) facilitation, whereby a person is indulged in an affair. (L, K.) Ex. لَا تَأْخُذُهُ فِى اللّٰهِ هَوَادَةٌ Quietness with respect to a restrictive ordinance of God, with favour or partiality towards any one, will not affect him, or influence him. And لَا تَأْخُذُهُ فِيكَ هَوَادَةٌ Favour or partiality with respect to thee will not affect him, or influence him. (L, each from a trad.) — — هَوَادَةٌ also signifies A sacred or inviolable bond or tie; or a quality &c. to be regarded as sacred or inviolable, or rendering one entitled to respect or reverence: and a bond of relationship. (L.) هَائِدٌ Returning

(Msb) [from evil to good or from good to evil: see 1:] repenting and returning to the truth: (S, L:) pl. هُودٌ, (S, A, L, Msb,) like as بُزْلٌ is pl. of بَازِلٌ. (S, L, Msb.) يَهُودُ and اليَهُودُ and ↓ الهُودُ [the second of which is the most common,] signify the same, (S, A, L, Msb, K,) A certain tribe; [namely, the Jews:] (L:) يَهُودُ is said by some to be originally يَهُوذُ, and arabicized by the change of ذ into د; but ISd disapproves of this assertion: others say, that it is from هَادَ " he repented: " (L:) it is imperfectly decl., because it is a proper name and of the measure of a verb; and [of the fem. gen., as it is said to be in the S and L,] because it means a قَبِيلَة: but it is allowable to prefix to it the art. ال, and to say اليَهُودُ: (Msb:) this, however, is allowable only on the ground of its being, with the art. prefixed, for اليَهُودِيُّونَ; for it is of itself determinate: (S, L:) [thus] يَهُودُ is [as it were] pl. of ↓ يَهُودِىٌّ; (L;) which is the rel. n. of يهود, or, accord. to Sgh, of يَهُودَا [or Judah], thus written by him with the unpointed د in this instance, the son of يَعْقُوب [or Jacob]: (Msb:) يَهُودُ (sometimes, TA) has يَهْدَانٌ as a pl.: (K:) this pl. occurs in a poem of Hassán: (TA:) Fr, says, of هُودًا, in the Kur, ii, 105, that it is for يَهُودًا [app. a mistake for يَهُودَ]; or that it may be pl. of هَائِدٌ. (L.) يَهُودِىٌّ: see يَهُودُ. اليَهُودِيَّةُ The Jewish religion. (L.) غِنَآءٌ مُهَوِّدٌ [in some copies of the S, مُهَوَّدٌ,] A low, not loud, singing. (S, L.) — — مُهَوِّدٌ also signifies Gladdening, and diverting; syn. مُطْرِبٌ and مُلْهٍ. (IAar, L.) مُتَهَوِّدٌ Allied, or allying himself, or seeking to ally himself, (مُتَوَصِّلٌ, IAar, Sh,) by what is termed هَوَادَةٌ. (IAar, Sh, L.) See 5. هوذ الهَوْذَةُ, (L, K,) or هَوْذَةُ, [without the art. ال, as a proper name,] (S, L,) written by Ed-Demeeree with damm, but fault has been found with him for this, (MF,) [The bird called] the قَطَاة: (S, L, K:) or, as some say, the female قطاة: (L:) or هَوْذَةُ, (as a determinate noun) is the name of a certain bird, (L, K,) different from the above: (L:) pl. هُوَذٌ, (as in the CK and a MS copy of the K) or هَوْذٌ, formed by eliding the augmentative letter: (TA:) [and this seems to be the correct reading; for it occurs in a verse, cited in the TA, in which the measure required it to be of one syllable: it therefore appears that هَوْذٌ is a coll. gen. n., of which the n. un. is with ة.] هور 1 هَارَهُ, (K,) [aor. يَهُورُهُ,] inf. n. هَوْرٌ, (TA,) He threw it down; pulled it down; pulled it to pieces; or demolished it; namely, a building; (K;) and in like manner, a جُرْف [i. e. an abrupt, water-worn, bank, rising by the bed of a torrent or stream]; (TA [in which هُؤُورٌ is given as an inf. n. of this verb; but it is more probably an inf. n. of the intrans. verb only, agreeably with analogy;]) as also ↓ هوّرهُ, (S, A,) the pronoun relating to a building, (A,) and to a جُرْف; (S;) and هيّرهُ [in illustration of which see what is said of تهيّر, below]; (S, art. هير;) and ↓ تهوّرهُ, in which the pronoun relates to the upper part of a جُرْف, or to the brink of a well. (TA.) — — هَارَ القَوْمَ, (K,) aor. يَهُورُهُمْ, inf. n. هَوْرٌ, (TA,) (tropical:) He slew the people, and threw them down prostrate, one upon another, (K,) like as when a جُرْف falls down. (TA.) And [in like manner you say,] ضَرَبَ فُلَانًا فَهَارَهُ (assumed tropical:) He smote such a one and prostrated him; as also ↓ هوّرهُ. (K, * TA.) — — هَارَ, (S, A, Msb, K,) aor. يَهُورُ, inf. n. هَوْرٌ (S, Msb) and هُؤُورٌ, (S,) It became thrown down, pulled down, pulled to pieces, or demolished; or it fell in ruins, or to pieces; (S, A, K;) said of a building, (K,) and of a جُرْف [explained above]; (S, A;) as also ↓ انهار and ↓ تهوّر (S, A, K) and تهيّر, (K,) which last has ى as being interchangeable with و, or it may be of the measure تَفَيْعَلَ [originally تَهَيْوَرَ]: (TA:) or it fell; it fell, or tumbled, down; it collapsed; broke down; said of a building; (TA;) as also ↓ انهار and ↓ تهوّر; (Msb, TA;) said of a building, (TA,) and of a جُرْف, (Msb,) or of the upper part of the latter, and of the brink of a well; (TA;) [and ↓ اِهْتَوَرَ, q. v., probably signifies the same:] or it cracked, without falling; said of a جُرْف: (Msb:) or it cracked in its hinder part, remaining yet in its place; said of a building. (TA.) 2 هوّرهُ: see هَارَهُ, in two places. 5 تهوّر: see هَارَ, in two places; in the former of which, تهيّر is also mentioned as syn. with تهوّر. — — (tropical:) He plunged, or fell, into an affair with little care [for the consequence thereof]: (S, K:) or تهوّر فِى الأُمُورِ he plunged, or fell, into affairs without thought, or reflection, or consideration: (A:) or تَهَوُّرٌ is a state, or condition, adventitious to the irascible faculty, by reason of which one ventures upon affairs not fit, or meet, to be ventured upon; as the fighting with unbelievers when they are more than double the number of the Muslims. (KT.) — تهوّرهُ: see هَارَهُ. 7 إِنْهَوَرَ see هَارَ, in two places. 8 اِهْتَوَرَ: see هَارَ, last signification. — — It (a thing, S) perished. (S, K.) هَائِرٌ and هَارٍ, (S, A, Msb, K,) the latter formed by transposition from the former, [first into هَارِىٌ, and then into هَارٍ,] (S, TA,) like as شَائِكُ السِّلَاحِ is changed into شَاكِى السِّلَاحِ, (S,) applied to a building, (K,) and to a جُرْف, [explained above, (see هَارَهُ,)] (S, A, Msb,) Becoming thrown down, pulled down, pulled to pieces, or demolished: (S, A, K:) or falling; falling, or tumbling, down: (IAar:) or cracking, without falling: (Msb:) or cracking in its hinder part, remaining yet in its place. (TA.) See an ex. of the latter voce جَفْرٌ: and another in the Kur, ix. 110.] مُتَهَوِّرٌ A man plunging, or falling, or who plunges, or falls, into an affair with little care [for the consequences thereof]. (S.) See 5. هوس هَوَسٌ Somewhat of madness, or insanity, or diabolical possession, (S, A, K,) in the head: (A:) or a vertigo, or giddiness, and confused noise, in the head. (A, TA.) — — Hence used by the vulgar to signify Hope. (TA.) مَهَوَّسٌ Affected with somewhat of madness, or insanity, or diabolical possession. (Ibn-'Abbád, K.)— — A man who talks to himself. (A.) — — Sometimes, One who is affected with melancholy, and with vain, or unprofitable, suggestions. (TA.) — — And One who occupies himself with the science of alchemy. (TA.) هوش 1 هَاشَ, aor. يَهُوشُ, inf. n. هَوْشٌ, (S, A, Msb,) It (a company of men) was, or became, in a state of conflict and faction, sedition, discord, or dissension: (Msb:) he, or it, (a number of people,) fell into a bad state, or state of disorder or disturbance; as also هَوِشَ, like سَمِعَ; [indicating that its aor. is هَوَشَ, and its inf. n. as above;] and ↓ تهوّش: (TA:) it (a company of men, S, A) was, or became, roused, or excited; (A, TA;) in a state of commotion, agitation, convulsion, tumult, or disturbance; (S, A, TA;) and in like manner, ↓ هَوَّشَ, said of the belly, it was, or became, in a state of commotion, agitation, &c., by reason of leanness: (S:) or هَوِشَ, like سَمِعَ, [see above,] (K,) aor. هَوَشَ, inf. n. هَوْشٌ, (TK,) he (a man, TK) was, or became in a state of commotion, agitation, &c.; or his belly became small, syn. صَغُرَ, (K, TA, [or empty, صَغُرَ being perhaps a mistranscription for صَفِرَ, for it is said in another part of this art. in the TA that الهَوْشُ signifies " the belly's being empty,")] by reason of leanness; from IF: (TA:) or it (the belly) became so. (IF, TA.) — — هَاشَتِ الإِبِلُ, (JK, TA,) or الخَيْلُ, (A,) فِى الغَارَةِ, (JK, A,) aor. تَهُوشُ, (JK,) inf. n. هَوْشٌ, (JK, TA,) The camels, (JK, TA,) or the horses, (A,) took fright, and ran away at random, (JK, A, TA,) and became dispersed, (TA,) or separated themselves, (JK,) and went to and fro, (JK, A,) in the hostile sudden attack made by a party of armed horsemen. (JK, A, TA.) — — هُشْتُ إِلَى فُلَانٍ I became agile or brisk, and advanced towards such a one. (TA.) And هَاشَ أَهْلُ الحَرْبِ بَعْضُهُمْ لِبَعْضٍ The warriors became agile or brisk, and hastened, one to another; [in like manner] ↓ تهاوشوا. (A.) — Also, [aor. and] inf. n. as above, He collected: and mixed, or confused, or confounded. (TA.) You say, هُشْتُ مَالًا حَرَامًا I collected unlawful wealth. (Sgh, TA.) And هَاشَهُمْ and ↓ هَوَّشَهُمْ He mixed, or confused, or confounded, them; and collected them hence and thence. (A.) See also 2. 2 هوّش: see 1, first sentence: — — and see 5. — Also, هَوَّشْتُهُمْ I occasioned variance between them, or among

them. (Msb.) And هوّش بَيْنَهُمْ He created, or excited, disorder, disturbance, discord, or dissension, between them, or among them. (TA.) — — And hence, (Msb,) هوّش, (S, Msb, K,) inf. n. تَهْوِيشٌ, (K,) He mixed, confused, or confounded, (S, Msb, K, TA,) a company of men, (S, TA,) one with another; (TA;) and general rules; (Msb;) and anything. (S.) See also 1, last sentence: and see شَوَّشَ. [Hence also,] هوّشت الرِّيحُ بِالتُّرَابِ The wind brought the dust of various sorts [mixed together]. (S, * IF, K.) 3 هَاوَشَهُمْ He mixed, mingled, or consorted, with them: (K:) or did so to create, or excite, disorder, disturbance, discord, or dissension; or to make mischief: (TA:) and مُهَاوَشَةٌ signifies conflicting; like مُنَاوَشَةٌ. (TA, art. نوش.) 5 تهوّش: see 1, first sentence. — — Also تهوّشوا They mixed, or mingled, together; or became mixed, confused, or confounded, together; as also ↓ تهاوشوا; (K;) and ↓ هَوَّشُوا. (JK, TA.) — — And تهوّشوا عَلَيْهِ They collected themselves together against him. (IF, Msb, K.) 6 تهاوشوا: see 1, near the end: — — and see 5. هَوْشٌ A large number: (S, K:) or, as the women of Temeem say, a multitude of men; and of beasts of carriage; as also بَوْشٌ: (Aboo-'Admán:) and men collected together in war. (TA.) You say, ↓ جَآءَ بِالهَوْشِ الهَائِشِ He came with multitude, or the multitude; (K;) like as you say, جَآءَ بِالبَوْشِ البَائِشِ. (TA.) هَوْشَةٌ Conflict and faction, sedition, discord, or dissension: (A 'Obeyd, S, A, Msb, K:) excitement: commotion, agitation, convulsion, tumult, or disturbance: (S, A, K:) and confusion: (A, Msb, K:) and ↓ هُوَاشَةٌ is like هَوْشَةٌ; (TA;) or signifies war. (JK.) You say, وَقَعَتْ هَوْشَةٌ فِى السُّوقِ [Conflict and faction, &c., happened in the market]. (A.) And it is said in a trad., إِيَّاكُمْ وَهَوْشَاتِ اللَّيْلِ وَهَوْشَاتِ الأَسْوَاقِ (S, TA) Beware ye of the misfortunes, calamities, or evil accidents, of night; and of the wrong courses, and trickery and robbery, of the markets. (TA.) هَوْشَاتُ السُّوقِ, thus related by Th, but not explained by him, is thought by ISd to mean The confusion of the market, and the defrauding there practised in buying and selling. (TA.) See also هَيْشَةٌ in two places. هُوَاشَةٌ A mixed, or confused, assembly, company, or assemblage, of men; ('Arrám;) as also ↓ هَوِيشَةٌ: (K, * TA:) and هُوَاشَاتٌ, [the pl. of the former,] collections of men, and of camels, (S, K,) mixed, or confounded, together: (S:) and what is collected of unlawful wealth or property; (K, * TA;) and of lawful. (TA.) See also مَهَاوِشُ. — See also هَوْشَةٌ. هَوِيشَةٌ: see هَوَاشٌ and هَوَّاشَةٌ Camels unlawfully collected: (JK:) or the latter, camels taken from this and that place: (TA:) and the latter also, camels taking fright and running away at random. (JK.) See also هَائِشٌ. هَائِشٌ: see هَوْشٌ. — إِبِلٌ هَوَائِشُ, [pl. of هَائِشَةٌ,] Camels taking fright and running away at random, in a state of confusion, attacked by a party of armed horsemen: (Lth:) or taking fright and running away at random, (JK, A,) separating themselves, (JK,) and going to and fro. (JK, A.) See also هَوَّاشٌ. — هَائِشَةٌ A great viper. (TA.) تَهْوَاشٌ: see مَهَاوِشُ. تَهْوِيشٌ: see مَهَاوِشُ. تَهَاوُشٌ and تَهَاوِشٌ: see مَهَاوِشُ. مَهُوشٌ: see مَهَاوِشُ. مَهَاوِشُ What is gotten by force or theft: (K:) or any wealth, or property, (S,) that is gotten by unlawful means, (JK, S,) such as force and theft and the like: (S:) pl. of ↓ مَهُوشٌ: (A:) or as though pl. of this latter word, as signifying collected; and mixed, confused, or confounded. (TA.) It is said in a trad., مَنْ أَصَابَ مَالًا مِنْ مَهَاوِشَ أَذْهَبَهُ اللّٰهُ فِى نَهَابِرَ [Whoso getteth wealth, or property, of such as is unlawfully acquired, God will make it to pass away in places of destruction]: (S:) but this is variously related; some saying ↓ تَهَاوِشَ; and some, تَهَاوُشٍ; and some, نَهَاوِشَ, with ن, which is explained in the K as signifying مَظَالِم: the relation given in the S is that which is commonly known by the lexicologists; but all are correct, excepting that تَهَاوِش, with ت, and with a kesreh to the و, is disapproved by some of the lexicologists: (TA:) this last word is a contraction of تَهَاوِيشُ, pl. of ↓ تَهْوَاشٌ, of the measure تَفْعَالٌ from الهَوْشُ, (K, TA,) meaning " the collecting "; and " mixing," " confusing," or " confounding ": (TA:) or from هُشْتُ مَالًا حَرَامًا. (Sgh, TA.) A poet says, تَأْكُلُ مَاجَمَعْتَ مِنْ تَهْوَاشٍ [Thou eatest what thou hast collected of things unlawfully acquired]. (Sgh, TA.) هوع &c. See Supplement هيأ 1 هَآءَ, aor. يَهَآءُ and يَهِيْءُ, (K; the latter not of respectable authority, Lh;) inf. n. هَيْئَةٌ, He was, or became, of good, or goodly, form or appearance, or other properties denoted by the term هَيْئَةٌ, q. v. (K.) — — [هَيُؤَ, accord. to the K, signifies the same: but see below.] — — هَيُؤَ, accord. to IHsh and others, the only verb of this form whose medial radical letter is ى: (MF:) accord. to the K, syn. with هَآءَ, in a sense indicated above: but IJ states that it has a superlative sense; that it is to be classed with قَضُوَ " excellent [or how excellent (see بَطُوَ voce بُطْآنَ)] is he in his judging! " and رَمُوَ " excellent [or how excellent] is he in his throwing, or shooting! " [wherefore it signifies Excellent, or how excellent, is he in his form or appearance! &c.;] and that it is, like قَضُوَ [and رَمُوَ], invariable [as to person, tense, and mood]. He observes that, as a verb of the measure فَعُلَ is formed from one whose final radical letter is ى, [as قَضُوَ and رَمُوَ from قَضَى and رَمَى,] so is this formed on the same measure from a verb whose medial radical letter is ى: and that it is invariable [as to person, tense, and mood,] because of its resemblance, in its superlative sense, to the class of verbs of wonder, and to نِعْمَ and بِئْسَ. He further remarks, that they [the Arabs] have abstained from forming a verb on the measure فَعُلَ [variable as to person, tense, and mood,] from one whose medial radical letter is ى, fearing to make what is difficult to pronounce still more so; for in that case they would be obliged to say أَبُوعُ بُعْتُ, and بُوعَا; and, as would also happen if a variable verb of the same measure were formed from one whose final radical letter is ى, the change of ى into و, which is more difficult to pronounce, would thus become frequent. (TA.) — — هَآءَ إِلَيْهِ, aor. يَهَآءُ, inf. n. هِيْئَةٌ, He desired, longed for, longed to see, him or it. (K.) 2 هيّأ, inf. n. تَهْيِئَةٌ and تَهْيِيْءٌ, [primarily signifies He invested him with, or made him to have, هَيْءَة, as meaning garb, guise, &c. See Bd xviii. 9. — — And hence,] He prepared, provided, disposed, arranged, or put into a right, or good state, &c. (S, K.) [And hence, He rendered an affair feasible, or practicable; he facilitated it.] 5 تهيّأ [He, or it, was, or became, prepared, provided, disposed, arranged, or put into a right or good state, &c. And hence, It (an affair) was, or became, feasible, or practicable: and it (a thing) was, or became, attainable, or within power or reach.] — — تهيّأ لِلْأَمْرِ; and هَآءَ لَهُ, (S, K,) aor. يَهَآءُ (K) and يَهِيْءُ, (S, K,) inf. n. هَيْئَةٌ; (S;) He prepared himself for the thing. (K.) Ex. وَقَالَتْ هِئْتُ لَكَ And she said, I have prepared myself for thee: accord. to one reading [for هَيْتَ, in the Kur, xii. 23]. (Akh, S.) — — [See also تهنّأ.] — — تهيّأ لَهُ الأَمْرُ, (Msb, K, art. اتى, &c.,) or الشَّىْءُ, (S, art. اتى, &c.,) The thing, or affair, was, or became, feasible, or practicable, to him; and the thing was attainable.] — — تهيّأ لِلْبُكَآءِ [He was ready, or about, to weep: a phrase of frequent occurrence; like أَرَادَ البُكَآءَ, and هَمَّ بِالْبُكَاءِ.] (S, art. جهش, &c.) 6 تَهَايَؤُوا عَلَى ذٰلِكَ They agreed together upon that, or to do that. (K, * TA.) هَيْءٌ and هِيْءٌ The calling, or a call, to food and beverage. (K.) — — The calling, or a call, to camels to drink: (K:) or, [rather,] a call to camels to food, or provender. (TA.) — — [See arts. جيأ and هأ.] يَا هَيْءَ مَا لِى [but see شىءٌ] [Oh! what has happened to me?] an expression of regret; هَيْءٌ being a word signifying regret for a thing that passes away from one, or escapes him: (S, TA:) or, (as some say, TA,) an expression of wonder: (K:) see also يَاشَىْءَ and يَافَىْءَ, which are syn. with يَاهَىْءَ: (TA:) or هَىْءَ, (accord. to certain of the

lexicologists, as related by IB, TA,) is an imperative verbal noun, signifying Attend! (تَنَبَّهْ); like صَهْ, which signifies " Be silent! " (K;) the interjection يا being put before it in like manner as it is in the saying of Esh-Shemmakh, أَلَا يَا اسْقِيَانِى قَبْلَ غَارَةِ سَنْجَالِ [Come now! O, give me to drink, before the expedition of Sinjáb!]; (TA;) and هىء being indeclinable, with a vowel for its termination to obviate the occurrence of two quiescent letters, and with fet-hah as the final vowel because it is more easy of pronunciation than the others in this case. (K, TA.) — — [See also art. شيأ.] هَيْئَةٌ and ↓ هِيْئَةٌ Form, fashion, shape, aspect, or appearance; figure, person, mien, feature, or lineaments; (S, TA;) guise; or external state or condition; (Msb;) state with regard to apparel and the like; or garb; (Lth;) state, condition, or case; quality, mode or manner of being: (K:) pl. هَيْآتٌ and هِيْآتٌ. (TA.) — — حَسَنُ الهَيْئَةِ [of goodly form, aspect, or appearance, guise, state of apparel, garb, &c.]. (S.) — — [Also, goodliness of form &c.: see 1. See also سَمْتٌ, for an addition.] — — [هَيْئَةٌ عَارِضَةٌ, in Logic, An accidental mode.] — — أَقِيلُوا ذَوِى الهَيْآتِ عَثَرَاتِهِمْ, in a trad., signifies, Forgive ye the people of good qualities &c., who keep to one state and way, their slips. It alludes to those who make a slip unwittingly. (TA.) هِيْئَةٌ: see هَيْئَةٌ. هَيِّىءٌ: see what next follows. هَيِّئٌ and ↓ هَيِّىْءٌ A person of good, or goodly, form or appearance, or other properties denoted by the term هَيْئَة. (K.) مُهَيَّأٌ [Prepared, &c.] — — Also i. q. زُمَّا وَرْدٌ, q. v. (MF, art. ورد.) مَهَايَأَةٌ A thing respecting which persons have agreed together. (K, TA.) مُتَهَيِّئَةٌ A camel that seldom fails of becoming pregnant when she has been covered. (K.) هيب 1 هَابَهُ, (S, K, &c.,) first pers. هِبْتُ, originally هَيِبْتُ, (S,) aor. يَهَابُ, (S, K,) [originally يَهْيَبُ,] and يَهِيبُ, (IKtt, cited by MF,) imp. هَبْ, originally هَابْ, (S,) inf. n. هَيْبَةٌ (S, K, Msb) and مَهَابَةٌ (S, K) and هَيْبٌ; (K;) and ↓ اهتابه and ↓ تهيّبه; (K;) [He revered, venerated, respected, honoured, dreaded, or feared, him or it;] he regarded him or it, i. e., anything, TA,) with reverence, veneration, respect, honour, dread, or awe; (S, K, * Msb, TA;) and fear; (S, K;) cautious fear, or caution. (K, Msb.) — — هَبِ النَّاسَ يَهَابُوكَ Reverence men, [and] they will reverence thee. (TA.) — — هُوبَ, in which the original ى is changed into و, [He (a man) was regarded with reverence, veneration, or awe; with fear; or with cautious fear, or caution]. (S, K.) 2 هَيَّبْتُهُ إِلَيْهِ I made it to be regarded by him with reverence, veneration, or awe; with fear; or with cautious fear, or caution. (S, K.) 4 اهاب بِصَاحِبِهِ (tropical:) He called his companion. And in like manner, أَهَبْتُ بِهِ إِلَى الخَيْرِ (tropical:) I called him, or invited him, to what was good. (MF.) — — اهاب بِالإِبِلِ He called to the camels, in driving them or urging them, by the cry هَابْ هَابْ. (K.) — — اهاب بِغَنَمِهِ He (a pastor) cried out to his sheep, or goats, in order that they might stop, or return: and اهاب بِالبَعِيرِ [He cried out to the camel, for the same purpose]. (S.) الإِهَابَةُ is The crying out to camels, and calling them. (As and others.) — — اهاب بَالخَيْلِ He called the horses, or called out to them by the cry هَابِ, (so in the S and in a MS. copy of the K: in the CK, هَابْ,) or by the cry of هَبْ and هَبِى, meaning Come! Approach! or Advance boldly! (K.) Az remarks his having heard هاب used [as a cry] only to horses; not to camels. (TA.) See هَبْهَبَ, in art. هب. 5 تَهَيَّبَ see 1. — — تَهَيَّبَنِى It filled me with awe, or fear: (El Jarmee:) it made me to fear: (S, ISd, Msb:) I regarded it with awe, or fear; i. q. تَهَيَّبْتُهُ: (Th:) I feared it; i. q. خِفْتُهُ. (S, ISd, K.) Ibn-Mukbil says, وَمَاتَهَيَّبُنِى المَوْمَاةُ أَرْكَبُهَا إِذَا تَجَاوَبَتِ الأَصْدَاءُ بِالسَّحَرِ [And the waterless desert fills me not with awe, or fear; (or makes me not to fear, &c.;) I ride over it when the male owls (?) answer one another at early dawn: تهيّبنى being for تَتَهَيَّبُنِى]. (S, &c.) 8 إِهْتَيَبَ see 1. هَبْ (K) and ↓ هَابِ and ↓ هَبِى, (S, K,) [but respecting the second of these words see 4,] Cries to horses, meaning, Come! Approach! (S, K,) or Advance boldly! (K.) هَابِ and هَبِى: see هَبْ. هَابٌ (assumed tropical:) A serpent. (K.) — — هَابٌ A calling to camels, in driving, or urging, them, by the cry هَابْ هَابْ. (K.) هَيُوبٌ: see مَهِيبٌ, هَائِبٌ, and هَيْبَانٌ: See 4. مَهِيبٌ, and هَيْبَةٌ and ↓ مَهَابَةٌ: see 1. — — [As substs., Reverence, veneration, respect, honour, dread, or awe; fear; cautious fear, or caution.] — — Also, great, reverend, or venerable, dignity; a quality inspiring reverence or veneration or respect or honour; venerableness; awfulness; a quality inspiring dread or awe. (MF.) هَيَبٌ: see هَائِبٌ. هَيِّبَانٌ: see هَائِبٌ. — — هَيَّبَانٌ (K) or [rather] ↓ هَيِّبَانٌ, (TA, [see هَائِبٌ]) A he-goat: (K:) explained by the word تَيْسٌ; but this is a signification not found [by SM] elsewhere, and appears to be a mistake for مُنْتَفِشٌ; for in the L and other lexicons we find the word explained by مُنْتَفِشٌ خَفِيفٌ, Scattered, and light; with a citation of the following verse of Dhu-r-Rummeh: تَمُجُّ اللُّغَامَ الهَيِّبَانَ كَأَنَّهُ جَنَى عُشَرٍ تَنْفِيهِ أَشْدَاقُهَا الهُدْلُ [She ejects from her mouth the scattered and light froth, as though it were plucked fruit of the 'oshar which the flabby sides of her mouth cast forth:] and we also find, in the R, قُطْنٌ هيّبانٌ explained as signifying cotton that is plucked, or teased with the fingers, so as to become scattered; syn. منتفش: or هيّبان signifies, in the abovecited verse, accord. to some, Light, [which signification is also given in the K, but in the CK displaced; following, instead of preceding, the word الرَّاعِى, and without و before it;] and separated into small particles: (TA:) [or] the froth of the mouth of camels; (Az, K;) i. q. لُغَامٌ: (Mj, Sifr es-Sa'ádeh:) Az cites the above verse; and says, that the fruit of the عُشَر [or asclepias gigantea] comes forth like a small pomegranate, and, when burst open, discloses what resembles [white] raw silk; to which the poet likens the froth of the camel's mouth. (TA.) — — هَيَّبَانٌ (or هَيِّبَانٌ, TA,) A pastor. (K, from Es-Seeráfee.) [Accord. to the CK, a light, or an active pastor: but see above.] — — هَيَّبَانٌ (or ↓ هَيِّبَانٌ, TA,) Dust, or earth: syn. تُرَابٌ. (K.) — — See هَائِبٌ. هَيِّبَانٌ: see هَائِبٌ. هَيَّابٌ: see هَائِبٌ. هَيَّابَةٌ: see هَائِبٌ. هَيِّبَانٌ: see هَائِبٌ [act. part. n. of هَابَ, Regarding with reverence, veneration, dread, or awe; with fear; with cautious fear, or caution;] fearing men. (K.) This is the original [simple] epithet. (TA.) — — The following, which are explained in the K in the same manner as the above, are intensive epithets: (TA:) namely ↓ هَيُوبٌ (S, K) and هَيُوبَةٌ, (S, L,) [in which the ة is added to strengthen the intensiveness,] and ↓ هَيَّابٌ and هَيَّابَةٌ, (S, K,) in which ة is added for the purpose above mentioned, (TA,) and ↓ هَيِّبٌ, (K,) which may be contracted into هَيْبٌ, (TA,) and ↓ هَيْبَانٌ (K) and ↓ هَيَّبَانٌ (S, K) and ↓ هَيِّبَانٌ; (K;) of which last two forms, the latter only is admitted by some of the learned; but MF admits only the former of them; asserting فَيْعَلَانٌ to be unknown as the measure of an unsound word, like as فَيَعِلَان is unknown as that of a sound word except in extr. instances; (TA;) [Having much reverence, veneration, dread, or awe; much fear; much cautious fear, or caution:] fearing men [much]: (K:) a coward, who regards men with awe, or fear, &c.: (S:) [The last of these epithets is also explained in the CK as signifying having much fear, or very fearful; (كَثِيرُ الخَوْفِ;) and a coward: but in the TA and in a MS copy of the K, الخوف is omitted; and in the TA is added by the author, after كثير, the words من كلّ شئ; as though the meaning of the word were " much, or many, of any things: " the correct reading seems to be the former, and the meaning intended by SM, having much fear, or very fearful, of everything: in like manner] ↓ هَيُوبٌ signifies a man who fears everything. (TA.) — — الإِيمَانُ هَيُوبٌ ↓ [Faith is fearful, or very fearful; i. e.,] he who possesses faith fears acts of disobedience: occurring in a trad.: (S:) in this case, هيوب is used in the sense of an act. part. n.: or it signifies [faith is feared; or regarded with reverence, &c.; i. e.,] he who possesses faith is feared, or regarded with reverence, &c.: in which case هيوب is used in the

sense of a pass. part. n. (TA.) هٰذَا الشَّىْءُ مَهْيَبَةٌ لَكَ [This thing is a cause of awe, or fear, to thee]. (S.) مَهَابٌ: see هَيْبَةٌ. مَهَابَةٌ: see مَهُوبٌ. مَهِيبٌ: see مَهِيبٌ and ↓ مَهُوبٌ, (S, K,) the former agreeable with rule, (TA,) and ↓ هَيُوبٌ, (K) [respecting which see also هَائِبٌ,] and ↓ هَيَّابٌ, (Th, IM, K,) [Regarded with reverence, veneration, respect, honour, dread, or awe; with fear; with cautious fear, or caution;] a man whom others regard with reverence, &c.; (S;) a man whom others fear. (K.) — — مَكَانٌ مَهُوبٌ, formed from the verb هُوبَ, the original ى being changed into و (S, K,) A place regarded with awe, or fear; (S;) a place in which one is impressed with awe, or fear: as also ↓ مَكَانٌ مَهَابٌ: (S, K:) مَهَابٌ signifies a place of awe, or fear. (IB.) — — المَهُوبُ and المَهِيبُ and ↓ المُتَهَيَّبُ (assumed tropical:) The lion: (K:) because regarded with awe, or fear, by men. (TA.) المُتَهَيَّبُ: see المَهِيبُ. هيت 2 هيّت بِهِ, (S, K,) inf. n. تَهْيِيتٌ, (TA,) as also هوّت, (S,) He cried out to him, and called him, (S, K,) saying, هَيْتَ هَيْتَ; or saying يَاهْ يَاهْ, which is a cry by which a pastor calls his companion from afar; or, accord. to AZ, saying يَا هَيَا [or rather يَاهَيَاهْ: see art. يه]. (TA.) 3 هَات Give me: (K:) هَاتِ يَا رَجُلُ Give me, O man: (T, S, M:) i. q. أَعْطِنِى: (T, S, M, K:) to two men, هَاتِيَا: to a plurality of men, هَاتُوا: to a woman, هَاتِى: to two women, هَاتِيَا: to a plurality of women, هَاتِينَ: you say هَاتِ لا هَاتَيْتَ [Give me: mayest thou not give (hereafter)! an imprecation, of the like of which there are many examples]; and هَاتِ إِنْ كَانَتْ بِكَ مُهَاتَاةٌ [Give me, if there be in thee (a disposition for) giving]; and مَا أُهَاتِيكَ [I do not give thee], like as you say, مَا أُعَاطِيكَ; but you do not say هَاتَيْتُ; nor do you use this verb in a prohibitive manner: [it is used neither affirmatively nor prohibitively:] accord. to Kh, هَاتِ is from اتَى, aor. يُوتِى; the ا being changed into ه. (S.) [But اتَى is of the measure أَفْعَلَ; and هَاتِ is the imp. from the measure فَاعَلَ. See also art. هتى, where it is mentioned again in the S and K.] هَيْتَ an exclamation denoting wonder: the Arabs say, هَيْتَ لِلْحِلْمِ [What forbearing mildness, or clemency!] (L.) — — هَيْتَ لَكَ, (Akh, S, K, &c.,) and هَيْتِ لك, (Akh, K,) and هَيْتُ لك, (Akh, IB, K,) and the first letter is sometimes with kesreh; (K;) as is related on the authority of 'Alee, (TA,) [so that you say هِيتَ and هِيتِ and هِيتُ, the first of which three forms is mentioned by Fr, Akh, IB, and the third by Fr, IB; but for the second I find no other authority than that implied above;] of all which, the most common is هَيْتَ لك, with fet-hah to the ه and ت: (Zj:) هَيْتَ is of the dial. of Howrán, whence it became introduced into Mekkeh; and هِيتَ, of the dial. of El-Medeeneh: (Fr:) [imper. verbal ns.] i. q. هَلُمَّ, Come! (Akh, S, L, K,) or تَعَالَ the same, (Fr, Ks,) or أَقْبِلْ, the same, or Come forward! (L.) It occurs in the Kur, xii. 23; where it is commonly read هَيْتَ لَكَ; (Zj;) but 'Alee and Ibn-'Abbás are said to have read هِئْتُ لَكَ, with hemzeh. [See art. هيأ.] (TA.) هَيْتَ is itself invariable whether used to denote the sing. or pl. or fem. or masc.; but the difference of number is observed in what follows it; for you say هَيْتَ لَكُمَا [Come ye two!] and هَيْتَ لَكُنَّ [Come ye women! &c.]: (S:) you also say simply هَيْتَ [Come!] and this is also said to signify Hasten! and Set forth journeying through the land, or earth. (TA.) Authorities differ respecting this word; whether it be Arabic or arabicized; and whether it be a noun or a verb; &c. Accord. to AZ, as related by Az, هيت لك is arabicized in the Kur, from the Hebrew هيتا كخ [app. a mistake for هيتا كخ, which I suppose to be meant for ?? " Now, come! " occurring in Gen. xxxi. 44]. (TA.) هَيْتَ هَيْتَ: see 2. هِيتٌ A low, or depressed, piece of ground: (K:) a piece of ground having a low, or depressed, bottom: (TA:) i. q. هُوَّةٌ and هُوتَةٌ. (IAar.) هِيتَاءٌ, and هِيتَاه: see art. هوت. هَيَّاتٌ [Clamorous; calling out often, or much]. (S.) هيث 1 هَاثَ لَهُ, aor. يَهِيثُ, inf. n. هَيْثٌ and هَيَثَانٌ, He gave him a little, or something little in quantity. (AZ, S, K.) [See also حَثَّا, in art. حثو.] — — هَاثَ فِى كَيْلِهِ, inf. n. هِيثٌ, He gave little in his measure, or in his measuring; i. q. حَثَّا, inf. n. حَثْوٌ: it is like what is termed جِزَافٌ. (TA.) — هَاثَ, aor. يَهِيثُ, inf. n. هَيْثٌ, It was in a state of motion, or commotion; (S, K;) like هَاشَ, inf. n. هَيْشٌ. (S.) — — هَاثَ القَوْمُ, aor. يَهِيثُ, inf. n. هَيْثٌ; and ↓ تَهَايَثَ; The party became intermixed in altercation. (TA.) — — هَاثَ بِرِجْلِهِ التُّرَابَ, aor. يَهِيثُ, He dug up the dust, or earth, with his foot. (TA.) — — هَاثَ, aor. يَهِيثُ, inf. n. هَيْثٌ: (TA;) and ↓ استهاث; (K;) He corrupted, or marred; acted corruptly; did mischief; syn. أَفْسَدَ. (K, TA.) — — هَاثَ فى مَالِهِ, aor. يَهِيثُ, inf. n. هَيْثٌ, He acted corruptly (أَفْسَدَ) with his property; (K;) as also عَاثَ; (TA;) [he scattered and marred his property; squandered it; expended it quickly: see art. عيث]. — — Also, [contr.,] He acted rightly with his property. (TA.) — — هَاثَ فِى شَىْءٍ He acted corruptly with a thing; and took it without gentleness; (TA;) [as also عَاثَ]. — — هَاثَ الذِّئْبُ فِى الغَنَمِ The wolf did mischief among [or worried] the sheep, or goats; (TA;) [as also عَاثَ]. — هَاثَ مِنَ المَالِ, aor. يَهِيثُ, inf. n. هَيْثٌ, He obtained what he wanted of the property. (K.) 3 هَايَثَهُ, inf. n. مُهَايَثَةُ, He contended, or disputed, with him for superiority in abundance, or multitude; as, for instance, of wealth, or of dependants or followers. (TK.) مُهَايَثَةٌ is syn. with مُكَاثَرَةٌ. (K.) — — See 10. 5 تهيّث He gave. (K.) تهيّث لَهُ شَيْئًا He gave him a thing. (TK.) 6 تَهَايَثَ see 1. 10 استهاث (and ↓ هايث, TA,) He deemed [a thing] much; syn. إِسْتَكْثَرَ. (K.) استهاث مَا أَعْطَاهُ [He deemed what he gave him much]. (TK.) — — See 1. هَيْثَةٌ An assembly, a company, a congregated body, (As, S, K,) of men, or people; like هَيْشَةٌ. (As, S.) هَائِثَةٌ The clamour, or confused noise, (جَلَبَة,) of a people. (L.) مُهَايِثٌ Taking much; one who takes much. (K.) هيج 1 هَاجَ, aor. يَهِيجُ, inf. n. هَيْجٌ and هَيَجَانٌ [the most common form]; and هِيَاجٌ; and ↓ اهتاج, and ↓ تهيّج; It (a thing, S) became raised, roused, excited, stirred up, or provoked; syn. ثَارَ: (S, L, K:) it became so by reason of distress, or difficulty; or of harm, or injury: you say هَاجَ بِهِ الدَّمُ, inf. n. هَيْجٌ and هَيَجَانٌ, The blood became roused, or stirred up, in him: (A, L:) and in like manner, المِرَّةُ the gall, or bile: and الغُبَارُ the dust. (A.) See also هَائِجٌ. — — هَاجَ, inf. n. هِيَاجٌ and هُيُوجٌ and هَيَجَانٌ; and ↓ اهتاج; (tropical:) He (a stallion-camel) became excited by lust; initum appetivit; brayed, and became excited by lust. When this is the case, he becomes lean, and his price is lessened. (L.) — — هَاجَتْ عَيْنُهُ, (S, art. مرح; and L, art. رمد, &c.) inf. n. هَيَجَانٌ, (K, art. رمد; &c.) His eye became inflamed; painful and swollen; affected with ophthalmia; (L, art. رمد;) i. q. رَمِدَ. (S, art. رمد; and L, K, * in the same art.) — — هَاجَ به فَهَجَاهُ (tropical:) [He became excited against him, or attacked him, and satirized him]. (A.) — — هَاجَ الهِجَآءُ بَيْنَهُمَا (tropical:) [Satire was excited between them two. (A.) — — هَاجَتِ الحَرْبُ (inf. n. هَيْجٌ, Msb) (tropical:) War became excited, or raised. (A, Msb.) — — هَاجَ الشَّرُّ بَيْنَهُمْ (tropical:) Evil become excited among them. (A.) — — هَاجَ, inf. n. هَيْجٌ, He, or it, was in a state of commotion. (L.) — — هَاجَتِ السَّمَآءُ فَمُطِرْنَا The sky became cloudy and windy, and we were rained upon. (TA.) — — هَاجَ; (S, K;) [followed by an accus., and also by ب;] and ↓ هيّج, inf. n. تَهْيِيجٌ, the most common form;] and ↓ هَايَجَ; (S;) He, or it, raised, roused, excited, stirred up, or provoked, (S, K,) a thing; (S;) syn. أَثَارَ. (K.) Thus the first of these verbs is trans. as well as intrans. (S.) All have the same meaning: (S:) or the second has an intensive signification. (Msb.) — — هَاجَ الغُبَارَ, and ↓ هيّجهُ, [which is more common,] He raised the dust. (TA.) — — هيّج ↓ الشَّرَّ (tropical:) He excited evil among a people. (A) — — هَيَّجْتُ ↓ النَّاقَةَ فَانْبَعَثَتْ I roused the she-camel, and she became roused. (A.) — — هِجْتُهُ فَهَاجَ I roused him, and he became roused. (TA.) — — هَاجَتْ لَهُ الدَّارُ الشَّوْقَ The dwelling excited his longing desire. (A.) — — هَاجَ He, or it, disquieted, and scared, a person. (L.) —

— هَاجَ الإِبَلَ, inf. n. هَيْجٌ, He put the camels in motion, by night, towards the watering-place and pasture. (L.) — — هَاجَتِ الإِبِلُ The camels thirsted. (K.) — — هَاجَ, (inf. n. هِيَاجٌ, S, and هَيْجٌ, TA,) (tropical:) It (a plant, or herbage,) dried up: (S, K:) [it withered:] it (a leguminous plant) became yellow: (Msb:) or dried up and became yellow: and became tall. (L.) — — هَاجَتِ الأَرْضُ, inf. n. هِيَاجٌ and هَيْجٌ and هَيَجَانٌ, (tropical:) The plants, or herbage, or leguminous plants, of the land dried up. (L.) 2 هَيَّجَ see 1 and 4. 3 هايجهُ, (TK,) inf. n. هِيَاجٌ, (S, K,) He fought with him; engaged in a conflict, or combat, with him. (TK.) — — يَوْمُ الهِيَاجِ The day of fight, conflict or combat. (S, K. *) — — See 1. 4 أَهَاجَتِ الرِّيحُ النَّبْتَ (tropical:) The wind dried up, or caused to dry up, the plants, or herbage: (S, K *:) and [so] ↓ هَيَّجَتْهُ. (O, K in art. صوع.) — — أَهْيَجْنَا الأَرْضَ (tropical:) We found the land to have its plants or herbage, dried up. (S, K.) 5 تَهَيَّجَ see 1. 6 تَهَايَجُوا (assumed tropical:) They leaped, or sprung up, together, to fight, one against another. (S, K.) 8 إِهْتَيَجَ see 1. هِجْ: see هِيجِ. هَيْجٌ Civil war; or conflict and faction; or discord, or dissension; syn. فِتْنَةٌ. (L.) See هَيْجَآءُ. — — Excitement of the blood: or, of coitus: or, of longing desire. (L.) — — يَوْمُ هَيْجٍ A day of wind: or, of clouds, or mist, and rain. (K, TA: [but accord. to some copies of the K, instead of " and rain," " or, of rain. "]) — — هَاجَ لَهُ هَيْجٌ حَسَنٌ, said with respect to a cloud, or body of clouds, when first rising; (As;) [meaning, It hath had a good rising, or hath risen well, so as to present, at its first rising, a good, or promising, appearance: an expression like لَهُ نَشْءٌ حَسَنٌ, q. v., art. نشأ]. — — هَيْجٌ, (assumed tropical:) Yellowness: [app. in a plant]: (L:) or a state of drying up. (IAar, L.) See هَائِجٌ. هِيجِ, indecl., with kesreh for its termination, and ↓ هِجْ, Cries by which a she-camel is chidden. (K.) [See also هَجْهَجَ, in art. هج.] هَاجَةٌ A ewe that does not desire the ram: as though deprived of excitement. (M.) — — هَاجَةٌ A female frog. (L, K.) See an ex. in a verse cited voce صُبَارَةٌ. — — An ostrich. (L.) Pl. of both, هَاجَاتٌ. (L. K.) Dim. هُوَيْجَةٌ and هُيَيْجَةٌ. (L.) هَيْجَى: see هَيْجَآءُ. هَيْجَآءُ and ↓ هَيْجَى (S, L, K) and ↓ هَيْجٌ and ↓ هِيَاجٌ (L) the third [as also the fourth] originally an inf. n., (Msb,) War. (S, L, K.) هَيِّجٌ: see هِيَاجٌ: see 1 and 3; and هَيْجَآءُ. شَيْءٌ هَيُوجٌ. هَائِجٌ, and ↓ مِهْيَاجٌ, A thing, or person, that raises, rouses, excites, stirs up, or provokes, much: each of these epithets having a trans. signification. The former is also used as a fem. epithet. (L.) هَائِجٌ (tropical:) Anger; an ebullition of anger, rage, or passion; syn. فَوْرَةٌ. (S, K.) Ex. هَاجَ هَائِجُهُ (tropical:) His anger became roused, or excited; (S;) became violent; (TA;) he became inflamed with anger. (A.) And هَدَأَ هَائِجُهُ (tropical:) The ebullition of his anger, rage, or passion, became appeased. (S.) — — هَائِجٌ (S, K) and ↓ هَيِّجٌ (TA) (tropical:) A stallion excited by lust; initum appetens. (S, K.) — — أَرْضٌ هَائِجَةٌ (tropical:) Land of which the leguminous plants have dried up, or become yellow: (S, K:) or, as in some lexicons, [and as in one copy of the S in my hands,] and become yellow: (TA:) or, of which the leguminous plants have dried up. (TA.) بَقْلٌ هَائِجٌ, and ↓ هِيْجٌ, (tropical:) Leguminous plants dried up, or drying up, [and yellow]. (L.) مِهْيَاجٌ A she-camel that is excited by desire for its accustomed place, and hastens thither. (S, K.) — — See هَبُوجٌ. — — مِهْيَاجٌ A camel that thirsts before [other] camels. (K.) هيد 1 هَادَ, aor. يَهِيدُ, inf. n. هَيْدٌ; (S, L, K;) and ↓ هيّد, (L, K,) inf. n. تَهْيِيدٌ; (TA;) He moved, or put in motion, (S, L, K,) a thing, (S,) or anything: this is the original signification. (L.) — — هَادٌ, aor. يَهِيدُ, inf. n. هَيْدٌ and هَادٌ; (L, K;) and ↓ هيّد; (K;) It frightened, or terrified, and afflicted, distressed, or oppressed, a person. (L, K.) — — هَادَ, aor. يَهِيدُ, inf. n. هَيْدٌ; (L, K;) and ↓ هيّد; (K;) He repaired; put into a right or proper state. (L, K.) It is said in a trad., with reference to the Mosque (of Mohammad, L), هِدْهُ, (S, L,) meaning Repair it: (L:) or pull it down, and then repair it: (S, L:) or pull it down, and recommence the building of it, and repair it, and put it into a right or proper state. (L.) — — هَادَ, (Yaakoob, S, L, K,) aor. يَهِيدُ, inf. n. هَيْدٌ, and هَادٌ; (L;) and ↓ هيّد; (Yaakoob, S, L:) He chid a man; and turned him away, or back, from a thing: (S, * L, K:) or يَهِيدُ is only used with a negative in this sense. (Yaakoob, K.) — — هَادَ He removed a person or thing from his or its place. (L, K. *) — — هَادَ He or it disquieted, disturbed, or unsettled, a person. (K.) — — مَا يَهِيدُنِى كَذَا Such a thing does not move me; (L;) it does not disquiet, disturb, or unsettle, me; I am not moved by it; do not care for it, or regard it. (S, L.) Accord. to Yaakoob, يهيد is only thus used with a negative. (S, L.) One says, لاَ يهِيدَنَّكَ هٰذَا عَنْ رَأْيِكَ Let not this move thee at all from thine opinion. (TA.) 2 هَيَّدَ see 1. هَادٌ: see هَيْدٌ. هَيْدٌ and ↓ هِيدٌ and هَادٌ (S, L, K) and هَيْدٍ and هِيدِ and هَادِ (IB, L) and هِيدْ (L) Cries by which camels are chidden (S, L, K) and urged. (L.) — — Also هَيْدٌ A mode of singing to camels, to urge or excite them: (L:) or the commencement of such singing: (TA:) when a man is about to sing to camels for this purpose, he says هيدْ هيدْ, and then sings, or prolongs and modulates his voice. (L, TA.) — — هَيْدَ مَا لَكَ, (T, L, K,) and هِيدَ مالك, (Sh, L,) and هِيدْ مالك, (L,) [What is thy state, or condition, or thy affair, or business?] forms of speech used in inquiring of a man respecting his state, or condition, or his affair, or business; (T, L, K;) like as you say يَا هٰذَا مَا لَكَ. (T, L.) One says, لَقِيَهُ فَقَالَ لَهُ هَيْدَ مَا لَكَ [He met him, and said to him, What is thy state, &c.?] and لَقِيتُهُ فَمَا قَالَ لِى هَيْدَ مَا لَكَ [I met him, and he said not to me, What is thy state, &c.?] (Lh, L,) and يَا هَيْدَ مَا لِأَصْحَابِكَ, and يَا هَيْدَ مَا أَصْحَابُكَ, [What is the state, &c., of thy companions?] (Ks, L,) and one says, لَوْ شَتَمْتَنِى مَا قُلْتُ هَيْدَ مَالَكَ, meaning, [Hadst thou reviled me, or shouldst thou revile me, I had not said, or would not say,] What is thine affair? (As, on the authority of 'Eesà Ibn-'Omar.) When a straycamel passes by a man, and he does not turn him aside, nor does he regard it, you say, مَرَّ بَعِيرٌ فَمَا قَالَ لَهُ هَيْدَ مَا لَكَ, and, as related by an Arab of the desert, هَيْدِ ما لك, with kesr to the د, [A camel passed by, and he said not to him, What is thy state, &c.?] (AZ, L.) — — مَا لَهُ هَيْدٌ وَلَا ↓ هَادٌ He has no motion: (L, K:) or neither هيد nor هاد is to be said to him; meaning, he is not to be moved, nor withheld from a thing, nor chidden away from it. (S, L.) — هَيْدٌ i. q. هَيْدَبٌ A flabby pubes. (Fr, in TA, voce كَعْثَبٌ.) هِيد: see هَيْدٌ. هَيْدَان [whether with or without tenween is not shown] Cowardly; or a coward: (S, L;) a heavy, cowardly man; like هِدَانٌ. (L.) هير 2 هيّرهُ: see هوّرهُ. 5 تهيّر: see تهوّر. هيش 1 هَاشَ القَوْمُ, aor. يَهِيشُ, (S,) inf. n. هَيْشٌ, (S, K,) The people, or company of men, were, or became, in a state of commotion and excitement, (S, K, *) عَلَيْنَا against us. (S.) — — هَاشَ القَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ The people, or company of men, leaped, or sprang, one, or one portion. towards another, for fight, or conflict: (TA:) and النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ ↓ تهيّش The men, or people, leaped, or sprang, one, or one portion, towards another, (JK,) in the slightest kind of conflict. (TA.) — — هَاشَ فِى النَّاسِ, (JK, TA,) inf. n. هَيْشٌ, (JK, K,) He created, or excited, disorder, disturbance, discord, or dissension, between, or among, the people; made mischief among them. (JK, K, * TA.) — — هَاشَ الرَّجُلُ, (JK,) inf. n. هَيْشٌ, (JK, K,) The man used, or uttered much foul speech or language. (JK. Sgh, K. *) — هَاشَ, aor. as above, (TA,) and so the inf. n., (Fr, K,) He collected. (Fr, K, TA.) [In this sense, as well as the first, it is like هاش having هَوْشٌ for its inf. n.] 5 تَهَيَّشَ see 1. هَيْشَةٌ i. q. هَوْشَةٌ; (S, K;) Conflict and faction, sedition, discord, or dissension. (JK, K.) It is said in a trad., (TA,) لَيْسَ فِى الهَيْشَاتِ قَوَدٌ, (K, TA,) or, accord. to one relation, فِى الهَوْشَاتِ, (TA,) There is no retaliation for one slain in cases of conflict and faction, &c., when the slayer is unknown. (K, TA.) And هَيْشَات in the phrases هَيْشَاتُ الأَسْوَاقِ and هَيْشَاتُ اللَّيْلِ is like هَوْشَات. (TA.) — A company of men: (JK, S:) or a mixed, or confused, company. (K.) هيض 1 هَاضَهُ, aor. يَهِيضُ, (S, K,) inf. n. هَيْضٌ, (S,) He

broke it, namely, a bone, after it had become set; as also ↓ اهتاضهُ: (S, K:) and in like manner, a wing. (TA.) — — (tropical:) It (a thing) made him to fall back into his disease; (S, A, TA;) and so هَاضَهُ إِلَى مَا بِهِ. (TA.) You say also, هاض الحُزْنُ القَلْبَ (assumed tropical:) Grief affected the heart time after time. (TA.) And ↓ تهيّضهُ الغَرَامُ [Vehemence of desire] returned to him a second time. (A, * TA.) — — (assumed tropical:) It softened him, or it. (TA.) And so IAar explains the verb as occurring in the saying of 'Áïsheh, لَوْنَزَلَ بِالجِبَالِ الرَّاسِيَاتِ مَانَزَلَ بِأَبِى لَهَاضَهَا (assumed tropical:) [Had that befallen the firm mountains which befell my father,] it had softened them. (TA.) [See also an ex. of a similar meaning voce ظلع.] — — (tropical:) It (drowsiness) made him languid. (A, TA.) — — (tropical:) He broke him, or defeated him: as in the imprecation uttered by 'Omar the son of 'Abd-el-'Azeez against Yezeed the son of El-Mohelleb, when he broke his prison, and escaped, اَللّٰهُمَّ إِنَّهُ قَدْ هَاضَنِى فَهِضْهُ (tropical:) O God, verily he hath broken me, or defeated me, and encroached on me (ادَّخَلَ عَلَىَّ), then do Thou break him, or defeat him, and requite him for that which he hath done. (TA.) 2 هيّضهُ (assumed tropical:) He roused, excited, or provoked, him; and it, namely the heart. (IB.) 5 تَهَيَّضَ see 7: — and see also 1. 7 انهاض It [a bone] broke, or became broken, (JK, K,) after having been set; (JK;) and ↓ تهيّض signifies the same. (K.) 8 إِهْتَيَضَ see 1. هَيْضٌ (assumed tropical:) Any pain following upon pain. (S, TA.) See also هَيْضَةٌ. — — (assumed tropical:) Softness. (TA.) هَيْضَةٌ, (Lth, K,) or ↓ هَيْضٌ, (JK,) (assumed tropical:) A disease after a disease: a return of anxiety, or disquietude of mind; and of grief. (Lth, JK, K.) — — بِهِ هَيْضَةٌ (assumed tropical:) He has a purging and vomiting together; [i. e. the cholera: used in this sense in the present day:] (S, K:) or a discharge of the belly alone. (TA.) You say also, أَصَابَتْ فُلَانًا هَيْضَةٌ, meaning (assumed tropical:) A change of his temperament, such as often occasions laxness of the bowels, causing a frequent going to and from the privy, affected such a one, from the disagreement with him of something which he had eaten. (TA.) — — بِهِ هَيْضَةُ الكَرَى (tropical:) In him is the languor produced by drowsiness. (A, TA.) مَهِيضٌ A bone broken after having become set; (S, A, K;) as also ↓ مُهْتَاضٌ (S) and ↓ مُنْهَاضٌ. (S, A.) مُهْتَاضٌ: see مَهِيضٌ. مُنْهَاضٌ: see مَهِيضٌ. مُسْتَهَاضٌ [A beast] that has had a leg broken, and has recovered, and has been hastily laden and driven, and whose bone has consequently broken a second time, after it had become set and nearly well: or, accord. to ISh, one that has been diseased, and recovers, and is hastily put to work, so that he is distressed thereby; or that eats food, or drinks beverage, and in consequence relapses into disease. (TA.) هيط 1 مَا زَالَ يَهِيطُ, inf. n. هَيْطٌ; and مَا زَالَ فِى هَيْطٍ وَمَيْطٍ; He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour; and in evil, or mischief; and raising a clamour, or confused noise. (K.) IKtt says, that يهيط has no pret. (TA.) [See also 3.] 3 هِيَاطٌ [in the senses assigned to it in what here follows] is an inf. n. of which the verb [هَايَطَ] is obsolete. (L.) You say, مَا زَالَ فِى هِيَاطٍ وَمِيَاطٍ He ceased not to be in a state of approaching, or drawing near, and retiring to a distance: (K:) or هِيَاطٌ signifies the act of advancing: (Lh:) or هِيَاطٌ and مِيَاطٌ respectively signify the most vehement driving in coming to water, and the most vehement driving in returning from water; and the meaning is, going and coming: (Aboo-Tálib:) or both signify the being in a state of commotion, tumult, or disturbance; as some say, arising from their saying " No, by God," and " Yes, by God: " (TA:) [it is also said that] مُهَايَطَةٌ [which is likewise an inf. n. of مَايَطَ] signifies the act of crying out, or vociferating; and raising a clamour, or confused noise; [(see also 1;) and so, app., هِيَاطٌ; for it is immediately added,] one says, وَقَعَ القَوْمُ فِى هِيَاطٍ وَمِيَاطٍ [as though meaning the people, or company of men, fell into vociferating, &c.]. (S.) بَيْنَهُمَا مُهَايَطَةٌ is also said to signify Between them two is low, faint, or gentle, speaking. (TA.) [See مِيَاطٌ.] — — Accord. to IAar, هايطهُ signifies He esteemed him weak. (TA.) 6 تهايطوا They came together, or coalesced, and arranged, or adjusted, their affairs; (Fr., S, K;) contr. of تمايطوا. (Fr, S.) هَائِط and مَائِطٌ are explained by IAar as signifying Going and coming. (TA.) هبع &c. See Supplement ------------ ----------------------------------- ه (Supplement) alphabetical letter ة ه: the vowel of this pron. is sometimes, in a case of pause, transferred to the preceding letter: and this is always done in modern Arabic. — — ة subjoined in هُنَّهْ, and the like: see أَبْيَضُ. — — The ها, termed تَنْبِيهٌ, is said by some to be used as an inceptive, without any meaning but inception. (See ذا.) See كَلِمَةُ تَنْبِيهٍ in art. نبه: and see an ex. voce تَا. When followed by a pronoun, as هو, &c., it is best rendered Lo. — — ه of pausation: see remarks on a verse cited voce حِينٌ. — — بِهَا, in حَطَأً بِهَا, and many phrases syn. therewith, is app. for بِاسْتِهِ. See حَطَأً. هَآءَ and هَاءِ: see art. هوأ. هبخ Q. Q. 3 إِهْبَيَّخَ ; (K;) and اِهْبَيَّخَتْ, aor. تَهْبَيِّخُ; inf. n. إِهْبِيَّاخٌ; (TA;) He, (K,) and she, (TA,) walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K, TA.) هَبَيَّخٌ , of the measure فَعَيَّلٌ, (S,) A boy, or young man: and هَبَيَّخَةٌ a girl, or damsel: both in the dial. of Himyer. (L.) — — Also, the former, A soft boy, or young man: (K:) or the former and latter, respectively, a soft, thin-skinned, and plump, boy or young man, (S,) and girl or damsel: (S, K:) or a plump and goodly young man, and woman: (L:) or the latter, a tall and great woman: (JK:) [and hence, app., applied as an epithet, in the sense of long and large, to a woman's train, in the following verse, quoted by Az,] جَرَّتْ عَلَيْهِ الرِّيحُ ذَيْلًا أَنْبَخَا جَرَّ العَرُوسِ ذَيْلَهَا الْهَبَيَّخَا (L.) [The wind dragged over it a train of dusky colour, and abounding with dust, like as the bride drags her long and large train.] — — Also, the latter, A damsel suckling, or that suckles. (M, K.) — — Also, the former, A stupid, and flabby, or flaccid, man. (K.) — — Also, a man in whom is no good. (K.) — — Also, A great valley. (K) — — And A large river. (K.) هبع هُبَعٌ , applied to a young camel: a young camel brought forth in the end of the breedingtime. (K, voce رُبَعٌ, q. v.) See بُلَعٌ. هبل 1 هَبِلَتْ , inf. n. هَبَلٌ: see عَمِلَ. 8 اِهْتَبَلَ : see 5 in art. حفو. — — I. q. تَحَيَّنَ. (TA.) هَبْلِىٌّ A Christian monk: see أَبِيلٌ. مَهْبِلٌ The place of gestation: see a verse cited voce مَحْبَلٌ. هبو 1 هَبَأَ الرَّمَادُ , (JK, TA,) aor. يَهْبُو, (TA,) The ashes became mixed with dust, and extinguished: (JK, TA:) and هَبَأَ الجَمْرُ. (M, art. رمد.) هُبَةٌ : see أَهْبَةٌ. هَبْوَةٌ Dust rising, or spreading, in the sky like smoke. (JK.) هَبَآءٌ The motes that are seen in the rays of the sun: (TA:) see an ex. voce غُثَآءٌ. هتك 1 هتك He rent open. (K, S.) — — هتك اللّٰه سِتْرَهُ God dishonour him: see سِتْرٌ. هَتَّاكٌ One who rends frequently tents and the like: see بَابٌ. هتر هَتَّارَةٌ , for أَثَارَةٌ: see ثور. هجع 5 تَهَجَّعَ He slept. (1001 Nights, ii. 321.) هَجْعَةٌ (assumed tropical:) The setting of a star. (Sgh in TA, art. شرط.) See شَرَطٌ. — — A light sleep in the first part of the night. (S.) هجل هَوْجَلٌ , of a ship or boat, is smaller than the أَنْجَر. (O, TA, voce مَعَابِيرُ.) — — See De Sacy, Chrest. Arab., ii. 359. هَجُولٌ A fornicatress, or an adulteress: pl. هَجَائِلُ. (JK.) هجم 1 هَجَمَ عَلَيْهِ He came upon him suddenly, or at unawares, (Mgh, Msb, K,) or came in to him without permission, (K,) or without asking permission: (Mgh:) he invaded, assaulted, assailed, attacked, attempted, or ventured upon, him or it: he pounced upon him or it. هَجْمَةٌ , or, accord. to Kz, هَزِيعٌ, The third of the five divisions of the night. (TA.) See خُذْرَةٌ, and يَعْفُورٌ. — — As applied to camels, see عَائِضٌ

and زِيَادَةٌ. هجن 1 نَكَحَ فِى بَنِى فُلَانٍ وَهَجَّنَ أَوْلَادَهُمْ [He married among the sons of such a one, and made their children to be base-born, or ignoble]. (TA in art. بغل.) هُجْنَةٌ [Meanness of race, in a horse]. (K, voce إِعْرَابٌ.) هَجِينٌ One whose father is free, or an Arab, and whose mother is a slave. (S, K.) — — A horse [half-blooded] got by a stallion of generous race out of a mare not of such race: (S:) or got by an Arabian stallion out of a mare not of Arabian birth: (Msb:) or not of generous birth; a jade. (K.) هَاجِنٌ A girl not arrived at puberty, or a beast not yet fit to be covered: see an ex. voce جَلَّ. هجو 1 هَجَاهُ He censured, dispraised, reviled, or satirized him, (S, Msb, K,) in verse. (Msb, K) — — مَا هَجَوْتُ مِنْهُ شَيْئًا: see 1 in art. حجو. 3 هَاجَاهُ, inf. n. مُهَاجَاةٌ, He contended with him in satirizing. See 4 in art. فحم. أُمْجُوَّةٌ, Dispraise, is like أُسْبُوبَةٌ, contr. of أُمْدُوحَةٌ. هدف 10 اِسْتَهْدَفَ He became a هَدَف, or butt. (Har, p. 65.) See رَتِيمَةٌ. هَدَفٌ A high or lofty building: see صَدَفٌ. هدل 1 هَدَلَ He uttered a cry: see هَدَرَ, in two places. 5 تَهَدَّلَ It hung down; [it dangled;] said of a branch of a tree, (S, TA,) and of fruit; it hung loosely; said of the former. (TA.) مِشْفَرٌ أَهْدَلُ [A camel's lip] flaccid, or pendulous. (K, TA.) هدم 1 هَدَمَ He threw down, or pulled down, a building; (Msb;) pulled it to pieces; demolished it; destroyed it: (K:) [the last two explanations are the most correct, as is shown by the phrase] نَقَضَ البِنَآءَ مِنْ غَيْرِ هَدْمٍ [He took to pieces the building without demolishing, or destroying]: (S, A, Msb, K, * in art. قوض:) he ruined [a building, &c.]; reduced [it] to ruin. (Ham, p. 31.) 6 تَهَادَمَتِ الحِيطَانُ [The walls fell to ruin by degrees]. (S, in art. دعو.) 7 اِنْهَدَمَ It became thrown down, pulled down, pulled to pieces, demolished, or destroyed: and it fell in ruins, or to pieces; or became a ruin. — — اِنْهَدَمَ الحَائِطُ مِنْ مَكَانِهِ مِنْ غَيْرِ هَدْمٍ [The wall fell in ruins, or to pieces, from its place, without being pulled to pieces]. (Lth, in TA, art. قيض.) الدَّمُ الدَّمُ وَالهَدْ◌َمُ الهَدْ◌ُمُ: see دَمٌ. هَدَمٌ Earth that is dug from a pit or well: see حَفَرٌ. هدمل هِدَمْلَةٌ Food and drink: see فِطْحَلٌ. هدن هُدْنَةٌ عَلَى دَخْنٍ An illusory truce: see دُخَانٌ. هدى 1 هَدَاهُ He directed him, or guided him, to the way; (K, * TA;) directed him aright; or caused him to take, or follow, a right way or course or direction. (K, TA.) See 8. — — هَدَى العَرُوسَ He sent [or conducted] the bride (MA, KL) to her husband, (MA,) or to the house of her husband: (KL;) i. q. زَفَّهَا, (K in art. زف,) and so ↓ أَهْدَاهَا. (Msb in that art.) — — يَهْدِى meaning يُؤَدِّى: see an ex. in a verse cited voce طَبَعٌ. 4 أَهْدَىَ see 1. 6 تَهَادَنَا They (two parties who had been at war) made a truce, each with the other. (T, art. نبذ.) 8 اِهْتَدَى He became rightly directed; followed a right direction; (K;) went aright; as also ↓ هَدَى. (S.) — — He guided himself. — — He went a right way: went aright. — — لَا يَهْتَدِى إِلَى جِهَةٍ He cannot go aright: or knows not the way that he would pursue; or knows not in what direction to go: sometimes said of a drunken man. — — لَا يَهْتَدِى لِأَمْرِهِ means He does not, or cannot, find the way to accomplish, or perform, his affair. — — اِهْتَدَى He found, (MA,) or took (KL,) the right way or road. (MA, KL.) — — دَاهِيَةُ الغَبَرِ لَا يُهْتَدَى لَهَا, by which is expl. in the S and O, means لَا يُهْتَدَى لِلْنَّجَآءِ مِنْهَا, by which the same phrase is expl. in the JK: or it may be well rendered A calamity in relation to which one knows not the right course to pursue. — — اِهْتَدَى also signifies He continued to be rightly directed, or to follow a right dirertion: and he sought to be rightly directed, or to follow a right direction. (TA.) — — اِهَدَّى and اِهِدِّى, for اِهْتَدَى; like اِعَذَّرَ and اِعِذَّرَ, for اِعْتَذَرَ. هَدْىٌ A way, course, method, mode, or manner, of acting, or conduct, or proceeding, or the like; (Msb, K;) as also ↓ هِدْيَةٌ and ↓ هَدْيَةٌ: (K:) or to the second and third: and the first is pl. [or coll. gen. n.] of the last: (S:) and a god way, &c.: and calm, or placid, deportment; or calmness, or placidity, of deportment: (TA:) see also دَلٌّ. — — هَدْىٌ [Conduct, mode of life; manners]. — See هَدِىٌّ. هُوَ عَلَى هُدًى He is following, or he follows, a right direction. — — الهُدَى The Kur-án. (Bd, Jel in lxxii. 13, &c.) هِدْيَةٌ and هَدْيَةٌ: see هَدْىٌ. هَدِيَّةٌ [n. un. of هَدِىٌّ] A present; i. e. a thing sent to another in token of courtesy or honour: (Msb;) such as is termed طَرِيفٌ and لَطَفٌ. (JK.) — — ↓ هَدْىٌ and هَدِىٌّ [coll. gen. ns.] What one brings as an offering to Mekkeh, (K,) or to the Kaabeh, (Beyd, v. 2,) or to the Haram, (S, Mgh,) consisting of camels (Lth, S, Mgh, Msb) or other beasts, (Lth,) namely kine or sheep or goats, (Mgh,) to be sacrificed, (TA,) and of goods or commodities: (Lth:) n. un. with ة. (S, &c.) — — Also, Camels, absolutely. (TA.) — — هَدِىٌّ also One who is entitled to respect, or honour, or protection: so in a verse cited voce اِسْتَبَآءَ. (ISk in T in art. بوأ.) هَادٍ: see an ex. of its pl. هَوَادِى meaning Necks of horses, voce تَالٍ. — — هَادِيَةٌ The fore part of the neck of a horse. (K in art. سلف.) — — أَخَذَ هَادِىَ الرَّحَى فَجَعَلَ يُدِيرُهَا [He took the handle of the mill, and begun to turn it]. (K, art. خبز.) أَهْدَى مِنْ دُعَيْمِيصِ الرَّمْلِ More expert, &c: see art. دعمص. المَهْدِىُّ, meaning The directed by God to the truth, is a proper name, and the name of him of whose coming at the end of time the happy tidings have been announced. (TA.) [It is always so pronounced by the Arabs in the present day: not المُهْدِى.] هذ 1 هَذَّ بِسَلْحِهِ He ejected his excrement. (TA, art. تر.) هذى 1 هَذَى He talked nonsense; he raved, or talked irrationally, foolishly, or deliriously; (JK, K;) by reason of disease or some other cause. (K.) — — هَذَى بِهِ He talked irrationally, &c., with him. (TA.) — — And He mentioned him, or it, in his irrational, &c., talk. (TA.) 3 قَعَدَ يُهَاذِى أَصْحَابَهُ [He sat talking irrationally, &c., with his companions]. (TA.) — — سَمِعْتُهُمْ يَتَهَاذُونَ [I heard them talking together irrationally, &c.] (TA.) شَرَابٌ هَاذٍ (tropical:) [Beverage causing delirious, or irrational, talk.] (TA.) هر 1 هَرَّ, inf. n. هِرٌّ, He drove sheep or goats: (IAar, in S, K, voce بر:) or he called them. (Yoo, in TA, ibid.) هرجل هِرْجَالٌ, pl. هَرَاجِيل, A tall, long-bodied, or bulky, she-camel: (TA:) see هِرْجَاب. هرح هَرَاحَ: see أَرَاحَ. هرس هَرَاسٌ A certain thorny or prickly tree, (S, K, TA,) the thorns or prickles of which are like the حَسَك, (TA,) and its fruit is like the نَبِق: n. un. with ة. (K, TA.) See قُطْبٌ. هرشف هِرْشَفَّةٌ A piece of rag with which water is dried up from the ground. (TA, art. جف.) — — See هِرْشَبَّةٌ. هرطل هِرْطَالٌ A large long-bodied man. (Az, in TA, voce هِرْدَبَّةٌ.) هرق 1 هَرِقْ عَلَى خَمْرِكَ [Pour water upon thy wine; i. e.,] quiet thine anger. (T.) See also Freytag's Arab. Prov., ii. 875; also the same, ii. 877. — — هَرِقْ عَنَّا مِنْ رُوبَةِ اللَّيْلِ: see رُوبَةٌ. 4 أَهْرِقْ عَنْكَ مِنَ الظَّهِيرَةِ, i. q. أَبْرِدْ, q. v. (IAar, in TA, art. فيح.) See 4 in art. روق. — — أَهْرَاقَهُ and هَرَاقَهُ and ↓ هَرَقَهُ, aor. هَرَقَ, inf. n. هَرْقٌ, He poured it out, or forth: see 4 in art. روق. — — هَرِيقُوا عَنْكُمْ أَوَّلَ اللَّيْلِ, (in the K, erroneously, عَلَيْكُمْ,) Alight ye in the first of the night: (TA:) or disburden yourselves (أَنْزِلُوا عنكم): or relieve, or rest, yourselves; which seems to be generally meant by هريقوا عنكم. هِرَاقَةٌ and إِهْرَاقَةٌ The seminal fluid of a man: see إِرَاقَةٌ, in art. روق. هرول Q. Q. 1 هَرْوَلَ He walked quickly: (Msb:) [he went a kind of trotting pace between a walk and a run; see رَمَلٌ;] هَرْوَلَةٌ is not so quick as خَبَبٌ [an amble]; (Msb;) and is between مَشْىٌ [a walk] and عَدْوٌ [a run]: (S, Msb, K:) it is a kind of عَدْوٌ: (S:) or quicker than عَنَقٌ: or a quick walk. (K.) هرم 1 هَرِمَ He became extremely aged; (K;) old and infirm; (Msb;) decrepit; or a weak old man. هَرِمٌ The mind: see 6 in art. رق. هرن هرنص هِرْنَصَانَةٌ The الكُرُّ الهَارُونِىُّ: see كُرٌّ, (K,) i. e. هِرْنَصَانَةٌ, (TA,) or هِرِنْصَانَةٌ, (so in the CK, and in my MS. copy of the K,) with kesr, (K,) and the ر quiescent, and with kesr to the ن, (TA,) is A certain worm, (K,) accord. to IAar; said by others to be (TA) what is called the سُرْفَة [which is very variously described]. (K, TA.) See دُخْلُلٌ. هرى هُرْىٌ A granary: see نِبْرٌ. هزر هَزَوَّرٌ A strong boy or young man: and a weak old man: as also حَزَوَّرٌ: pl. هَزَاوِرَةٌ. (Abu-t-Teiyib, in TA, art. حزر.) هزع هَزِيعٌ: see هَجْمَةٌ. هزل 1 هَزْلٌ is contr. of جِدٌّ. (S, Mgh, K.) You say, هَزَلَ, aor. هَزِلَ, inf. n. هَزْلٌ; (S, Msb, K;) and هَزِلَ, aor. هَزَلَ, (K,) inf. n. as above; (TA;) and ↓ هَازَلَ; (K;) He jested, or joked; (Msb;) or

was not serious, or in earnest; (TA;) فِى كَلَامِهِ in his speech; (Msb, TA;) and فِى الأَمْرِ in the affair. (TA.) 3 هَازَلَ He jested, or joked. (K.) See 1. هُزَالٌ Leanness, meagreness, emaciation: contr. of fatness. (S, K.) هَزْلَى , pl. of هَزِيلٌ Lean, meagre, emaciated. (K, voce خَشَبٌ.) مَهْزُولٌ : see two exs. in a verse cited voce عِرْضٌ. هزم 7 اِنْهَزَمَ It (an army) was routed, discomfited, defeated, or put to flight. (K, &c.) See حَاصَ, in art. حيص; and اِنْحَازَ, in art. حوز; from both of which it is distinguished. هَزْمَةٌ The [purring, or] sound of the throat of a cat. (TA.) — — The pit between the two collar-bones. (TA, art. ترب.) — — [The pit above a horse's eye.] (K, voce وَقْبٌ.) See also خُنْعُبَةٌ, and قَلْتَةٌ: and see عُقْمٌ, where it seems to mean a stricture: it generally and properly signifies a depression, or dint: or a pit, or small hollow, resembling a dint: see also غَيْبٌ. مَهْزُومُ الصَّدْرِ Depressed of breast, i. e., apparently, illiberal, niggardly: see حَوْضٌ. هشم 1 هَشَمَهُ He crushed it. 2 هَشَّمَهُ , inf. n. تَهْشِيمٌ, He broke it [much, or so crushed it]; (TA;) namely, a dry thing, and anything hollow, such as the head, and the like. (TA in art. شدخ.) 5 تَهَشَّمَ It (a plant, or herbage,) became هَشِيمٌ, i. e. dry, and broken in pieces. هَشِيمٌ A plant that is dry, and breaks, or is broken, in pieces. (S, Msb, K.) هَاشِمَةٌ A wound in the head which breaks the bone: see شَجَّةٌ. الكُرُّ الهَاشِمِىُّ : see كُرٌّ. هضم 1 هضَمَهُ and اِهْتَضَمَهُ : see تَخَوَّفَهُ. اِنْهَضَمَ 7 see تَهَضَّمَ 5 خَضَمَ: see هَضَمَ لَهُ مِنْ مَالِهِ — — It (a thing) melted, or dissolved, after being congealed. (JK.) — — اِنْهَضَمَتِ الثَّمَرَةُ, and ↓ تَهَضَّمَت, The fruit broke; or became broken, or crushed; syn. تَشَدَّخَتْ; (TA;) and became mellow, so as to be easy of digestion. See also بَوْغٌ — — اِنْهَضَمَ, said of food, (MA), It was, or became, digestible, or easy of digestion. (MA, KL.) — — اِنْهِضَامٌ of the زَوْر [app. Depression]. (K in art. جنف. [There coupled with دُخُولٌ.]) See also صَقَلٌ. 8 اِهْتَضَمَ see 1. — — اِهْتَضَمَ الشَّجَرَ مِنْ أَعَلَاهُ (K voce شَعَبَ) He cropped the tops of the shrubs: see شَعَبَ. هَضَمٌ Contraction of the sides, (S, K,) and lankness of the belly, and smallness of the flank: (K:) in a horse it is a fault. (S.) هَضُومٌ : see هَاضُومٌ. هَاضُومٌ Any medicine [or other thing (see حَاطُومٌ)] that is a digestive of food; as also ↓ هَضُومٌ; (K;) i. q. جَوَارِشٌ. (S.) هطل 1 هَطَلَ It (water) poured: see its inf. n. voce سَكْبٌ. هف هِفٌّ Certain small fish, which are dried: see سُمَيْكَآءُ. هفو 1 هفا , said of the heart, It fluttered, or palpitated; and, as Z says, was flurried by reason of grief, or of beating. (TA.) See 1, in art. فهو. هَفْوَةٌ A slip, lapse, fault, or fall into wrongdoing; pl. هَفَوَاتٌ. (TA.) هقر هِقْوَرٌّ : see حَقْحَاقٌ. هق قَرَبٌ هَقْهَاقٌ A large, long-bodied man. (Az, in TA, voce هِرْدَبَّةٌ.) هقع الهَقْعَةُ Three small stars [λ, �(assumed tropical:) 1, and �↓ 2, of Orion,] forming the points of a triangle, in the head of الجَوْزَآءُ The 5th Mansion of the Moon. (El-Kazweenee.) [This is accord. to those who make نَوْءٌ to signify the " auroral setting: " accord. to those who make it to signify the " auroral rising," these stars compose الهَنْعَةُ, q. v.; and الهَقْعَةُ seems to consist of ?? 1 and ?? 2 of Orion.] هك 1 هَكَّ : see سَكَّ. هَاكٌّ : see فَاكٌّ. هَكَّاكٌ : see فَكَّاكٌ. هل 4 أَهْلَلْنَا هِلَالَ شَهْرِ كَذَا : see سَلَخَ. 10 اِسْتَهَلَّ see a verse cited at the close of the first paragraph of art. ضحك. — — See also a verse cited voce أَفْنَأَ — — See مُسْتَهَلٌّ. هَلْ may be originally هَلُو or هَلَى or هَلّ: (Akh, in S, voce بل:) see بَلْ. — — هَلْ followed by إِلَى: see the latter. — — حَىَّ هَلَ see حى. — — هَلَّا: see حَضَّةٌ and عَنْ, latter part, and لَوْلَا, and أَلَّا. هَلَّةٌ : see بَلَّةٌ. الهِلَالُ The new moon; or the moon when it is termed هِلَال: it may be explained as meaning, generally, the moon when near the sun, or moon a little after or before the change. — — See سَمَا. مُسْتَهَلُّ الشَّهْرِ The first night of the lunar month. (Msb.) هنف يَوْمٌ هِلَّوْفٌ : see أَحَصُّ. هلك 1 هَلَكَ , inf. n. هَلَاكٌ &c., (S, K, &c.,) He, or it, perished, came to nought, came to an end, passed away, was not, was no more, or became non-existent or annihilated: (KL, PS in explanation of هَلَاكٌ, &c.:) or fell: or became in a bad, or corrupt, state; became corrupted, vitiated, marred, or spoiled: or went away, no one knew whither: (Mgh in explanation of هَلَاكٌ:) he died. (K.) — — هَلَكَتْ أَرْضُهُ His land had its herbage dried up by drought: see جَرِبَ. 2 وَادِى تُهُلِّكَ I. q. تُضُلِّلَ 4 أَهْلَكَهُ He destroyed, made an end of, or caused to perish or come to an end, made away, did away with, or brought to nought, him, or it; took away his life. 6 تَهَالَكَ غَمًّا [app. He perished gradually by reason of grief.] (A, art. سوس: see 1 in that art.) — — تَهَالَكَ عَلَيْهِ He was vehemently eager for it. (TA.) — — تَهَالَكَ فِيهِ He strove, laboured, toiled, or exerted himself, in it, namely in running; as also ↓ اِهْتَلَكَ. (TA.) He strove, laboured, toiled, or exerted himself, and hastened, in it, namely an affair; as also ↓ استهلك فيه. (TA.) — — تَهَالَكَتْ said of a she-camel, i. q. عَشِقَتْ [She vehemently desired the stallion]. (AA, TA in art. عشق.) 8 اِهْتَلَكَ see 6. 10 اِسْتَهْلَكَ properly signifies He sought, or courted, destruction; like اِسْتَمَاتَ: see مُسْتَمِيتَ: and see an ex. voce شَرْشَرَةٌ. — — اِسْتَهْلَكَ فِى كَذَا He (a man) distressed, troubled, or fatigued, himself in, or respecting, such a thing. (TA.) See also 6. هَلَكَةٌ The drying up of the plants, or herbage. (AHn, TA.) See هَلَاكٌ. هَلَاكٌ [Perdition; destruction; a state of perdition or destruction: a lost state;] death. (K.) — — هَلَاكٌ and ↓ هَلَكَةٌ are syn. (S, Msb, K.) — — اِرْتَبَكَ فِى اِنْهَلَكَاتِ He stuck fast in cases of perdition: see art. ربك. هَالِكٌ Dead; or dying. (Bd, Jel in xii. 85) — — هَالِكٌ sometimes means Subject to perish; as in the Kur, xxviii. last verse. مَهْلُكٌ : see أَلُوكٌ. مَهْلِكٌ Death: see a verse cited voce سَهُوٌّ. مَهْلَكَةٌ A cause of perdition, or of death. (TA in art. بخل.) — — (tropical:) A place of perdition or death: and a desert: (KL:) or a [desert, or such as is termed] مَفَازَة; (S, K, TA;) because persons perish therein; (Z, TA;) or because it urges [or leads] to perdition. (TA.) See جَادَّةٌ. هُوَ مُسْتَهْلِكٌ إِلَى كَذَا i. q. مُسْتَمِيتٌ [q. v.]. (TA, art. موت, from the A.) — — مُسْتَهْلِكُ الوِرْدِ A road that destroys him who seeks water, by reason of its far extent. (O.) هلم هَلُمَّ i. q. تَعَالَ Come. (S, K, &c.) — — It is intrans.; as in هَلُمَّ إِلَيْنَا Come to us. And tran also; as in هَلُمَّ شُهَدَآءَ كُمْ Cause your witnesses to come; bring your witnesses. (Msb.) — — هَلُمَّ جَرًّا At thine ease: see 1 in art. جر. هم 1 هَمَّ He purposed, or intended, a thing. هَمٌّ denotes more than إِرَادَةٌ, and less than عَزْمٌ. (Kull, p. 382.) — — هَمَّ بِالشَّىْءِ — — لَا مَهَمَّةَ وَلَا مَكَادَةَ: see art. كود. [He meditated, proposed to himself, purposed, or intended, to do the thing:] he desired to do the thing, (S, Msb,) without doing it; (Msb;) he endeavoured to do the thing. (S.) — — هَمَّ بِالأَمْرِ He intended the affair. or purposed it; or he desired it. (Mgh.) — — هَمَّ بِهِ فِى نَفْسِهِ [aor. هَمُ3ُ] He intended it, meant it, desired it. or determined upon it, in his mind. (TA.) See also a verse cited voce رُتَمٌ. — — هم بِالبَكَآءِ [He was about, or ready, to weep; like أَرَادَ البُكَآءَ, and تَهَيَّأَ لِلْبُكَآءِ q. v.]. (A, art. جهش, &c.) — — هَمَّ بالسُّقُوط [It threatened to fall], said of a wall. (S, in art. وهى, &c.) — — هَمَّهُ and ↓ أَهَمَّهُ It disquieted him; (Msb;) caused him care, or anxiety. — — لَا يُهُمُّهُ إِلَّا بَطْنُهُ [Nothing causes him care, or anxiety, but his belly]. (S in art. بطن.) 4 أَهَمَّتُ It rendered him anxious; (MA;) disquieted him, and grieved him. (Mgh.) See عَنَاهُ. 7 اِنهمَّ : see a verse cited in art. ب, p. 144. 8 اِهْتَمَّ بِالأَمْرِ He was grieved, and disquieted, by the affair, or case: (TA:) you say اِهْتَمَّ لَهُ بِأَمْرِهِ he was grieved for him by his affair, or case. (S.) [He was, or became, anxious, disquieted, or grieved, by it.] — — He minded, or attended to, the affair: (MA:) undertook, or superintended, or managed, the affair. (Msb.) See عُنِىَ, in art. عنى. — — اِهْتَمَّ لَهُ He cared for, minded, or regarded, him, or it. (Har, p. 94.) — — اِهْتَمَّ بَلَدَ كَذَا i. q. اِعْتَسَّهُ. (TA in art. عس.) هَمَ for هَمَا for أَمَا before an oath: see the last. هَمٌّ and ↓ هِمَّةٌ Purpose, or intention; syn. أَوَّلُ العَزْمِ and أَوَّلُ العَزِيمَةِ. (Msb.) See Har, p. 345, and a verse cited voce طَلَّاع. — — Also the ↓ latter, Strong determination or resolution. (Msb.) — — هَمٌّ An object, or a thing intended or meant or

desired or determined upon, in the mind. (K, * TA.) See an ex. voce حَمٌّ and سَمٌّ: you say, هَمُّهُ كَذَا His object is such a thing. — — هَمٌّ [Anxiety; or disquietude, or trouble, of mind; solicitude; care: or grief, or sorrow:] distress, or disquietude, affecting the heart or mind, by reason of some harm, or annoyance, that is expected to happen; differing from غَمٌّ, which signifies " distress, or disquietude, affecting the heart or mind, by reason of what has happened: " or both, as some say, signify the same [namely distress, or disquietude, of mind]: the difference is asserted by 'Iyád and others. (TA in art. غم.) — — هَمُّهُ بَطْنُهُ [His object of care, or of anxiety, is his belly]. (K in art. بطن.) And لَا هَمَّ لَهُ إِلَّا بَطْنُهُ [He has no object of care, or of anxiety, but his belly]. (TA in that art.) — — هَمَّكَ مَا هَمَّكَ means هَمَّكَ مَا عَنَاكَ: and هَمَّكَ also signifies اذابك. (JK.) See also Freytag's Arab. Prov. ii. 880. هِمٌّ A decrepit, old, and weak, or extremely aged. man. (S, Msb, K.) هَمَّةٌ : see هِمَّةٌ. هِمَّةٌ A thing that one meditates, purposes, or intends to do; or that one desires to do; or endeavours to do; a purpose; an intention; or an object of desire, or of endeavour; as also ↓ هَمَّةٌ. (JK, K.) — — هِمَّةٌ [Ambition; particularly of a high kind;] a faculty firmly rooted in the soul, seeking high things, and fleeing from base things. (Ibn-Kemál, in TA.) See بَعِيدُ, and هَمٌّ. — — هِمَّةٌ [Mind; purpose; aspiration; desire; ambition; enterprise; emprise.] — — هِمَّةٌ عَالِيَةٌ High purpose; ambition. هُمَامٌ An aspiring king: (S, K:) a magnanimous, i. e. courageous and liberal, chief. (K.) هَمْهَامٌ A wild bird of the crow kind: see صُرَدٌ. هَامَةٌ , pl. هَوَامُّ, Any venomous creeping thing or reptile or the like, that may be killed; such as the scorpion, and the serpent: and (tropical:) a louse; (Mgh:) what has deadly venom; as the scorpion: (Az, Msb:) and sometimes, what is noxious: (Msb:) any reptile or the like, from the louse to the serpent; (AHát, Msb:) but its application to the louse is tropical: (Msb:) any venomous or noxious reptile or the like; such as the scorpion, and the serpent: the like of serpents and scorpions; because they creep (تَهِمُّ, i. e. تَدِبّ). (JK.) مُهِمٌّ A difficult, an arduous, a distressing, or an afflictive affair, or business: syn. أَمْرٌ شَدِيدٌ: (S:) and مُهِمَّاتٌ signifies أُمُورٌ شِدَادٌ, (JK,) affairs of difficulty: and, of importance. بَرَدٌ مُنْهَمٌّ [app. Dissolving hail-stones]. (Mughnee and K, in explanations of كَ.) See a verse in explanation of بِ used redundantly, p. 144. همد هَمْدَةٌ A trance: so rendered voce رَقْدَةٌ. همرجل هَمَرْجَلٌ A bulky she-camel. (IAar, TA, voce شَمَرْدَلٌ.) همش 8 اِهْتِمَاشٌ The intermingling, or interpenetrating. (KL.) — — And the proceeding slowly. (KL.) See قَرْتَنَ. همل 1 هَمَلَ , aor. هَمُلَ , inf. n. هَمَلَانٌ; and ↓ اِنْهَمَلَ; It (water) overflowed, and poured forth. (Mgh.) — — تُهْمَلُ عَلَى رُؤُوسِهَا وَظُهُورِهَا; so in a copy of the K, voce وَسُوطٌ: in other copies of the K, تُحْمَلُ or يُحْمَلُ: if the first be correct, the meaning is probably Camels left without rein and without burden; and this is agreeable with the context. 4 أَهْمَلَ المَاشِيَةَ He sent [or left] the cattle to pasture [by themselves,] without a pastor, by night and by day. (Msb.) — — أَهْمَلَهُ He left it, let it alone, or neglected it, intentionally or from forgetting: (Msb:) or he left it, or let it alone, expl. by خَلَّى بَيْنَهُ وَبَيْنَ نَفْسِهِ: (S, O, K:) or he left it, or neglected it, and did not make use of it. (K.) — — أَهْمَلَ عَبْدَهُ (S, K, in art. سبع) He left his slave without work, or occupation: (PS:) he left him to himself, uncontrolled. 7 اِنْهَمَلَكَ فِى الأَمْرِ He exerted himself, strove, or laboured, in the affair, (S, Msb,) and persisted, or persevered, in it. (S, Msb, K.) — — اِنْهَمَلَكَ فِى البَاطِلِ He obstinately persevered in vain or false affairs. هَمَّالَةٌ Applied to the eye or eyes, Flowing abundantly with tears: see a verse cited voce عَلَفَ. مُهْمَلٌ Having no government. (TA, art. on the particle فَ.) — — لَفْظٌ مُهْمَلٌ A word that has no grammatical government; contr. of عَامِلٌ. (IbrD.) هن هَنٌ and هَنٌّ A thing: and a penis: and the vulva of a woman: (KL:) or the former is pl. [or coll. gen. n.] of ↓ هَنَةٌ, which signifies a small, or little, thing: (MA:) or this last signifies a thing, (KL,) as does هَنٌ: (K, KL:) [but the former meaning I have found to be very common, and I think it the more approvable. ↓ هَنَةٌ may be rendered something, somewhat:] it denotes anything. (TA.) هَنَةٌ : see هَنٌ. هنبر هِنْبِرٌ A light, or an active, ass. (IAar, in TA, voce يَعْفُورٌ.) هنع الهَنْعَةُ Two white stars, [g and c of Gemini,] between which is the space of the length of a whip, in the Milky Way; one of which is called الزَّرُّ, the other المَيْسَانُ. — — The 6th Mansion of the Moon. (El-Kazweenee) — — Or The three stars [l, f 1, and f 2,] in the face of Orion. (Idem, descr. of Orion.) [The former accord. to those who make نَوْءٌ to signify the " auroral setting: " the latter accord. to those who make it to signify the " auroral rising: " accord. to those who make it to have the first of these two significations, the three stars in the face of Orion compose الهَقْعَةُ, q. v.] See التَّحَايِى, in art. حى. هنم Q. Q. 1 هَيْنَمَ He concealed, or kept secret, a story; syn. أَسَرَّ. (A, art. جهر.) هوع هَيْعُوعَةٌ , originally هَيْوَعُوعَةٌ: see شَاخَ. هول مَهُولٌ Terrible. (TA.) هوم 2 هَوَّمَ He slept. (TA, voce نَامَ.) نَارُ المُهَوِّلِ : see نَارٌ. هَامَةٌ The head: (S, K:) or the part between the two edges of the head: or the middle, and main part, of the head, [see قَرْنٌ and صَدًى, in several places,] of anything: (TA:) or the upper part of the head, in which are the نَاصِيَة and the قُصَّه, which mean the fore part of the hair of the forehead; in it is the مفرق, which is the فرق of the head, between the two sides, extending to the دَائِرَة. (AZ, TA.) See also two explanations voce جُمْجَمَةٌ. — — هَامَةٌ The crown, or top, of the head. See قَمَحْدُوَةٌ, and اِعْتَجَرَ. — — هَامٌ meaning Headmen, or chiefs: see a verse cited in art. غلصم. — — بَنَاتُ الهَامِ The marrow of the brain. (TA.) — — أُمُّ الهَامِ (K in art. دمغ) app. i. q. أُمُّ الرَّأْسِ and أُمُّ الدِّمَاغِ: see أُمٌّ and دِمَاغٌ. — — هَامَةٌ An owl: a certain night-bird, (S, K,) that frequents the burial-places, of small size, (TA,) i. q. صَدًى: (S, K:) or i. q. بُومَةٌ: (TA:) pl. [or coll. gen. n.] هَامٌ. (S.) See بُومٌ; and see also أَحَرَّ. هون 1 هَانَ , inf. n. هَوَانٌ and هُونٌ (Msb, K) and مَهَانَةٌ, (K,) He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, and weak; syn. ذَلَّ, (Msb, K,) and حَقُرَ, (Msb,) and ضَعُفَ. (TA.) — — هَانَ عَلَيْهِ [It was of light estimation to him] It (a thing) was [easy and] light to him. (TA.) — — هَانَ also, He, or it, was, or became, gentle, and easy. (Msb.) 2 هَوَّنَهُ عَلَيْهِ He (God) made it easy and light to him. (K, * TA.) — — هَوِّنِى الأَمْرَ وَلاَ تَحْزَنِيى لَهُ [Make thou the case, or affair, light, or easy; i. e., regard it lightly; and do not grieve for it]. (TA, art. خفض.) 4 أَهَاهَهُ , and ↓ اِسْتَهَانَ بِهِ, and ↓ تَهَاوَنَ بِهِ, He held him in light, or little, or mean, estimation, or in contempt; despised him; made light of him or it. (S, K, &c.) — — أَهَانَهُ He lowered, or abased, him; debased him; rendered him abject, vile, mean, paltry, contemptible, despicable, or ignominious. 6 تَهَاْوَنَ see 4. 10 إِسْتَهْوَنَ see 4. هَيْنٌ and ↓ هَيِّنٌ Easy: (S, Msb, K:) and the latter of light estimation, paltry, despicable. (K, * TA.) على هِيْنَتِكِ at their ease. هَيْنٌ : see أَهْوَنُ. هَيِّنٌ in the sense of هَيِّنٌ: see أَكْبَرُ. See also an ex. voce بَصِيرَةٌ; and another voce بَعِيرٌ مُهَانٌ عَلَى أَهْلِهِ. بَعْرٌ [A camel held in mean estimation by his owner]. (TA, art. دفع.) هوى 1 هَوَى بِهِ He made it to fall down: see an ex. in a verse of Ru-beh, cited voce رِيَاغٌ, in art. ريغ. — — See 4. — — هَوَتْ أُذُنُهُ His ears heard a confused, or humming, or singing, sound. (K.) — — هَوَتْ أُمُّهُ is used to express wonder; like as when one says, قَاتَلَهُ اللّٰهُ مَا أَسْمَعَهُ. (IB, in TA, art. ام.) 4 أَهْوَى إِلَى الشَّىْءِ بِيَدِهِ He extended, or stretched forth, his arm, or hand, to the thing to take it; it being near: if it be distant, you say, ↓ هَوَى إِلَيْهِ, without ا. (Msb.) And أَهْوَى إِلى سَيْفِهِ He reached his sword; took it with his hand, or with his extended hand; or took hold of it. (Msb.) And أَهْوَيْتُ بِالشَّىْءِ [in my copy of the Msb, erroneously, إِلَى الشَّىْءِ] I made a sign with the thing. (As, S.) 5 تَهَوَّهَ : see آهَةٌ, in art. اوه. 7 اِنْهَوَى : see اِنْغَوَى, in art. غو. هَاهْ and هَاهُ: see آهِ, in art. اوه. الهَوَى Love, and attachment:

then, inclination of the soul, or mind, to a thing: then, blameable inclination; as when one says, اِتَّبَعَ هَوَاهُ [He followed his evil inclination]; and هُوَ مِنْ أَهْلِ الأَهْوَآءِ [see below]. (Msb.) See also حُبٌّ. — — هَوًى Also signifies Beloved [or an object of love]. (K, Ham, p. 546.) [Being originally an inf. n., it may be used alike as sing. and pl. See an ex. in a verse cited in the first paragraph of art. زين: and see an ex. voce شَكْلٌ. — — الهَوَى The inclination of the soul to that in which the animal appetites take delight, without any lawful invitation thereto; (KT;) [natural desire:] love, and desire; generally, such as is not praiseworthy: (Mgh:) I render it, love, or desirous love. — — [Its pl.] أَهْوَآءٌ also signifies Opinions declining, or swerving, from the right way, or from the truth. (Bd, ii. 114.) [Hence,] أَهْلُ الأَهْوَآءِ [The people of erroneous opinions]. (T, in art. سمع; &c.) هُوَّةٌ A deep hollow in the ground: (S, JK, M, Msb, K:) or a hollow, or cavity, in the ground; a pit: (Msb:) or a descent in the ground: (K:) or a deep hollow, cavity, or pit; as also ↓ مَهْوَاةٌ: or a low, or depressed, place in the ground. (TA.) — — إِجْعَلِ الأَمْرَ هُوَّةً وَاحِدَةً Make thou the affair, or case, [uniform, or] one uniform thing. (Fr in TA, in art. بأج.) هَوَآءٌ A vacancy; a vacuity; a vacant, or an empty, space. (Mgh.) — — A vacant, or an empty, thing. (Msb.) هَوِىٌّ and هُوِىٌّ: see 4, (last sentence), in art. سلم. هَاوَنٌ, said to be thus, with fet-h to the و, originally هَاوُونٌ, [A mortar;] the thing in which one pounds, or bruises: pl. هَوَاوِينُ. (Msb.) هَاوِيَةٌ An abyss; a depth, or deep place, of which the bottom cannot be reached. (JK, TA.) مَهْوَى الرَّكِيَّةِ [The cavity of the well]. (K, voce إِزَآءٌ.) — — See مَهْوَاةٌ. مَهْوَاةٌ : see هُوَّةٌ. — — The space between two mountains; (S, Msb;) and the like; as also ↓ مَهْوًى: (S:) a pit, or hollow, dug, or excavated. (Msb.) مُهَيًّأٌ i. q. زُ◌َمَاوَرْدٌ. (MF, art. ورد.) هيف 5 تَهَيَّفَ, (S, K,) said of a man, (S,) is from الهَيْفُ [the hot south-west wind], like تَشَتَّى from الشِتَّآءُ. (S, K.) See an ex. voce مَصْقُولٌ. الهَيْفُ : respecting the wind thus called, see نَكْبَاءُ. رِيحٌ مِهْيَافٌ [A very thirsty wind]. (TA, voce نَكْبَاءُ.) هيق هَيْقَةٌ A female ostrich. (A, art. زمر.) هيل 7 اِنْهَالَ It (sand, &c.) poured down. (S, K.) — — اِنْهَدَمَ الجِدَارُ وَٱنْهَالَ [The wall fell in ruins, or to pieces, or became a ruin, and broke, or crumbled down]. (K in art. قيض.) So rendered voce اِنْقَاضَ, art. فيض. هَيْلٌ inf. n. of هَالَ: see حَثًا. — — هَيْلٌ and ↓ هَائِلٌ Sand that will not remain steady in its place, but falls down. (JK.) هَيُولَى and هَيُّولَى: wrongly mentioned in art. هول. See مَادَّةٌ. مَهِيلٌ : see كَثِيبٌ. هيم 2 هَيَّمَهُ : see هُيُومٌ. هَيَامٌ : see an ex. in a verse of Lebeed, voce أَصْلٌ. هُيَامٌ : see حُبٌّ. هُيُومٌ [The being bewildered, or distracted, by amorous desire;] the pursuing a heedless, or an inconsiderate course, or going at random, heedlessly, or without consideration, or certain aim, by reason of amorous desire: and تَهْيَامٌ the [being so, or] doing so, much. (TA.) You say, of love [or amorous desire], ↓ هَيَّمَهُ, inf. n. تَهْيِيمٌ. (TA.) — — An affection like insanity arising from amorous desire: (JK:) bewilderment, or distraction, by amorous desire. (KL.) هَيْمَانُ A man loving intensely, or very passionately or fondly: (TA:) and so applied to a heart: see شَنِقٌ. — — هَيْمَانُ A thirsty camel: fem. هَيْمَى: pl. هِيمٌ. (Jel, lvi. 55.) مَهْيُومٌ : see voce قَتَّ. هين 1 هَانَ لَهُ , aor. يَهِينُ, He treated him with gentleness, or blandishment; syn. دَارَاهُ. (Aboo-Is-hák, in TA, art. عن; but only the imp., هِنْ لَهُ, is there mentioned, said to be with kesr.) See عَزَّ, near the end, p. 2031, and the distinction there made between هِنْ and هُنْ. هيه إِيهِ هَيْهَاتَ كَذَا and ايهِ and إِيهَ see: هِيهِ and هِيهِ and هِيهَ Far, or far from being believed or from the truth, is such a thing; as also هَيْهَاتَ لِكَذَا: or the latter means remoteness, or remoteness from being believed or from the truth, is to be attributed to such a thing: هَيْهَاتَ followed by لِ means بَعُدَ, (Jel, in xxiii. 38,) or بَعُدَ التَّصْدِيقُ or الصِّحَّةُ: (Bd, ibid:) or البُعْدُ: (Bd, ibid, TA:) and without لِ after it, it denotes the pronouncing [a thing] remote. (TA.) See أَيْهَاتَ. — — هَيْهَات denotes one's deeming a thing remote, or improbable, and despairing of it; and means بَعُدَ جِدًّا [Very far, &c.], or ما أَبْعَدَ [How far, &c.]; implying more than بَعُدَ though we render it by this word. (Kull, p. 382.) هى اِبْنُ هَىٍّ and ابن هَيَّانَ The low, ignoble, mean, contemptible, man. (T in art. بنى.)



The twenty-seventh letter of the alphabet; called وَاوٌ: it is one of the class termed شَفَهِيَّة [or labials], and is a letter of augmentation. — — For the uses of و as a particle see Supplement; for و in the sense of بل see a verse in art. قَصَدَ; و giving fulness of sound to 1ُ3ُ2, see نَظَرَ; و used لِلتَّذَكُّرِ, see الف التَّعَايِى in art. ا, and see الف الإِسْتِنْكَارِ; و in the sense of ب, see a verse in art. عَسِيلَ. — — As a numeral it denotes Six. وأ R. Q. 1 وَأْوَأَ, inf. n. وَأْوَأَةٌ, He (a dog) barked. (A.) — — Also inf. n. وَأْوَآءٌ ([respecting the form of which see ظَأْظَأَ] in the CK and a MS. copy, (وَأْوَأٌ) He (a jackal, اِبْنُ آوَى,) cried, or barked. (K.) — — [See also وَعْوَعَ.] وأب 1 وَأَبَ, aor. يَئِبُ, inf. n. وَأْبَةٌ [app. a mistake for وَأْبٌ and إِبَةٌ], It (a hoof) was contracted in its edges, or in its fore edges. (Az.) See وَأْبٌ. — — وَأَبَ, aor. يَئِبُ, (S, K,) inf. n. وَأْبٌ (S) and إِبَةٌ (S, K) He contracted himself, or drew himself together, or shrank; and was ashamed. (S, K.) — — وَأَبَ (TA) and ↓ اِتَّأَبَ (S, K) He was ashamed, (S, K,) مِنْ شَىْءٍ of a thing. (TA.) — — وَأَبَ, aor. يَئِبُ, i. q. انف [app. meaning He was disdainful]. (TA.) — — وَئِبَ [aor. يَوْءَبُ: see وَطِئَ:] He was angry. (K.) 4 أَوْءَبَهُ He did to him an action of which one should be ashamed: (S, K:) or he made him angry: [mentioned twice in the K: once as though there were no difference of opinion respecting it:] or he turned him, or drove him, back with ignominy, from his affair, or from the object of his want: (so in the copies of the K; but in an old copy, relied upon as correct, of the Tahdheeb el-Af'ál, from his companion, عن صاحبه: TA:) as also ↓ اِتَّأَبَهُ; (K;) meaning he turned him, or drove him, back with ignominy: (TA:) or اوءبه also signifies he turned him, or drove him, back from his affair, or from the object of his want. (S.) 8 اِتَّأَبَ: see 1 and 4. وَأْبٌ, as an epithet applied to a solid hoof, Strong, contracted in the edges, or in the fore edges, and light: (K:) or simply strong: (L, art. رضح:) or round like a cup (such as is called قَعْبٌ); cup-shaped; (S, K;) and that takes [app. meaning occupies] much of the ground: [(see also تَنَاهَبَ:) accord. to Freytag, hollowed within, so that it takes up (tollat) much earth:] (K:) or i. q. حفيظ: (Az, as cited in the TA:) [but this I incline to think a mistake for خَفِيفٌ light:] or of excellent size: (K:) or of moderate size; not wide, nor contracted. (T.) — — وَأْبُ الحَوَافِرِ Having hoofs contracted in the edges, or in the fore edges. (Az.) See also وَأْبٌ above. — — وَأْبٌ A large, or big, and wide, arrow: (K:) [but I think that, for مِنَ القِدَاحِ, in the K, we should read من الأَقْدَاحِ; and that وأب is therefore an epithet applied to a cup, such as is called قَدَحٌ; as Golius and Freytag have understood it; and not to a قِدْح: see what follows]. إِنَاءٌ وَأْبٌ A large, or big, and wide, vessel: a wide vessel: pl. أَوْآبٌ. قدحٌ وأبٌ A large, or big, deep, and wide, [cup]. (TA.) — — قِدْرٌ وَأْبَةٌ A wide, or ample, cooking-pot. (TA.) — — See also وَئِيبٌ. — — وَأْبٌ A great camel: (S, K:) accord. to some. (S.) — — وَأْبَةٌ A short and broad she-camel, or woman. (TA.) — — A female of middling make, between good and bad, or handsome and ugly. (TA.) — — A small hollow, or cavity, in a rock, that retains water. (S, K.) — — بِئْرٌ وَأْبَةٌ A wide and deep well: (K:) or a deep well. (L, K.) وَئِيبٌ Wide, or ample: syn. رَغِيبٌ. (TA.) — — قِدْرٌ وَئِيبَةٌ A deep cooking-pot. (T, K.) إِبَةٌ, (S, K,) in which the ة is a substitute for the [incipient radical] و, (S,) and ↓ تُؤَبَةٌ, (S, K,) in which the ت is originally و, (S,) and ↓ مَوْئِبَةٌ, (K,) A disgrace; a shame; a thing of which one should be ashamed: disgrace, or ignominy: (S, K:) shame; (K;) and a contracting of one's self, or shrugging: (TA:) a vice; fault; or the like. (Aboo-'Amr Esh-Sheybánee.) — — Ex. نَكَحَ فُلَانٌ فِى إِبَةٍ [Such a one married in a manner that was disgraceful; or, of which one should be ashamed: i. e., married a woman of low origin, or the like]. (S.) — — Dhu-r-Rummeh says, إِذَا المَرَئِىُّ شَبَّ لَهُ بَنَاتٌ عَصَبْنَ بِرَأْسِهِ إِبَةً وَعَارَا [When the Maraee has daughters that have attained to puberty, they bind upon his head disgrace and ignominy]. (S.) — — طَعَامٌ ذُو تُؤَبَةٍ ↓ (or طَعَامُ تُؤَبَةٍ, as in the TA,) Food of which one should be ashamed to eat. Mentioned by AA on the authority of an eloquent Arab of the desert. (S.) تُؤَبَةٌ and مَوْئِبَةٌ: see إِبَةٌ. مُوئِبَاتٌ Foul, or disgraceful, qualities, or dispositions. (S, K.) وأد 1 وَأَدَ, aor. يَئِدُ, (inf. n. وَأْدٌ, S, L, &c.) He buried his daughter alive (S, L, Msb, K) in the grave, (S, L,) and put a load of earth upon her. (A.) It was customary for a man in the time of paganism, when a daughter was born to him, to bury her alive when her mother brought her forth, from fear of reproach and want: but this is forbidden in the Kur. xvii. 33: and some of them used to bury their children alive in times of famine: (L:) the tribe of Kindeh used to bury their daughters alive. (S, L.) — — الوَأْدُ الخَفِىُّ a term used in a trad. as meaning Extractio penis tempore concubitus, ne conciperet femina: as also المَوْؤُودَةُ الصُّغْرَى ↓ because this act resembles that of burying a child alive, and is done with the same motive. (L.) 5 توأّدت عَلَيْهِ الأَرْضُ The earth, or the land, hid, or concealed him, and [as it were] removed him: (T, :) formed by transposition from تودّأت, [q. v. in art. ودأ]. (T.) See 8. 8 اِتَّأَدَ (originally اِوْتَأَدَ, S,) and ↓ تَوَأَّدَ He acted, or behaved, with moderation, gentleness, or deliberation, moderately, gently, deliberately, or contr. of hastily: with gravity, staidness, sedateness, or calmness: (T, S, M, A, L, Msb, K:) from تُؤَدَةٌ [q. v.]: (S:) or from وَأْدٌ: or, as some say, formed by transposition, and from تَأَوَّدَت فِى قِيَامِهَا, meaning " she (a woman) bent in her rising, by reason of her heaviness. " (T, L.) Ex. اتَّأَد فِى أَمْرِهِ, and توأّد ↓ فِيهِ, He acted with moderation, gentleness, &c., in his affair: (S, * A, L, * Msb:) and فِى مَشْيِهِ in his walk, or pace, or gait. (S, L.) وأْدٌ and ↓ وَئِيدٌ A sound, or noise; (K;) absolutely: (TA:) or a loud sound or noise; (S, L, K;) as that of a wall falling, and the like. (L.) — — The sound occasioned by vehement or heavy treading of the ground: the heavy sound of the feet of camels. (L.) — — Also the former, (L,) or both, (K,) The braying (هَدِير) of a camel. (L, K.) وَئِيدٌ and وَئِيدَةٌ (L, K) and ↓ مَوْؤُودَةٌ, (S, L, K,) and, by abbreviation, مَوْدَةٌ, (Abu-l-'Abbás, T,) A daughter buried alive. (S, L, K.) — — المَوْؤُودَةُ الصُّغْرَى ↓: see الوَأْدُ الخَفِىُّ, voce وَأَدَ. (L.) — — See وَأْدٌ. — — See also تُؤَدَةٌ. وَائِدٌ A man burying, or who buries, his daughter, or daughters alive. (L.) تَوْءَدٌ: see تُؤَدَةٌ. تُؤْدَةٌ (T, S, M, L, Msb, K) and تُؤَدَةٌ (M, L, K) and تودة, without ء, [i. e., تُوَدَةٌ or تُودَةٌ,] (TA,) and ↓ تَوْءَدٌ (M, L, K) and ↓ وَئِيدٌ; (K;) the first originally وُؤَدَةٌ; like as تُكَأَةٌ is originally وُكَأَةٌ; (T, L;) Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; contr. of hastiness: and gravity; staidness; sedateness; calmness: syn. تَأَنٍّ, (T, M, L, K,) and تَمَهُّلٌ, (T, L,) and رَزَانَةٌ, (M, L, K,) and سَكِينَةٌ. (Msb.) Ex. فَعَلَهُ فِى تُؤَدَة He did it in a

moderate manner; with gentleness; &c.] (A.) And مَشَى عَلَى تُؤَدَةٍ (S, Msb) [He walked moderately; gently; &c.;] calmly; or quietly. (Msb.) ↓ مَشَى مَشْيًا وَئِيدًا i. q. عَلَى تُؤَدَةٍ [He walked moderately; gently; &c.]; (S;) calmly, or quietly. (Msb.) مَوْؤُودَةٌ and مَوْدَةٌ: see وَئِيدٌ and وَأَدَ. مَوَائِدُ Calamities,: (IAar, T, K:) formed by transposition from مَآوِدُ. (IAar, T.) See art. اود. وأر see wrA^ وأص &c. See Supplement وب 1 وَبَّ (originally أَبَّ, the أ being changed into و, Az,) inf. n. وَبٌّ; and ↓ وَبوب, inf. n. وَبْوَبَةٌ; He prepared to charge, or make an assault, in battle. (K.) See art. أب. R. Q. 1 وَبْوَبَ: see 1. وبأ 1 وَبِئَتِ الأَرْضُ, (S, K,) aor. تِيبأُ, (K, TA,) or تَيْبَأُ, (CK,) and تَوْبَأُ, (accord. to the K: in the (S and) L and other lexicons, only this last aor. is mentioned; but it is asserted on the authority of AZ, who says that this form of the pret. is of the dial. of the Kusheyrees, that the aor. is تِيبَا, with kesr to the ت, [contr. to analogy,] TA,) inf. n. وَبَأٌ; (K;) or وَبَآءَةٌ; (S;) and وَبِيَت, aor. تَيْبَا and تَوْبَا; (Moo'ab and Jámi') and وَبُوَت, inf. n. وَبَآءٌ and وَبَآءَةٌ and أَبَآ and أَبَاةٌ (K, the و being changed into أ in the latter two); and with و without وَبُا, [i. e., وَبُوَت]; (Moo'ab and Jámi'] and وُبِئَت, (S, K,) like عُنِىَ, [i. e., pass. in form, but neut. in signification,] (K,) aor. تِيبأُ, (L and other lexicons,) in which, the و being changed into ى, the vowel of the first letter necessarily becomes kesr, (TA,) or تُوبأُ, (S,) inf. n. وَبْءٌ, (K, TA: in the CK وَبأٌ,) or وَبَآءٌ; (S, L, &c.;) and ↓ أَوْبَأَت, (S, K,) inf. n. إِيبَآءٌ; (TA;) The land was, or became, afflicted with وَبَأ: (K:) or, much afflicted with disease. (S.) — وَبَأَ, aor. يَوْبَأُ; (K; contr. to rule, which requires that the aor. should be يَبَا; MF;) and ↓ وبّأ; He put the utensils, or goods, one upon another; or packed them up: or he prepared, set in order, or arranged, them; syn. عَبَأَ. (K.) — وَبَأَ إِلَيْهِ; (S, K: Ibn-El-Mukarram says, I think that Th has mentioned وَبَأْتُ, without tesh-deed; but I am not confident of it; TA;) and ↓ اوبأ, inf. n. إِيْبَآءٌ; (S, K;) dial. vars. of وَمَأَ and أَوْمَأَ; (S;) He made a sign to him: (S, K:) or اوبأ اليه signifies he made a sign to him with his fingers, forwards, that he should approach; and اومأ اليه " he made a sign to him with his fingers, backwards, that he should retire, or remain behind. " So accord. to the K; but this is at variance with what the leading lexicographers have transmitted. In the L it is said, وبأ اليه and اوبأ are dial. syns. of ومأ and اومأ he made a sign to him: or, accord. to some, اومأ اليه signifies " he made a sign with his hand to him, (i. e., to a person before him,) turning his fingers towards the palm of his hand, in order that he should approach him; " [in doing which, the palm of the hand is held towards the person beckoned;] and ↓ اوبا أليه he made a sign to him; (i. e., to a person behind him,) opening his fingers [from the palm] towards the back of the hand, in order that he should retire, or remain behind; [in doing which, the palm of his hand is towards himself]. El-Ferezdak says, تَرَى النَّاسَ إِنْ سِرْنَا يَسِيرُونَ خَلْفَنَا وَإِنْ نَحْنُ وَبَّأْنَا إِلَى النَّاسِ وَقَّفُوا ↓ [If we journey on, thou seest the people journey on behind us; and if we make a sign to the people to remain behind, they stop, one after another]. ↓ أَوْبَأْنَا is also read in this verse for وَبَّأْنَا. Ibn-Buzruj says, that اومأ signifies " he made a sign with the eyebrows, and the eyes; " and ↓ وبّأ, he made a sign with the hands, and a garment, and the head. (TA.) — — وَبَأَتْ إِلَيْهِ, aor. تَبَأُ, She (a camel) yearned towards it [i. e., towards her young one]; or uttered to it the cry produced by yearning: syn. حَنَّتْ. (K.) 2 وَبَّأَ see 1. 4 اوبأ It became unwholesome: syn. صَارَ وَبِيْأً. (TA.) — See 1. — أُوبِئَ He (a young weaned camel) suffered in the stomach from indigestion, in consequence of repletion. (K, TA.) — مَاءٌ لَا يُوبِئُ, like يُوبِى, Water that does not fail, or stop. The like is said of pasture. (TA.) 5 تَوَبَّأَ see 10. 10 استوبا (S, K,) and ↓ توبّأ (TA) He found, or deemed, a country, (S, K,) or water, (TA,) unhealthy, or unwholesome: (K, TA:) [see وَبَأٌ:] or, much afflicted with disease. (S.) وَبَأٌ and ↓ وَبَآءٌ, (S, K,) and also without وَبَأَ, [وَبَا] (TA,) Plague, or pestilence; syn. طَاعُونٌ: (K:) or a common, or general, [or an epidemic,] disease: (S:) or any such disease: (K:) or a quickness, and commonness, of death among men. (TA.) Accord. to Ibn-En-Nefees, it is a corruption happening to the substance of the air, by reason of causes in the heavens or the earth; as stinking water, and carcases, such as are the result of bloody battles. Accord. to the hakeem Dá-ood, it is a change effected in the air by events in the higher regions, as the conjunction of beaming stars; and by events in the lower regions, as bloody battles, and the opening of graves, and the ascending of putrid exhalations; with which causes conspire the changes of the seasons and elements, and the revolutions of the universe. They mention also its signs; among which are fever, small-pox, defluxions, itch or scab, tumours, &c. What is said in the Nuzheh necessarily implies that the طاعون is one of the different kinds of وبا; as the physicians hold to be the case: but the opinion which the critics among the professors of practical law and the relaters of traditions hold is, that these two diseases are distinct, the one from the other; the وبا being an unwholesomeness in the air, in consequence of which diseases become common among men; and the طاعون being that kind [of disease] with which men are smitten by the jinn, or genii: an opinion which they corroborate by the words in a trad. إِنَّهُ وَخْزُ أَعْدَائِكُمْ مِنَ الجِنِّ [Verily it is the unpenetrating thrusting of your enemies among the jinn]. (TA.) The pl. of وَبَأٌ is أَوْبَآءٌ; and of وَبَآءٌ ↓ أَوْبِيَةٌ, (S, K, TA) or أَوْبِئَةٌ. (CK.) بِئَةٌ The state of a land being afflicted with وَبَأ. (K.) أَرْضٌ وَبِئَةٌ, and ↓ وَبِيْئَةٌ, (S, K,) and ↓ مَوْبُوْءَةٌ, (S, L,) and مُوبِئَةٌ, (S, K,) a land much, or often, afflicted with وَبَأ: (K:) or, much afflicted with disease. (S.) وَبَآءٌ: see وَبَأٌ. وَبِىْءٌ Sick; unwell; (IAar:) See أَرْضٌ وَبِئَةٌ. — — Unwholesome water. (TA.) مُوبِئٌ Engendering وَبَأ. (TA.) — — جُرْعَةُ شَرُوبٍ أَنْفَعُ مِنْ عَذْبٍ مُوبٍ A draught of brackish water is more profitable than sweet water that engenders وَبَأ. (A trad.) Here the وَبَأ is omitted in the last word to assimilate it to شروب. It is a proverb, applied to two men; one, superior in station, and more slim; the other, inferior in station, but more useful. (TA.) — — See أَرْضٌ وَبِئَةٌ. — — مُوبِئٌ Water that is little in quantity; and failing, or stopping. (K.) مَوْبُوْءَةٌ: see أَرْضٌ وَبِئَةٌ. وبت 1 وَبَتَ بِالمَكَانِ, aor. يَبِتُ, (inf. n. وَبْتٌ, L,) He remained, stayed, abode, or dwelt, in the place. (K.) وبخ 2 وبّخهُ, inf. n. تَوْبِيخٌ, He reproved him, or lamed him, (L, Msb, K,) بِسُوْءِ فِعْلِهِ for his evil action or conduct: (L:) reproved or blamed him, or did so severely, or with the utmost severity; and threatened him: (S, L, K:) reproached or upbraided him. (El-Fárábee, Msb.) ابّخهُ is a dial. form of the same: (IAar:) or its hemzeh is a substitute for the و. (ISd.) وَبْخَةٌ A burning reproof: (L:) as also ومْخَةٌ; (IAar;) in which the ب is changed into م because of the nearness of their places of utterance. (AM.) وبد 1 وَبِدَ, (K,) aor. يَوْبَدُ, (TA,) inf. n. وَبَدٌ, (S, M, L, K,) It (life, or manner of living,) was, or became, hard, strait, or difficult: (S, M, L, K:) it (a man's state, or condition,) was, or became, evil, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) you say وَبِدَتْ حَالُهُ. (M, L.) See also وَبَدٌ below. — — وَبِدَ عَلَيْهِ, (S, M, L,) aor. وَبَدَ, (K,) inf. n. وَبَدٌ, (M, L, K,) He was angry with him: (S, M, L, K:) like وَمِدَ. (S, L.) — — وَبِدَ, aor. وَبَدَ, inf. n. وَبِدٌ, It [a day, &c.] was, or became, hot, (M, L, K,) and without wind: (M, L:) like وَمِدَ. (M, L.) — — وَبِدَ, aor. وَبَدَ, inf. n. وَبَدٌ, It (a garment) became old and worn-out. (M, L, K.) وَبْدٌ: see وَبَدٌ. Hardness, straitness, or difficulty, of life, or manner of living: evilness of one's state, or condition, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) indigence; (M;) poverty, adversity; (T, L;) largeness of family, and littleness of property:

(K:) pl. أَوْبَادٌ. See 1. — — وَبَدٌ, an inf. n. used as an epithet, and [therefore] sing. and pl., A man, and men, in an evil state, or condition: and sometimes أَوْبَادٌ is used as its pl.; (S, L, K;) as though it were imagined to be a proper epithet: (S, L:) or this is for ذَوُوا أَوْبَادٍ: (M, L:) also ↓ مُسْتَوْبِدٌ signifies the same [applied to a single person]: (S, L, K:) and وَبَدٌ, (TA,) or ↓ وَبْدٌ, (L,) a poor man: pl. أَوْبَادٌ. (L, TA.) — — وَبَدٌ A vice, fault, or defect. (M, L, K.) مُسْتَوْبِدٌ: see وَبَدٌ. وبر 1 وَبِرَ, (S, Msb,) aor. وَبَرَ, inf. n. وَبِرٌ, (Msb,) He (a camel) had much وَبَر [i. e. fur, or soft hair]. (S, Msb.) وَبْرٌ, a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is with ة; (S, Mgh;) or a masc. n., of which the fem. is with ة, (Lth, T, M, Msb, K,) and also a pl. [or coll. gen. n.], (M,) [The hyrax Syriacus; believed to be the animal called in Hebr. שָׁפָן;] a certain small beast, (Lth, T, S, Mgh, Msb, K,) like the cat, (Msb, K,) or of the size of the cat, (Lth, T, M, Mgh,) or smaller than the cat, (S,) of the beasts of the desert, (M,) of a dust-colour, (Lth, T, Mgh, Msb,) or of a hue between dust-colour and white, (طَخْلَآءُ, this epithet being applied to وَبْرَةٌ, S,) or white, (TA,) having beautiful eyes, (Lth, T, Mgh,) or having eyes bordered with black, or very black eyes, (كَحْلَآءُ, Msb,) having no tail, (S, Msb,) or having a small tail, (Mgh,) [Golius says, on the authority of Dmr., "longiore caudâ," which is a mistake, for it has no tail,] said to be of the weasel-kind, (Msb,) very shy, (Lth, T, Mgh,) living in low grounds, (Lth, T,) and dwelling in houses [of its own or of men], (S,) or it is confined in houses, and is taught; and it is eaten, because it feeds upon leguminous plants: (Mgh:) it is [said to be] a ruminant; [but this is not the case;] and therefore it is said in a trad., that when a man in a state of إِحْرَام kills it, he must sacrifice a sheep or goat: (TA:) [a full and correct description of this animal is given in art. " Shaphan " of Dr. Kitto's " Cyclopædia of Biblical Literature: "] pl. وِبَارٌ (S, M, Msb, K) and وُبُورٌ and وِبَارَةٌ (M, K) and إِبَارَةٌ, (M, TA,) with hemzeh in the place of the و. (TA.) One says, فُلَانٌ أَسْمَحُ مِنْ ?? الوَبْرِ [Such a one is more liberal than the marrow of the webr]: because the marrow of the webr comes forth easily. (IAar, T.) And فُلَانٌ أَذَمُّ مِنَ الوِبَارَةِ [Such a one is more dispraised than the webrs]. (Fr, T.) — الوَبْرُ One of the days called أَيَّامُ العَجُوزِ, (S, M, K,) which are seven, falling at the end of winter: or it is called وَبْرٌ, without the article: for the Arabs say, صِنٌّ وَصِنَّبْرٌ وَأَخَيُّهُمَا وَبْرٌ [Sinn and Sinnabr and their little brother Webr]: but this may be for the sake of the rhyme. (M.) وَبَرٌ The صُوف, [here meaning the fur, or soft hair,] of the camel, (Lth, T, S, * M, A, K,) and of the hare or rabbit, and the like; (Lth, T, M, A, K;) and in like manner, that of the سَمُّور [or sable], and of the fox, and of the فَنَك [or marten]: (T:) or it is to the camel like wool (صوف) to the sheep; and so to the hare or rabbit, and the like: (Msb:) originally an inf. n.: (Msb:) n. un. with ة: (S:) pl. أَوْبَارٌ. (M, Msb, K.) — — أَهْلُ الوَبَرِ (tropical:) The people of the deserts; [or rather the people of the tents;] because they make their tents of the وَبَر of camels [as well as of goat's hair, which is not included in the term وَبَرٌ, but is called شَعَرٌ]: opposed to أَهْلُ المَدَرِ the people of the cities and of the towns and villages. (TA.) See also مَدَرٌ. — — أَخَذَ الشَّىْءَ بِوَبَرِهِ (tropical:) He took the thing altogether; he took the whole of the thing: as also أَخَذَهُ بِزَوْبَرِهِ. (A.) وَبِرٌ A camel having much وَبَر [i. e. fur, or soft hair]; (S, M, * A, * Msb, K;) and in like manner, a hare or rabbit, and the like; (K;) as also ↓ أَوْبَرُ: (S, M, A, K:) fem. of the former, وَبِرَةٌ; (M, A, Msb, K;) and of the latter, وَبْرَآءُ. (M, A, K.) أَوْبَرُ: see وَبِرٌ. — — بَنَاتُ أَوْبَرَ, (As, A 'Obeyd, AHn, T, S, M, K,) and بَنَاتُ الأَوْبَرِ, (AZ, T, S, M,) the art. being added by poetic license, (M,) A species of كَمْأَة [or truffles], downy, (AZ, As, A 'Obeyd, T, S, M, [the epithet thus rendered is written in copies of the K مُزْغِبَةٌ, and in the T, S, M, مُزَغَّبَةٌ, but in art. زغب in the TA it seems to be indicated that it is probably مُزْغِبَةٌ,]) small, and of the colour of earth: (AZ, S, K:) or, accord. to AHn, truffles (كمأة) like pebbles, small, found in places where they have broken through the crust of the soil, in number from one to ten; they are bad in flavour; and are the first of كمأة: or, as he says in another place, they are like كمأة, but are not كمأة; and they are small: (M: see also جَبْءٌ:]) n. un. إِبْنُ أَوْبَرَ. (As, A 'Obeyd, T.) You say, إِنَّ بَنِى فُلَانٍ مِثْلُ بَنَاتِ أَوْبَرَ [Verily the sons of such a one are like benát-owbar]: one imagines that there is good in them [when there is none]. (M.) And لَقِيتُ مِنْهُ بَنَاتَ أَوْبَرَ I experienced from him [a disappointment, or] a calamity, or misfortune. (Sgh, K.) — — دَاهِيَةٌ وَبْرَآءُ, (S, A, art. شعر), (tropical:) An evil, a foul, or an abominable, calamity, or misfortune. (TA, voce أَشْعَرُ, q. v.) وبش 2 وبّش أَوْبَاشًا, (S, L,) inf. n. تَوْبِيشٌ, (TA,) or (TA, He collected companies, bodies, or forces, of various tribes, for war. (S, * L, TA.) وَبْشٌ (ISd, TA,) and ↓ وَبَشٌ (ISd, K,) sings. of أَوْبَاشٌ (ISd, K, TA) which signifies A medley, or mixed multitude; (S, A, K;) and the lowest or basest or meanest sort, or refuse, or riffraff; (A, K;) of men, or people; (S, TA;) or of troops, or soldiers; (A;) like أَوْشَابٌ; [and similar to أَشْوَابٌ, but more particular;] and said to be a pl., formed by transposition, of بَوْشٌ [q. v.]: (S) or sundry, or separate, sorts, of men, or people: (As, ISd, TA:) and of trees and plants: (ISd, TA:) or a small number, and those separate, of trees and plants. (A, TA.) — — [Hence, app.,] وَبْشُ الكَلَامِ (assumed tropical:) What is bad of speech, or language. (TA.) وَبَشٌ: see وَبْشٌ. وبص 1 وَبَصَ, (S, M, A, Msb, K,) aor. يَبِصُ, (S, K,) inf. n. وَبِيصٌ (S, M, A, Msb, K) and وَبْصٌ (M, K) and بِصَةٌ, (M, TA,) said of lightning, (S, A, K,) and of other things, (S, M,) It shone, gleamed, or glistened. (S, M, A, Msb, K.) You say, [also,] وَبَصَتِ النَّارُ, inf. n. وَبِيصٌ, The light shone, or shone brightly; accord. to AHn; and ↓ أَوْبَصَتْ نَارِى, signifies my light shone, or shone brightly: (M:) or the latter signifies my light showed its flame: (K:) or my light began to show its flame: (ISk, S:) or اوبصت ↓ النَّارُ signifies the fire appeared on being struck. (TA.) And وَبِيصُ الطِّيبِ signifies The shining of perfume. (Mgh, TA.) 4 أَوْبَصَ see 1. — — [Hence,] اوبصت الأَرْضُ (assumed tropical:) The land began to show its plants, or herbage. (ISk, S.) — أَوْبَصْتُ نَارِى I made my fire to burn, or blaze, intensely. (A.) وَبَصَةٌ: see وَابِصٌ. وَبْصَانُ (Fr, M, K) and وُبْصَان, (IDrd, K,) [or وَبُصَانٌ and وَبِصَانٌ, (see art. بصن,)] in some copies of the Jm., بُصَّانٌ, [which see in art. بص,] (TA,) The month of رَبِيعٌ الآخِرُ: (M, K:) i. e. the name of that month in the Time of Ignorance: pl. وَبْصَانَاتٌ. (TA.) وَبِيصَةٌ: see وَابِصٌ. وَبَّاصٌ: see what follows, in four places. وَابِصٌ Shining, gleaming, or glistening: (Msb:) and ↓ وَبَّاصٌ, (as in some copies of the K,) or both, (M,) shining, gleaming, or glistening, much: (M, and some copies of the K:) or the latter, shining, gleaming, or glistening much in colour; (so in other copies of the K;) in which last sense, both are added to the epithet أَبْيَضُ: (TA:) and ↓ وَبَّاصٌ, applied to a cloud, signifies also intensely shining, or gleaming, with lightning. (M.) You say ↓ قَمَرٌ وَبَّاصٌ [A moon shining brightly]. (A.) And ↓ الوَبَّاصُ signifies The moon. (IAar, K.) — — وَابِصَةٌ signifies i. q. بَرْقَةٌ [app. A flash of lightning]: (M:) and fire; as also ↓ وَبِيصَةٌ: (IAar, K:) and a live coal; as also ↓ وَبَصَةٌ. (M.) — — رَجُلٌ وَابِصَةُ السَّمْعِ, (M,) or وَابِصَةُ سَمْعٍ, (S, A, K,) means A man who relies upon what is said to him: such a man is called أُذُنٌ: and the epithet is made fem. because أُذُنٌ is meant: or the ة may be added to render it intensive: (M:) or the meaning is, who trusts in all that he hears: (S, K:) or who hears speech and trusts in it: (A:) or who hears what is said and relies upon it, and thinks it true, but is not yet sure. (TA.) You say also, وَابِصَةُ سَمْعٍ بِفُلَانٍ [One who relies upon what he hears of, or from, such a one]: and وَابِصَةُ سَمْعٍ بِهٰذَا الأَمْرِ [One who relies upon what he hears of this affair]. (TA.) وبط &c. See Supplement وت وَتٌّ (L, K) and وُتٌّ and وَتَّةٌ (K) or وَتَّةٌ (L) The cry of the bird called وَرَشَان. (AA, L, K.) أَوْتَى signifies He

cried as cries the ورشان. (IAar, L.) وَتَاوِتُ i. q. وَسَاوِسُ Evil suggestions, &c. (K.) The س is thus changed, in poetry, into ت, as in نَاتٌ and أَكْيَاتٌ. (MF.) وتا 1 وَتَأَ, aor. يَتَأُ, (K,) inf. n. وَتْءٌ, (TA,) He was heavy and slow in his gait, by reason of age, or by nature. (K.) Not mentioned by J. because esteemed by him not chaste. (TA.) تَيْتَأَ: see art. تأ. وتب 1 وَتَبَ, aor. يَتِبُ, inf. n. وَتْبٌ, He remained fixed in the place, and did not move. (K.) Omitted by most of the lexicographers; and said by some to be a word mispronounced [app. for وَثَبَ]. (TA.) وتح 1 وَتُحَ, aor. يَوْتُحُ, inf. n. وَتَاحَةٌ (S, K) and وُتُوحَةٌ (K) and وَتْحَةٌ, (L,) It (a thing, S, or a gift, K) was little, or small, and paltry, mean, or contemptible. (S, L, K.) — — وَتَحَ عَطَآءَهُ, aor. يَتِحُ; (K;) and ↓ اوتحهُ; (S, K;) and ↓ وَتَّحهُ, inf. n. تَوْتِيحٌ; (S;) He made his gift little, or small, (S, K,) and paltry, mean, or contemptible. (K.) — — اوتح لَهُ الشَّىْءَ ↓ He made the thing little to him. (L.) — — ↓ اوتح He became a person of little property. (K) 2 وَتَّحَ see 1 and 4. 4 أَوْتَحَ see 1. — — اوتح فُلَانًا He harassed and distressed him; syn. جَهَدَهُ وَبَلَغَ مِنْهُ; (L, K;) and in like manner, اوتح جَهْدَهُ, and اوتح مِنْهُ, and ↓ وتّح. (L.) — — اوتح, in this sense, occurs in a verse as related by Th: as related by IAar it is اوتخ. (TA.) 5 توتّح مِنَ الشَّرَابِ He drank a little of the beverage: (S, L:) or, as also توتّح الشَّرَابَ, he drank the beverage by little and little. (TA.) شَىْءٌ وَتْحٌ, and ↓ وَتِحٌ, (S, K,) and ↓ وَتَحٌ, and ↓ وَتِيحٌ, (K,) A little, or small, and paltry, mean, or contemptible, thing. (S, K.) One says also شَىْءٌ وَتْحٌ وَعْرٌ A small, or little, or scanty, thing: the latter of the two epithets being an imitative sequent; (S;) or, correctly, a corroborative. (Marg. note in a copy of the S.) — — ↓ مَا أَغْنَى وعنّى وَتَحَةً, a phrase like ما اغنى عنّى عَبَكَةً, (L,) or He, or it, was of no profit, or advantage, to me. (L, K.) — — طَعَامٌ وَتْحٌ Food in which is no good; like وَحْتٌ. (L.) — — ↓ رَجُلٌ وَتَحٌ A vile, mean, or contemptible, man. (S.) وَتَحٌ see وَتْحٌ. وتِحٌ see وَتْحٌ. وَتَحَةٌ see وَتْحٌ. وَتِيحٌ see وَتْحٌ. وتد 1 وَتَدَ, aor. يَتِدُ, imp. تِدْ, inf. n. وَتْدٌ (S, L, K, &c.) and تِدَةٌ; (M, L, K, &c.;) and ↓ اوتد; (A, Msb, K;) and ↓ وتّد, (M, Mgh,) inf. n. تَوْتِيدٌ; (TA;) He knocked with a mallet, (Mgh,) and fixed, or made from or fast, a wooden pin, peg, or stake, (S, * M, A, * L, Msb, K,) in the ground or in a wall. (Msb.) — — وَتَدَ, (M, L, K,) [aor. يَتِدُ,] inf. n. وَتْدٌ and تِدَةٌ; (M, L;) and ↓ وتّد; (M, L, K;) It (a wooden pin, peg, or stake,) was, or became, fixed, firm, or fast. (M, L, K.) — — وَتَّدَ اللّٰهُ الأَرْضَ بِالجِبَالِ, and ↓ أَوْتَدَهَا, (tropical:) [God made the earth firm, or fast by means of the mountains. (A.) — — رِجْلَهُ فِى الأَرْضِ ↓ وتّد (assumed tropical:) He fixed his foot firmly upon the ground. (L.) — — فِى بَيْتِهِ ↓ وتّد (tropical:) He remained fixed in his house. (L.) — — ↓ وتّد It (growing corn) put forth its stalks, and became firm and strong. (L.) — — ↓ وتّد, (S, L,) inf. n. تَوْتِيدٌ, (K,) (tropical:) Libidine veneres exarsit vir: (S, L:) erexit penem. (K.) — — It was said to an Arab of the desert, What is نَطْشَان? and he answered, العَطْشَانَ ↓ يُوَتِّدُ (tropical:) [It corroborates the word عطشان]: or, as some relate it, شَىْءٌ نَتِدُ بِهِ كَلَامَنَا [A thing, meaning a word, by which we corroborate our speech]. (A.) 2 وَتَّدَ and 4: see 1. وَتْدٌ and وَتَدٌ and وَدٌّ: see وَتِدٌ. وَتِدٌ, (S, M, K, &c.,) of the dial. of El-Hijáz, and the most chaste form, (Msb,) and ↓ وَتَدٌ, (S, M, Msb, K,) and ↓ وَتْدٌ, (L, K,) and ↓ وَدٌّ, (S, M, Msb,) of the dial. of Nejd, (Msb,) the ت being made quiescent, and then changed into د, and incorporated into the final د, (S, * Msb,) and ↓ وَتِيدٌ, (L, art. ود,) A wooden pin, peg, or stake, which is fixed in the ground or in a wall: (M, L, K:) pl. أَوْتَادٌ. (S, M, L, K.) [You say,] أَذَلُّ مَنْ وَتِدٍ بِقَاعٍ [More vile than a wooden peg in a plain]: because it is always knocked. A proverb. (TA.) — — وَتِدٌ وَاتِدٌ, an expression like شُغْلٌ شَاغِلٌ, (As, S,) the latter word a corroborative; (K;) or A wooden pin, peg, or stake, firm, or fast, (A, L,) and erect. (L.) — — أَوْتَادُ الأَرْضِ (tropical:) [lit. The pegs, or stakes, of the earth; i. e.] the mountains: (A, L, K:) so called because they make the earth firm, or fast. (L.) — — أَوْتَادُ البِلَادِ (assumed tropical:) The chiefs of the towns, provinces, or countries. (L, K.) — — أَوْتَادُ الفَمِ (tropical:) The teeth. (L, K, TA.) — — وَتِدٌ, of a sandal, (assumed tropical:) The part that projects from the ear [or loop]. (L.) — — وَتِدٌ (assumed tropical:) [A peg of a بَيْت, q. v.;] a portion, or division, of a foot of a verse, consisting of three letters: (L, K *:) it is of two kinds: one consisting of two movent letters followed by a quiescent letter; as فَعُو and عِلُنْ; which kind is called وَتِدٌ مَقْرُونٌ, a conjoined peg; because each two letters are conjoined by a vowel: the other consisting of three letters; one movent, then one quiescent, then one movent; as لَاتُ in مَفْعُولَاتُ; which kind is called وَتِدٌ مَفْرُوقٌ, a disjoined peg; because the quiescent letter disjoins the two movent letters: pl. أَوْتَادٌ. زِحَاف does not take place in the اوتاد, because the foot depends upon them; but it does in the أَسْبَاب. (L.) — — وَتِدٌ (A, L, K) and وَتِدَةٌ (L) of the ear., (tropical:) [The tragus;] the small prominent thing in the anterior part, (A, L, K,) like a teat, (A, L,) next the uppermost part of the side of the beard: (L:) or the prominent part next the temple: (L:) or the وَتِدَانِ of the two ears are the two parts in the interior thereof resembling a وَتِد, also called the عَيْرَانِ. (S.) وَتِيدٌ: see وَتِدٌ. وَاتِدٌ (tropical:) A man standing fixed, or firm, or motionless. (A, L.) — — (tropical:) An erect horn. (A.) — — Fixing, or making firm or fast, a wooden pin, peg, or stake. (L.) مَوْتُودٌ A wooden pin, peg, or stake, fixed, or made firm or fast. (L.) مِيتَدَةٌ (S, L, K,) and مِيتَدٌ (L, K) A mallet (مِرْزَبَّة, L, K,) with which wooden pins, pegs, or stakes are knocked [into the ground or a wall]. (S, L, K.) وتر 1 وَتَرَهُ, aor. يَتِرُهُ, inf. n. وَتْرٌ; (Msb;) and ↓ اوترهُ; (S, Msb, K;) He made it, (a number, Msb,) sole; or one, and no more: syn. أَفَذَّهُ, (S, K,) or أَفْرَدَهُ. (Msb.) It is said that the latter verb only is used in relation to a number; but both are said to be thus used in the M [as well as in the Msb.] (TA.) — — [And He made it to be an odd number.] You say, وَتَرَ القَوْمَ, (M, K,) aor. وَتَرَ, inf. n. وَتْرٌ; (M;) and ↓ أَوْتَرَهُمْ; (M, K;) He made the people, they being an even number, to be an odd number. (M, K, TA.) 'Atà says, كَانَ القَوْمُ وِتْرًا فَشَفَعْتُهُمْ وَكَانُوا شَفْعًا فَوَتَرْتُهُمْ [The people were an odd number and I made them an even number, and they were an even number and I made them an odd number]. (TA.) You say also, وَتَرَ الصَّلَاةَ, (Msb, K,) and ↓ أَوْتَرَهَا, (T, S, Msb, K,) and ↓ وَتَّرَهَا, (K,) and ↓ أَوْتَرَ فِالصَّلَاةِ, (Lh, M,) He made the prayer to be such as is termed وِتْر [i. e., to consist of an odd number of rek'as; as is done in the case of a prayer which is performed in the night, consisting of three rek'ahs, and particularly called صَلَاةُ الوِتْرِ]; (S, * Msb, K; *) he performed prayers of double rek'ahs, two and two together, and then performed the prayer of one rek'ah at the end, making what he performed an odd number: (T:) and ↓ أَوْتَرَ, alone, signifies he performed the prayer called الوِتْر [explained above]; (T, M, A, Mgh, K;) or he performed prayers of [an odd number of rek'ahs,] two and two together, and then a single rek'ah at the end. (TA.) It is said in a trad. إِنَّ اللّٰهَ وِتْرٌ يُحِبُّ الوِتْرَ فَأَوْتِرُوا يَا أَهْلَ القُرْآنِ [Verily God is one only: He loveth the odd number: therefore perform ye the prayer of an odd number of rek'ahs, O people of the Kur-án]. (T.) And in another trad., إِذَا اسْتَجْمَرْتَ فَأَوْتِرْ When thou employest stones in the purification termed إِسْتِنْجَآء, use an odd number; (TA;) i. e. use three stones for that purpose, or five, or seven, and not an even number. (T.) — وَتَرَهُ, (T, S, A, Mgh,) aor. يَتِرُهُ, inf. n. وَتْرٌ (S,) and وِتْرٌ and تِرَةٌ, (T, S,) He slew his relation, and so separated him from him, and rendered him solitary: (A, Mgh:) or he slew a person belonging to him, or related to him, without the latter's obtaining revenge, or retaliation, for the blood of the slain: (S:) or he slew a person belonging to him, or related to him; or took property belonging to him. (T.) It is also

doubly trans.: you say, وَتَرَ فُلَانٌ فُلَانًا أَهْلَهُ Such a one committed a crime against such a one by slaying his family; or by taking them away: (T:) and وَتَرَهُ مَالَهُ (T, M, K) (assumed tropical:) he committed a crime against him by taking away his property: (T:) or (assumed tropical:) he made him to suffer loss or detriment in respect of his property; or he deprived him of it in part, or altogether; syn. نَقَصَهُ إِيَّاهُ: (T, * M, K:) and وَتَرَهُ حَقَّهُ, (S, A, Mgh, Msb,) aor. as above, (Msb,) (tropical:) he made him to suffer loss or detriment in respect of his right or due; or he abridged him, or deprived him, or defrauded him, of it partially, or wholly; syn. نقصهُ. (S, Mgh, Msb.) It is said in a trad., مَنْ فَاتَتْهُ صَلَاةُ العَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ (T, M, * Msb, * TA) By whomsoever the prayer of the afternoon passeth unobserved, he is as though he had his family slain and his property taken away: or as though he had his family and his property taken away: (T:) or as though he were deprived (نُقِصَ) of his family and his property, (T, M, Msb, TA,) and remained alone: (T, TA:) the loss of the family and property is thus likened to the loss of the recompense: اهله and ماله being in the accus. case as objective complements: (Msb:) اهله is a second objective complement: for the first is understood, as implied in the verb: but if we read أَهْلُهُ وَمَالُهُ, accord. to another relation, اهله supplies the place of the agent, nothing being understood, and the family and property are the objects to which the loss is made to relate. (TA.) And it is said in another trad., مَنْ جَلَسَ مَجْلِسًا لَمْ يَذْكُرِ اللّٰهَ فِيهِ كَانَ عَلَيْهِ تِرَةً (assumed tropical:) He who sitteth in an assembly in which God is not mentioned is obnoxious to detriment, or loss: or, as some say, to a claim of reparation for wrongful conduct. (TA.) And it is said in the Kur, [xlvii. 37,] وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ (assumed tropical:) And He will not deprive you of aught of the recompence of your deeds: (Zj, T:) or will not make you to suffer loss in respect of your deeds; like as you say دَخَلْتُ البَيْتَ, meaning دَخَلْتُ فِى البَيْتِ. (S.) — — [Also,] وَتَرَهُ, (M, K,) aor. يَتِرُهُ, (K,) inf. n. وَتْرٌ (M, K) and وِتْرٌ (TA) and تِرَةٌ, (M, K,) He executed blood-revenge upon him: or did so wrongfully: (M, * K, * TK:) expl. by أَصَابَهُ بِذَحْلٍ. (TK.) — — He overtook him (أَدْرَكَهُ) with some displeasing, or abominable, or evil, action. (M, K.) — — He frightened him; terrified him. (Fr, K.) — وَتَرَ القَوْسَ: see 2, in two places. 2 وتّر الصَّلَاةَ: see 1, near the beginning. — وتّر القَوْسَ He fastened, bound, firmly, or braced, the string of the bow; expl. by شَدَّ وَتَرَهَا; (Lh, M, K;) as also ↓ أَوْتَرَهَا; (Lh, M, Msb;) both these signify the same; (S, in which the meaning is not explained;) and ↓ وَتَرَهَا, (M, TA,) inf. n. وَتْرٌ: (TA:) or ↓ اوترها signifies he put to it a string: (M, K:) and ↓ وَتَرَهَا, (M, K,) aor. يَتِرُهَا, (K,) inf. n. تِرَةٌ, (TA,) he attached to it its string: (M, K:) this, accord. to some, is the proper signification of the last. (M.) It is said in a proverb, إِنْبَاضٌ بِغَيْرِ تَوْتِيرٍ [Twanging the bow without bracing the string]: (S:) or لَا تُعْجِلِ الإِنْبَاضَ قَبْلَ التَّوْتِيرِ [Hasten not the twanging of the bow before the bracing of the string]: alluding to the hastening a thing before its proper time. (M.) [See also art. نبض. And see 2 in arts. جنب and حنب.] 3 واتر بَيْنَ أَخْبَارِهِ, (A, and so in some copies of the K,) or ↓ أَوْتَرَ, (M, and so in some copies of the K,) and بين كُتُبِهِ, (M,) and واتر أَخْبَارَهُ, (M, K; in the latter of which وَاتَرَهُ is put by mistake for وَاتَرَهَا, as is observed in the TA,) and كُتُبَهُ, (M, A, K,) inf. n. مُوَاتَرَةٌ (S, M, K,) and وِتَارٌ, (M, K,) He made his tidings, or narrations, and his writings, or letters, to follow one another: (M, A, K:) or with some intervals between them; for مواترة between things is only when there is some interval between them; otherwise it is مُدَارَكَةٌ and مُوَاصَلَةٌ: (S, K:) or واتر الكُتُبَ signifies he made the writings, or letters, to follow one another nearly, one by one, without ceasing: (S:) or he made them to follow one another with a small interval between every two: (T:) and وَاتر الخَبَرَ he made the tidings, or narration, to follow one part after another: or, accord. to As, with a small space between every two portions thereof: from وِتْرٌ in the sense of فَرْدٌ. (T.) You say also واتر بَيْنَ مِيَرِهِمْ He made their supplies of wheat to come to them without stopping; time after time. (TA, from a trad.) And it is said in a trad., لَا بَأْسَ أَنْ يُوَاتِرَ قَضَآءَ رَمَضَانَ There will be no harm in his performing the fast of Ramadán at intervals, fasting one day and breaking fast one day: (TA:) مُوَاتَرَةُ الصَّوْمِ is the fasting one day and breaking fast one day, or two; performing it separately: it does not mean المُوَاصَلَةُ, because it is from الوِتْرُ, (S, K, TA,) i. e., الفَرْدُ. (TA.) 4 أَوْتَرَ see 1, in seven places, first part. — — اوتر بَيْنَ أَخْبَارِهِ: see 3. — اوترهُ He made him to attain, or obtain, his blood-revenge. (Az, TA; and L in art. ثأر.) See an ex., voce ثَأْرٌ. — اوتر القَوْسَ: see 2, in two places. 5 توتّر (tropical:) It (a sinew, or nerve, T, M, A, K, and a vein, M, TA, not the neck, for العُنُقُ in the K is a mistake for العِرْقُ, TA) became tense, (M, K, TA,) like a bow-string. (M, TA.) 6 تواتر It was consecutive: or was so with intervals: (M, A, K:) or was so with separation, or interruption. (Msb.) You say, تواترت الإِبِلُ, and القَطَا, and so of any other things, The camels, and the birds of the kind called القطا, &c., came one near after another, not in a rank. (Lh, M.) And تواترت الخَيْلُ The horses came following one another. (Msb.) And تواترت الكُتُبُ The writings, or letters, came one near after another, separately. (S.) وَتْرٌ: see وِتْرٌ, throughout. وِتْرٌ and ↓ وَتْرٌ, (T, S, M, A, Msb, K, &c.,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (T, S, M, Msb,) and of the people of El-'Áliyeh, (ISk, as on the authority of Yoo, and S) or the latter in the dial. of the people of El-'Áliyeh, (T, as on the authority of Yoo,) or of the people of El-Hijáz, (Lh, S, M,) Single; sole; only; one, and no more: syn. فَرْدٌ: (T, S, M, A, Msb, K:) or مَا لَمْ يُشْفَعْ مِنَ العَدَدِ: (M, A, K; except that in the K, instead of يُشْفَعْ, we find يَتَشَفَّعْ:) or contr. of شَفْعٌ: (Mgh:) [and an odd number:] all [even and odd] numbers are termed [respectively] شَفْعٌ and وَتْرٌ, whether many or few. (T.) — — وِتْرًا وِتْرًا [Singly; separately; one by one]. (S, K.) [See شَفْعٌ.] — — الوِتْرُ, one of the names of God, The Single; the Sole; the One; He who has no equal, or like; the Unequalled; syn. الفَذُّ and الفَرْدُ. (TA.) — — صَلَاةُ الوَتْرِ, and الوِتْرُ alone: see 1, first part: it was sometimes said by Mohammad to be a single رَكْعَة. (T.) — — In the words of the Kur, [lxxxix. 2,] وَالشَّفْعِ وَالْوَتْرِ by the former is meant all creatures which are created in pairs; and by the latter, God: (T:) or [by the former, Adam and his wife; and] by the latter, Adam, who was made a pair with his wife: (I' Ab, T:) or by the former, the day of the sacrifice; (T;) and by the latter, the day of 'Arafeh. (T, K.) (See more voce شَفْعٌ.) — Also وِتْرٌ and ↓ وَتْرٌ, (T, S, M, A, Msb, K,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (Lh, T, S, M, Msb,) and of the people of El- 'Áliyeh, (T, as on the authority of Yoo,) and El- Hijáz, (S,) or the latter in the dial. of the people of El-'Aliyeh, (ISk, as on the authority of Yoo, and S) and El-Hijáz, (Lh, M,) Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or retaliate, blood: or a desire, or seeking, for retaliation of a crime or of enmity: syn. ذَحْلٌ: (T, S, M, Msb, K:) or wrongful conduct therein: as also ↓ تِرَةٌ and ↓ وَتِيرَةٌ, in either sense: (M, K:) or a crime which a man commits against another by slaughter or by plundering or by capture: (TA:) pl. [of وَتْرٌ] أَوْتَارٌ and [of تِرَةٌ] تِرَاتٌ. (A.) وَتَرٌ The string, and the suspensory, syn. شِرْعَة and مُعَلَّق [the latter signifying properly the appendage, (see خَطَمَ القَوْسَ بِالوَتَرِ, and see نِيَاطٌ,)] (M, K,) of a bow: (S, M, Msb, K:) [and in like manner, a chord of a lute and the like:] pl. أَوْتَارٌ (S, M, Msb, K) and وِتَارٌ. (Fr, Sgh, TA.) — — Also pl. [or rather coll. gen. n.] of وَتَرَةٌ [q. v.] in all the senses of the latter. (K.) وَتَرَةٌ, of the nose, The partition between the two nostrils [consisting of the septum and subseptum narium, or

the subseptum alone]; (S, A, Msb;) as also ↓ وَتِيرَةٌ: (S, A, Msb, K:) or the former signifies what is between the two nostrils: (M:) or the junction that is between the two nostrils: (T:) or the edge of the nostril: (M, K:) accord. to Lh, (M,) what is between the tip of the nose and the سَبَلَة [or middle of the mustache; app. meaning, the subseptum narium]: (M, K:) and the latter, the partition between the two nostrils, of the fore part of the nose, exclusive of the cartilage; [i. e., app. the subseptum narium: (AZ, T:) and the former, in a horse, what is between the tip of the nose and the upper part of the lip: (M:) pl. [or rather coll. gen. n.] of the former, in all its senses, وَتَرٌ. (K.) In a trad. in which it is said that the fine for destroying the وَتَرَة is a third of the fine for homicide, by this word is meant the وَتَرَة of the nose. (TA.) — — The sinew, or nerve, (عَقَبَة,) of the back (متن). (M.) وَتِيرٌ: see وَتِيرَةٌ, near the end. وَتِيرَةٌ: see وِتْرٌ. — A way, course, mode, or manner of acting, or conduct, or the like: (S, M, A, Mgh, Msb, K:) and nature, or disposition: (A, Mgh:) from تَوَاتَرَ: (Th, M, A, Mgh:) or a road keeping close to a mountain, (K, TA,) and pursuing a regular, uniform course: (TA:) or constancy, or perseverence, in a thing, (AO, T, Msb, TA,) or in a work. (TA.) You say, مَازَالَ عَلَى وَتِيرَةٍ وَاحِدَةٍ He ceased not to follow, or continue in, one way, (&c.,) of acting or the like: (T, S, M, A:) or one disposition. (A.) And هُمْ عَلَى وَتِيرَةٍ وَاحِدَةٍ They follow, or con- tinue in, one way, &c. (A, Mgh, Msb.) — Remissness, or languor, syn. فَتْرَةٌ, (S, M, Msb, K,) in an affair: (M, K:) and syn تَوَانٍ [which signifies the same]: and faultiness; syn. غَمِيزَةٌ, (M, K,) [in some copies of the latter, غَمِيرَةٌ, with the unpointed ر.]) You say, مَا فِى عَمَلِهِ وَتِيرَةٌ There is no remissness, or languor, in his work. (S, A, Msb.) And سَيْرٌ لَيْسَ فِيهِ وَتِيرَةٌ A journeying, or pace, in which is no remissness, or languor. (S.) — — Delay. (M, K.) — — Confinement; restriction; restraint. (M, K.) — I. q. وَتَرَةٌ, as explained above. — A ring (S, M, K) of عَقَب [or sinew], (S,) by aiming at which one learns the art of piercing with the spear; (S, M, K;) also called دَرِيئَةٌ: (S:) or a ring that is made at the end of a spear or spear-shaft, by aiming at which one learns the art of shooting, or casting [the lance]; made of bow-string or of other string or thread. (M.) — A white rose: (S, M, A, K:) or red rose: (Kr, M, K:) or a rose-flower; a rose-blossom: (AHn, M, K: *) n. un. of ↓ وَتِيرٌ. (AHn. M.) — A star, or blaze, or white mark, on the forehead or face of a horse, when round, (T, M, A, K,) and small: (A:) when long, it is called شَادِخَةٌ: (AO, T:) likened to the ring above mentioned, thus called; (T;) or to a white rose, which is also thus called. (A.) See غُرَّةٌ. تِرَةٌ: see وِتْرٌ. The ت is substituted for the elided و. (TA.) جَاؤُوا تَتْرَى and تَتْرًى, with and without tenween, and with ت substituted for the original incipient و, (T, * S, * M, A, * Msb, * K,) in the former whereof, (S, M,) which is the better, (S,) and the more common, (Fr,) pronounced by Hamzeh and Ibn-'Ámir and Ks with imáleh, [i. e. tetrè,] (Bd, xxiii. 46,) the ا [which is written ى] is a sign of the fem. gender, and in the latter whereof it is an ا of quasi-coördination, (S, M,) from وِتْرٌ in the sense of فَرْدٌ, (S,) They came following one another; one after another; (A, Msb;) syn. مُتَوَاتِرِينَ: (M, K:) or interruptedly. (Yoo, T.) It is said in the Kur, [xxiii. 46,] ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى, or تَتْرًى, Then we sent our apostles one after another: (S:) or interruptedly; at intervals: (Yoo, T, M:) or making a long time to intervene between every two. (T.) فَرَسٌ مُوَتَّرُ الأَنْسَاءِ (tropical:) A horse contracted in the [veins called] أَنْسَاء, [pl. of نَسًا,] as though they were braced, or made tense. (A, * TA.) See شَنِجٌ. مَوْتُورٌ One who has his relation slain, and so is separated from him, and rendered solitary: (TA:) and one who has a person belonging to him, or related to him, slain, and has not obtained revenge, or retaliation, for his blood: (S, K, TA:) a seeker of blood-revenge, or retaliation; one to whom belongs the revenging of blood, or retaliation. (TA.) [See an ex. voce ثَأْرٌ.] مُتَوَاتِرٌ Consecutive, but with small intervals: thus differing from مُتَدَارِكٌ and مُتَتَابِعٌ. (Lh, M. [But see تَتَابَعَ.]) You say, جَاؤُوا مُتَوَاتِرِينَ: explained above, voce تَتْرَى. (M, K.) خَبَرٌ مُتَوَاتِرٌ Tidings, or a narration, told, or related, by one from another: (T:) or by one after another. (TA.) وتع &c. See Supplement وث وَثْوَثَةٌ Weakness; impotence. (L.) وَثْوَاثٌ A weak, impotent, man. (L.) وثا 1 وَثَأَتْ يَدُهُ, aor. تَثَأُ, inf. n. وَثْءٌ; (AZ;) and وَثِئَتْ, (a form disapproved by some, TA,) aor. the same, inf. n. the same and وَثَأٌ, (K, TA,) or وَثَاءٌ; (CK and a MS. copy) and وُثُوْءٌ; and وُثِئَتْ, (S, K,) like عُنِىَ, [i. e., pass. in form, but neut. in signification,] (K,) which is the chaste form of the verb; and to the inf. ns. are added, on the anthority of the Wá'ee, وُثُوْءٌ and وَثَأَةٌ; (TA;) [but it is not said to which form or forms of the verb these belong;] His hand became affected by what is termed وَثْءٌ. (K.) — — وَثَأَ يَدَهُ (S, K) and ↓ اوثأ, (K,) He caused his hand to be affected by what is termed وَثْءٌ. (S, K.) — — اللّٰهُمَّ ثَأْيَدَهُ [O God, bruise his hand! &c.] is a form of curse used by the Arabs. (IAar.) — — وَثَأَ اللَّحْمَ He, or it, (i. e. a blow,) deadened the flesh. (K.) — — وَثَأَ الوَتَدَ (tropical:) i. q. شَعَّثَ, q. v. (A.) 4 أَوْثَأَ see 1. وَثْءٌ and وَثَأَةٌ A breaking of the flesh without separation of the parts, (وَصْمٌ,) not reaching to the bone, (K,) producing a swelling: (TA:) or a pain in the bone, without fracture: (IKoot, K:) or a dislocation (K, TA) and concussion of the joints, which affects the hand, without fracture: (TA:) or [an injury] resembling dislocation; in the flesh as a fracture in a bone: (AM:) or a bruising or breaking of the flesh without breaking the bone: (IAar.:) or a bruising of the skin and flesh, reaching to the bone, without its breaking: (TA:) or a bruising of the bone, without breaking: (Lth, S:) in which last sense, Lth uses also the word وَثَأٌ. (TA.) The ء in وَثْءٌ is sometimes omitted, and the word is written وَثٌ, like يَدٌ and دَمٌ. وَثْىٌ is condemned as vulgar. وَثٌ is authorized by As; but وَثْىٌ (which is said by the vulgar, S, [and is disallowed in the K,]) and وَثْوٌ are disallowed by him. (TA.) وَثِئٌ Having a broken hand: (TA: [but see وَثْءٌ:]). — — يَدٌ وَثِئَةٌ, and ↓ وَثِيئَةٌ, (K,) and ↓ مَوْثُوءَةٌ, (S, K,) A hand affected by what is termed وَثْءٌ. (K.) وَثِيئَةٌ and مَوْثُوءَةٌ: see وَثِئٌ. مِيثَأَةٌ A mallet with which pegs, or stakes, or tent-pins, are driven. (TA.) وثب 1 وَثَبَ, aor. يَثِبُ, inf. n. وَثْبٌ and وُثُوبٌ (the latter agreeable with analogy, TA,) and وَثَبَانٌ and وَثِيبٌ (S, K) and وِثَابٌ (K; but this is generally affirmed to be an inf. n. of وَاثَبَ, TA;) and ثِبَةٌ, (Ibn-Málik and others) He leaped; jumped; sprang; bounded: (S, K:) or he leaped down, or downwards. (Mgh, Msb, art. طفر.) — — وَثَبَ المَوْضِعَ [He leaped, or jumped, upon, or over the place]. (TA.) — — وَثَبَ إِلَى الشَّرَفِ وَثْبَةً (tropical:) [He made a single leap to eminence, or nobility]. (TA.) — — وَثَبَ إِلَيْهِ [app., He leaped, or sprang up, or he hastened, to him]. (TA.) — — الوُثُوبُ, except in the dial. of Himyer, signifies The act of rising, or standing up. (TA.) — — It is also much used by the vulgar as signifying The act of hastening to a thing; as observed by MF, who is wrong in saying that there is nothing in the lexicons that favours its being so used. (TA.) — وَثَبَ, [aor. يَثِبُ,] inf. n. وَثْبٌ, in the dial. of Himyer signifies He sat; sat down. (K, TA, from a trad.) ثِبْ in that dial. signifies Sit; sit down. (S.) It is related that Zeyd Ibn-Abd-Allah Ibn-Dárim came as an envoy to one of the kings of Himyer, and found him at a hunting-place belonging to him, on a high mountain, and he saluted him, and mentioned to him his lineage, or relationship; whereupon the king said to him ثِبْ, meaning إِجْلِسْ, Sit; but the man thought that he commanded him to leap from the mountain; and he said, “Thou shalt find me, O king, very obedient: ” then he leaped from the mountain,

and perished. So the king said, “What ailed him? ” And they explained to him his case, and his mistake respecting the word: upon which he said لَيْسَتْ عِنْدَنَا عَرَبِيَّتْ مَنْ دَخَلَ ظَفَارِ حَمَّرَ i. e., [“ Arabic is not current with us: ” (for, probably, in the time of this king, the term عَرَبِيَّة was only applied to the general language of Arabia:) “ whoso entereth Dhafári,] let him learn [or, rather, speak, as MF says,] the Himyeree language. ” (Mz., 16th نوع.) [The principal facts of this anecdote are also mentioned in the S, on the authority of As.] By the king's saying عَرَبِيَّتْ was meant العَرَبِيَّةُ: the ة is pronounced ت in the case of a pause (which is the case here) in their dialect. (S.) Or, accord. to another relation of the above anecdote, the king said لَيْسَ عِنْدَنَا عَرَبِيَّتْ كَعَرَبِيَّتِكُمْ [“ Arabic like your Arabic is not current with us: ”] and this, says ISd, is the right reading in my opinion: for the king did not mean to exclude himself from the Arabs. (MF.) 2 وثّبه, inf. n. تَوْثِيبٌ, He seated him upon a cushion: (S, K:) asserted to be of the dial. of Himyer. (MF.) — — وثّبه وسَادَةً, (S, K,) in some copies of the K وَثَّبَهُ, (TA,) He threw to him a cushion (S, L, K) that he might sit upon it: (S:) [app. in the dial. of Himyer]. — — وَثَّبْتُهُ وِثَابًا I spread for him a bed, or the like. (TA.) 3 واثبه He leaped, or sprang, upon him, or at him; he assaulted or assailed him; syn. سَاوَرَهُ (S, K) and ثَاوَرَهُ. (K, art. ثور) and صَاوَلَهُ. (K, art. صول.) — — [Also, perhaps, He contended with him in leaping, jumping, springing, or bounding.] — — [واثبه is also mentioned in the TA as having a signification not explained in the K: app., He contended with him in hastening to a thing.] 4 اوثبه He made him to leap, jump, spring, or bound. (S, Msb.) — — اوثبه المَوْضِعَ [He made him to leap, or jump, upon, or over, the place]. (TA.) 5 توثّب فُلَانٌ فِى ضَيْعَةٍ لِى (tropical:) Such a one took possession unjustly of an estate belonging to me; he seized upon it unjustly. (S, K.) — — توثّب فِى أَرْضِهِ عَلَى أَخِيهِ (tropical:) He took possession of his land with injustice towards his brother. (A.) — — توثّب عَلَى مَنْزِلَتِهِ (tropical:) He took possession unjustly of the place occupied by him. (A.) 6 هُمْ يَتَوَاثَبُونَ عَلَى كَذَا They leap, or rush, together upon such a thing [in an evil, or injurious, or a contentious manner]. (S, art. كلب.) التَّوَاثُبُ is syn. with التَّكَالُبُ. (S, K, art. كلب.) وَثْبَةٌ A single leap, jump, spring, a bound: (TA:) or a leap down, or downwards. (Mgh, Msb, art. طفر.) ثُبَةٌ An assembly; a company; a troop; a congregated body. (K.) [But it seems rather to belong to the root ثبى, as remarked by Freytag; or, accord. to some, to art. ثوب. See arts. ثبى and ثوب.] وَثَبَى: see وَثَّابٌ. وِثَابٌ A throne, or couch; syn. سَرِيرٌ; (K;) accord. to some, that is always occupied by the king; or that the king does not cease to occupy: (TA:) [app. of the dial. of Himyer]. — — A bed; or what is spread to lie or recline upon: (K:) ex. وَثَّبْتُهُ وِثَابًا I spread for him a bed, or the like: (TA:) or places where persons sit; syn. مَقَاعِدُ: (S, K:) in which case it is a pl., as some have expressly affirmed it to be: (TA:) accord. to IF and others, of the dial. of Himyer. (MF.) Applied to heaven (السَّمَاءُ) as being the sittingplaces of the angels. (S.) ظَبْىٌ وَثَّابٌ An antelope that leaps, jumps, springs, or bounds, quickly. فَرَسٌ وَثَّابَةٌ A mare that leaps, &c., quickly. (TA.) — — ↓ وَثَبَى i. q. وَثَّابَةٌ; (K;) i. e., That leaps, &c., quickly. (TA.) مَوْثَبَانٌ A king who sits still, and does not undertake military expeditions: (S, K:) asserted to be of the dial. of Himyer. (MF.) مِيثَبٌ A plain, or level, land, or tract of land. (K.) — — A leaper, or jumper. (IAar, K.) — — Also, [contr.,] A sitter: (IAar., K:) [app. in the dial. of Himyer]. — — What is elevated, of land. (K.) — — A rivulet, stream, or streamlet: syn. جَدْوَلٌ. (K.) 1 وثج وَثُجَ, aor. يَوْثُجُ, inf. n. وَثَاجَةٌ; (S, K;) and ↓ اوثج, and ↓ استوثج; (TA;) It (anything, S,) became dense; thick; compact. (S, K.) — — وَثُجَ, aor. يَوْثُجُ, inf. n. وَثَاجَةٌ, He became abundant in flesh; or very fleshy: وَثُرَ, inf. n. وَثَارَةٌ signifying he became abundant in fat; or very fat: and both signify he became bulky, or big; or large in body, corpulent and fleshy. (AZ, S.) — — وَثُجَ النَّبْتُ The herbage, or plants, became dense, thick, or compact, and tall. 4 أَوْثِجْ لَنَامِنْ هٰذَا الطَّعَامِ Give us much of this food. (TA.) See 1. 10 استوثج It became in a complete, or perfect, state: (TA:) or it became so in a certain way: (S:) one says استوثج النَّبْتُ (tropical:) the plants, herbs, or herbage, clung together, one part to another, and became in a complete, or perfect, state. (S, K.) — — See 1. — — استوثج المَالُ The property [app. meaning camels or the like] became much, or abundant. (S, K.) — — استوثج مِنَ المَالِ He desired, wished for, or longed for, much of property [app. meaning camels or the like]; syn. اسْتَكْثَرَ: (As, Th, S, K *:) as also استوثق. (TA.) — — استوثجت She (a woman) became large in body, or corpulent and fleshy, and perfect in make. (T.) وَثِيجٌ Anything (S) dense; thick; compact. (S, K.) — — A horse, (S,) and a camel, (TA,) compact in flesh: (S:) or strong. (TA.) — — Dense, thick, or compact, herbage. (TA.) [See also ارض موثجة.] — — ثَوْبٌ وَثِيجٌ (tropical:) A garment, or piece of cloth, of firm texture. (A.) [See also ثياب موثوجة.] وَاثِجٌ, applied to herbage, Dense, thick, or compact, and tall. (TA.) أَرْضٌ مُوثَثِجَةٌ (in the CK مُؤْتَثِجَةٌ [which is evidently a mistake]) Land abounding with herbage, or pasture, (S, K,) and with tangled trees; as also وَثِيجَةٌ: (ISh:) land of which the herbage is dense, thick, or compact. (TA.) [See also وَثِيجٌ.] ثِيَابٌ مَوْثُوجَةٌ Garments, or pieces of cloth, of which the threads and texture are slack, or loose. (K, from Sh, on the authority of a man of Bá- hileh: but see وَثِيجٌ. TA.) 1 وثر وَثُرَ, aor. وَثُرَ, inf. n. وَثَارَةٌ; [and app., وَثْرٌ; (see the second signification;)] It (a thing, S, M, Msb, or a bed, A) was, or became, plain, level, smooth, soft, or easy to lie or ride or walk upon. (S, M, A, Msb, K.) — — وَثِرَتِ العَجُزُ; and وَثُرَت, inf. n. as above, (tropical:) The buttocks became fat. (A.) See also وَثَارَةٌ, below. — وَثَرَهُ, (M, A, K,) aor. يَثِرُهُ, (K,) inf. n. وَثْرٌ (M, TA) and ثِرَةٌ; (TA;) and ↓ وثّره, inf. n. تَوْثِيرٌ; (M, A, K;) He made it plain, level, smooth, soft, or easy to lie or ride or walk upon. (M, A, K.) And وثّر مَرْكَبَهُ He made the thing on which he rode smooth, soft, or easy to ride upon. (A, Msb.) 2 وَثَّرَ see 1, in two places. 4 مَا أَوْثَرَ فِرَاشَكَ How smooth, soft, or easy to lie upon, is thy bed! (A, TA.) 10 استوثر الفِرَاشَ He found, or deemed, the bed smooth, soft, or easy to lie upon. (A, * TA.) — — إِذَا تَزَوَّجْتَ امْرَأَةً فَاسْتَوْثِرْهَا (tropical:) [When thou takest a woman as thy wife, choose her fat, suitable for a bedfellow: see وَثِيرٌ]. (A, TA.) وَثْرٌ: see وِثْرٌ. وَثِيرٌ: see وَثِيرٌ, in three places. — — See also مِيثَرَةٌ, throughout. وَثِرٌ: see وَثِيرٌ. وِثَارٌ: see وِثَارٌ, a subst., Plainness, levelness, smoothness, softness, or state of being easy to lie or ride or walk upon; as also ↓ وَثَارٌ. (M, K.) — See also وَثِيرٌ, in two places. وَثِيرٌ Plain, level, smooth, soft, or easy to lie or ride or walk upon; (T, S, M, A, K;) as also ↓ وِثْرٌ (T, S, K) and ↓ وَثِرٌ; (M, K;) applied to a bed, (T, S, A, K,) and anything upon which one sleeps, (T, TA,) or sits, (TA,) and finds it to be thus, (T, TA,) and to other things: (M, K;) and thick and soft; applied to a bed: (Msb:) [and ↓ وِثَارٌ seems to signify the same; or this and ↓ وَثْرٌ are epithets in which the quality of a subst. predominates:] fem. وَثِيرَةٌ. (M K.) You say, مَا تَحْتَهُ وِثْرٌ, and وِثَارٌ, (S, TA,) There is not beneath him a smooth, or soft, bed. (TA.) — — وَثِيرَةٌ (tropical:) A woman having much flesh: (IDrd, S, Msb, K:) or fat; (T, A, K;) suitable for a bedfellow: (T, K:) and وَثِيرَةُ العَجُزِ (tropical:) large, (T,) or fat, (A,) or soft, (M,) in the buttocks: (T, M, A:) pl. وَثَائِرُ and وِثَارٌ. (M, K.) — See also مِيثَرَةَ, throughout. وَثَارَةٌ: see 1. — — (tropical:) Abundance of fat: (AZ, S:) or of flesh: (K:) or the latter is termed وَثَاجَةٌ. (AZ, S.) أَوْثَرُ More [and most] smooth, or soft; applied to a bed. (TA, from a trad.) مِيثَرَةٌ, (T, S, M, A, Mgh, Msb, K,) of the measure مِفْعَلَةٌ, from الوَثَارَةُ, (TA,) without hemz, (S, TA,) originally مِوْثَرَةٌ, (Msb, * TA,) the و being changed into ى because of the kesreh before it, (TA,) and ↓ وَثِيرٌ and ↓ وِثْرٌ, (K,) or [only] مِيثَرَةٌ, (TA, &c.,) of a horse's saddle, (T, M, A, Mgh, Msb,

K,) and of a camel's saddle, (T,) A thing in the form of a pillow, made for the saddle, like the صُفَّة [q. v.], (M, Mgh, K,) to render it soft, or easy to ride upon: (T:) or the saddlecloth or housing (لِبْدَة) of a horse: (S:) pl. مَوَاثِرُ and مَيَاثِرُ, (S, M, A, Mgh, Msb, K,) the latter agreeing with the sing., (Msb,) retaining the permuted letter, as is the case in أَعْيَادٌ, pl. of عِيدٌ. (IJ, M.) — — Also, accord. to the K, [referring to the three words above,] or [correctly] the red مَيَاثِر, (المَيَاثِرُ الحُمْرُ,) which are forbidden to be used, (S, IAth, TA,) Certain things to ride upon, (مَرَاكِبُ, S, IAth, K, TA,) used by the أَعَاجِم, (S,) or عَجَم, (IAth, TA,) [meaning Persians or other foreigners,] made of دِيبَاج or حَرِير [silk brocade or other silk]: (S, IAth, K, TA:) or the red مِيثَرَة, (مِيثَرَةُ الأُرْجُوَانِ,) forbidden, in a trad., to be used, is a stuffed thing to ride upon, which is put upon a camel's saddle: (TA:) and the red ميثرة which is put upon a horse's saddle is included in the prohibition. (IAth, TA.) — — Also, the first of the above three words, (M,) or all of them (K) A garment or piece of cloth which is put as a covering over other garments or pieces of cloth. (M, K.) — — Also, (accord. to the K [referring to the three words above,] or [correctly] مَيَاثِرُ, (TA,) The skins of beasts of prey. (K, TA.) وثق &c. See Supplement وج وَجٌّ A kind of medicine; (S, K;) certain twigs, or rods, with which one fumigates; (TA;) or which are used medicinally or remedially; (T;) [acorum, (Golius,) or acorus; sweet-cane, or, as some say, galangal: see Diosc., I. i., c. 2., referred to by Golius:] thought by ElJawáleekee to be not pure Arabic; i. e., an arabicized word, from the Persian [وَجْ]: (TA:) so says J. (S.) وجأ 1 وَجَأَ, (S, Msb, K,) aor. يَوْجَأُ, and sometimes يَجَأُ, (Msb,) inf. n. وَجْءٌ; (TA;) and ↓ توجّأ; (K;) He beat, or struck, or smote, a person with his hand, (S *, K,) or with a knife, (S, Msb, K,) or the like, on any part. (Msb.) — — وَجَأَ عُنُقَهُ, inf. n. وَجْءٌ, He beheaded him: syn. ضَرَبَ عُنُقَهُ. (S.) — — وَجَأَ (tropical:) Inivit feminam. (K.) — — وَجَأَ التَّيْسَ, inf. n. وَجْءٌ and وِجَآءٌ, (or the latter is a simple subst., TA,) He beat the veins of the testicles of the goat between two stones, without extracting the testicles themselves: or he bruised or beat the goat's testicles until they broke, (K,) and he became like one gelded. (TA.) You say also وَجَأَ الكَبْشَ. (S.) [See وِجَآءٌ.] وُجِئَ He (a goat) had the operation termed وَجْءٌ performed upon him. (K.) — — He was struck with a knife. (S.) — — وَجَأَ (tropical:) He bruised, or pounded, dates until they cohered. Hence وَجِيْئَةٌ, q. v. (TA.) 2 وَجَّأَ see 1. — — وجّأ الرَّكِيَّةَ, inf. n. تَوْجِيْءٌ, He found the well to be what is termed وَجْأَةٌ, [fem. of وَجْءٌ, q. v.: app. signifying without water]. (K.) 4 اوجأ عَنْهُ He repelled from him; removed, or put away, from him. (K *, TA.) — — اوجأ He came in search of a thing that he wanted, or in pursuit of game, and did not attain it. (K.) — — It (a well) failed; i. e., its water ceased: or it contained no water. (TA.) [See also أَوْجَى.] 8 إِتَّجَأَ التَّمْرُ (tropical:) The dates became closely packed, or pressed together: (K:) they were bruised, or pounded, until they cohered. (TA.) مَآءٌ وجءٌ, and ↓ وَجَأٌ, and ↓ وَجَآءٌ, A water where there is no good: (K:) [app., a source of water where there is no herbage, or pasture; or, more probably, a source without water; or a water that has failed: see 2 and 4.] وَجَأٌ and وَجَآءٌ: see مَآءٌ وَجْءٌ. وِجَآءٌ, a subst., A striking with a knife or the like, on any part. (Msb.) [See also 1.] — — وِجَآءٌ The bruising of the veins of the testicles until they break, so that it is like gelding. (S.) [See also 1.] وَجِيْءٌ and ↓ مَوْجُوْءٌ A goat on which has been performed the operation called وَجْءٌ. (K.) [See 1.] — — The latter is said to be used in a trad. as signifying Gelded. — — Also the latter, Struck with a knife. (S.) وَجِيْئَةٌ (assumed tropical:) Dates, (K,) or locusts, (ISk, S, K,) bruised, or pounded, and then stirred up with clarified butter (سَمْن), or with oil, and so eaten: (S, K:) or dates moistened with milk or with clarified butter, and then bruised, or pounded, until they are consolidated: (TA:) or dates bruised, or pounded, until the stones come forth, and then moistened with milk or with clarified butter so that they become macerated and cohering, in which state they are eaten. (ISk, S.) — — Also, A cow. (IAar., K.) مَوْجُوْءٌ: see وَجِيْءٌ. وجب 1 وَجَبَ, aor. يَجِبُ, inf. n. وَجْبَةٌ (Lh, K) and وَجْبٌ (Lh) It (a wall, or the like, Msb, or a house, or anything, Lh,) fell down. (Lh, K, Msb.) See وَجْبَةٌ. — — وَجَبَ, inf. n. وَجْبَةٌ, It fell to the ground. (TA.) — — وَجْبَةٌ does not signify a single act; but is an inf. n. in an absolute sense, unrestricted to the signification of a single act: ex. وَجْبَةُ الشَّمْسِ The falling of the sun, in setting. (TA.) — — فَإِذَا وَجَبَتْ جُنُوبُهَا [Kur. xxii. 37,] is said to signify And when their sides fall down upon the ground: or and when their souls depart, and they fall down. (TA.) — — وَجَبَتِ الشَّمْسُ, (S, K,) inf. n. وَجْبٌ and وُجُوبٌ (K) and وَجْبَةٌ (see above), The sun set. (S, K.) — — وَجَبَتِ العَيْنُ (tropical:) The eye was, or became, sunk in the head. (K.) — — وَجَبَ, (S, K,) aor. يَجِبُ, inf. n. وُجُوبٌ and مَوْجِبٌ, (TA,) He fell down and died: (S:) he died. (K.) — — Hudbeh Ibn-Khashram says, فَقُلْتُ لَهُ لَا تَبْكِ عَيْنُكَ إِنَّهُ بِكَفَّيَّ مَا لَا قَيْتُ إِذْ حَانَ مَوْجِبِى [And I said to him, Let not thine eye weep; for by my own hands is occasioned what I experience, now that my death has come to pass]. By موجب he means مَوْتٌ. (TA.) — — [See also وَجْبَةٌ, which seems to be a third inf. n. of the verb in this sense.] — — وَجَبَ, (aor. يَجِبُ, TA,) inf. n. وَجِيبٌ (Th, S,) and وَجْبٌ and وَجَبَانٌ (K) and وُجُوبٌ and وَجْبَةٌ, (TA,) It (the heart) palpitated, beat, throbbed; (K;) was agitated, or in a state of commotion. (S.) — — وَجَبَتِ الإِبِلُ, and ↓ وجّبت, The camels could scarcely arise from the places where they lay down. (TA.) — — وَجُبَ, [aor. يَوْجُبُ,] inf. n. وُجُوبَةٌ, He was cowardly, or pusillanimous. (S, K.) — — وَجَبَهُ عَنْهُ He drove him back, or turned him back, from it, (K,) when he had long kept to it. (Nawádir el-Aaráb.) — وَجَبَ and ↓ اوجب and ↓ وجب (tropical:) He (a man, TA,) ate once a day. (Th, K) See وَجْبَةٌ. — وَجَبَ, aor. يَجِبُ, inf. n. وُجُوبٌ (S, K,) and جِبَةٌ, (K,) It (a thing) was, or became, necessitated, necessary, requisite, or unavoidable: it was binding, obligatory, incumbent, or due: syn. لَزِمَ; (S, K, Msb;) [lit. accord. to some, it fell on a person: see 4;] and ثَبَتَ, (Telweeh,) which means nearly the same as لَزِمَ. (TA.) — — For a fuller explanation, see its syn. حَقَّ. [In the science of the fundamentals of religion, It necessarily was or existed; was a thing of which the nonexistence could not be mentally conceived: as is the essence of God. (Ibr. D.)] — — [وَجَبَ عَلَيْهِ كَذَا, or أَنْ يَفْعَلَ كَذَا, Such a thing, or the doing of such a thing, was binding, incumbent, or obligatory upon him; was unavoidable to him; lay on him; was his necessary, or indispensable duty: or was binding, incumbent, or obligatory upon him, by God's express appointment, so that he would be punished for neglecting it: and it was that which should be preferred and approved. See وَاجِبٌ.] — — See also another explanation, afterwards. — — وَجَبَ البَيْعُ, aor. يَجِبُ, inf. n. جِبَةٌ (Lh, S, Msb) and وُجُوبٌ (Lh, Msb) The sale was, or became, binding, or obligatory; (Msb, TA;) ratified, fixed, settled, decided, or determined; (Msb;) completed, accomplished, or concluded; it had, or took, effect; it was extended, or performed; or it was, or became, effectual: (TA:) and وَجَبَتْ يَمِينُهُ, i. q. بَتَّتْ, q. v. (M, in art. بت.) — — It is said in a trad., إِذَا كَانَ البَيْعُ عَنْ خِيَارٍ فَقَدْ وَجَبَ [When the sale is optional, it is binding, or obligatory]: i. e., when one says, after the contract, “Take thy choice to reject the sale, or to make it effectual,” and the person so addressed chooses to do the latter, the sale is binding, even if the two parties have not yet separated. (TA.) — — In like manner, وَجَبَ الحَقُّ, inf. ns. as above, The right, due, or claim, was, or became, binding, or obligatory; or fixed, settled, decided, or

determined. (Msb.) — — وجب الوجب, inf. n. وجب: (TA: [unexplained; but following وَجْبٌ as signifying " a bet, &c.: " app. meaning The bet, wager, or stake, became due, or incumbent]. — — [وَجَبَ عَلَيْهِ It was, or became, necessitated, necessary, requisite, or unavoidable, for him to do, or suffer, such a thing; and hence, sometimes, it was, or became, binding, obligatory, or incumbent, on him.] — — وَجَبَ عَلَيْهِ القَوْلُ [The saying or sentence became necessitated to take effect upon him; or it became requisite that the saying or sentence should take effect upon him.] Jel, in xxxvi. 6, &c. — — [وَجَبَ لَهُ كَذَا Such a thing was, or became, due to him; as, for instance, a reward, or a punishment.] — — وَجَبَ عَلَيْهِ القَتْلُ [Slaughter was, or became, his due.] (TA, in art. بقى, &c.) 2 وجّب بِهِ الأَرْضَ, inf. n. تَوْجِيبٌ, He threw him down upon the ground. (S.) — — وجّب, inf. n. تَوْجِيبٌ, The camel lay upon his breast with folded legs, falling down upon the ground. (TA.) — — وجّبت, inf. n. تَوْجِيبٌ She (a camel) became milkless: (TA:) or [her biestings coagulated in her udder: see وَجْبٌ]. — — وجّب, (inf. n. تَوْجِيبٌ, K,) He was fatigued, tired, or weary: (S, K:) said of a camel. (S.) — — وجّب اللَّبَأُ, inf. n. تَوْجِيبٌ, The biestings coagulated in the udder. (K.) — وجّب, (inf. n. تَوْجِيبٌ, TA,) He milked (a camel, K,) but once in the course of each day and night. (S, K.) — — وجّب, inf. n. تَوْجِيبٌ, He accustomed himself, (Lh, S,) in which case you also say وجّب لِنَفْسِهِ, (Lh,) and his family, or household, and his horse, (Lh, K,) to eat but one meal (K) in the course of each day and night. (Lh, S.) — — See 1. — وجّب He took, got, or won, a bet, wager, or stake, at a shooting-match or race. (L, in TA, voce نَدَبٌ.) — — See 4. 3 وَاْجَبَ see 4. 4 اوجبهُ (S, K,) and ↓ وجّبهُ (K) but this latter is by some rejected, (TA,) He (God, S) made it, or rendered it necessary, requisite, or unavoidable; necessitated it; made it, or declared it to be, binding, incumbent, or obligatory: (S, K:) [lit. accord. to some, he made it to fall on a person: see فَرَضَ.] — — اوجب البَيْعَ, (Lh, S,) inf. n. إِيجَابٌ, (Lh,) He made, or rendered, or declared, the sale binding, or obligatory; (Msb, TA;) ratified it; made, or rendered, it fixed, settled, decided, or determined; (Msb;) completed, accomplished, or concluded; effectual. (TA.) — — اوجب لَكَ البَيْعَ He made the sale to thee to be binding, or obligatory; &c. (Lh, K.) — — In like manner, البَيْعَ ↓ وَاجَبَهُ, inf. n. مُوَاجَبَةٌ and وِجَابٌ; (Lh; in quoting whose words, the author of the K has made an omission, so as to cause it to appear that these two words are inf. ns. of اوجب; TA;) He, with his (another's) concurrence, made the sale to him to be binding, or obligatory; &c. (TA.) — — اوجب عَلَيْهِ شَيْئًا [He made a thing, or declared it to be, binding, obligatory, or incumbent, upon him; or unavoidable to him]. (TA.) — — اوجب عَلَيْهِ القَضَآءَ He necessitated the sentence to take effect upon him; syn. حَقَّهُ and أَحَقَّهُ. (TA, in art. حق.) — — اوجب He did a great sin, or an act of great goodness, making [the punishment of] hell, or [the reward of] paradise, the consequence thereof [unless followed by different conduct &c.]: (S, K:) he committed sins for which he who should punish him would be excusable, because he deserved punishment. (IAar, in TA, art. لوط.) — — It is said, in a trad., that some persons came to Mo- hammad, saying, إِنَّ صَاحِبًا لَنَا أَوْجَبَ, i. e., Verily a companion of our's hath committed a sin for which he has become deserving of hell: to which he replied, Command him to emancipate a slave [as an expiation]. (TA.) — — In another trad. it is said, أَوْجَبَ ذُو الثَّلَاثَةِ وَالإِثْنَيْنِ, meaning, He of whom three children, or two, have gone before him [to paradise] hath become entitled to paradise. (TA.) — — أَوْجَبَ لَهُ الجَنَّةَ أَوِ النَّارَ It (an action) procured for him as a necessary consequence thereof [the reward of] paradise, or [the punishment of] hell; or made such to be to him a necessary consequence thereof; [unless followed by repentance &c.:] (S, K *:) [it required for him paradise or hell.] — — [يُوجِبُ كَذَا It necessitates, or renders necessary, such a thing. — — It requires such a thing, as a necessary consequence. — — It necessarily implies the coexistence of such a thing therewith. Used in physics &c., and perhaps in classical writings.] — — أَوْجَبْتُ لِفُلَانٍ حَقَّهُ means I regarded such a one's right or due: and you say فَعَلْتُ ذٰلِكَ إِيجَابًا لِحَقِّهِ [I did that from regard to his right or due] (Har. p. 490); [and اوجبهُ لَهُ He made it, or declared it to be due to him]. — — [اوجبهُ also signifies He affirmed it, he averred it; i. q. أَثْبَتَهُ as contr. of نَفَاهُ. — — And It necessarily occasioned it.] — اوجب عَلَيْهِ He beat him, overcame him, in a case of laying a bet, wager, or stake, at a shooting-match or race. (TA.) — اوجب اللّٰهُ قَلْبَهُ God made his heart to palpitate, beat, or throb; [to be agitated, or in a state of commotion]. (Lh, K.) — See 1. 6 تَوَاجَبُوا They laid a bet, wager, or stake, one with another, at a shooting-match or race: as though one party of them made a thing binding, or obligatory, on another party of them. (TA.) 10 استوجبهُ He had a right or just title or claim, to it; deserved it; merited it: syn. إِسْتَحَقَّهُ [q. v.] (S, K.) See the act. part. n. below. — — استوجب إِثْمًا i. q. إِسْتَحَقَّهُ; (TA, in art. حق;) which means He did what necessitated sin; (Ksh, Bd, Jel, in v. 106;) [was guilty of a sin;] and deserved its being said of him that he was a sinner. (Ksh.) — — رَكِبَ خَطِئَةً اسْتَوْجَبَ بِهَا النَّارَ [He committed a sin for which he became deserving of hell]. (TA.) وَجْبٌ and ↓ مُوَجِّبٌ A she-camel whose biestings coagulate in her udder. (K.) — — وِجَابٌ Places in which water stagnates: (K:) pl. of وَجْبٌ. (TA.) — — وَجْبٌ A large skin of the kind called سِقَآءٌ, made of the (complete, TA,) hide of a he-goat: pl. وِجَابٌ. (AHn, K.) — — وَجْبٌ Stupid; foolish; of little sense. (K.) — — وَجْبٌ (S, K and ↓ وَجَّابٌ (K) and ↓ وَجَّابَةٌ (IAar, K) and ↓ مُوَجِّبٌ (IAar) A coward; cowardly; pusillanimous. (S, K, &c.) [The second and third, and more especially the latter, are probably intensive epithets.] — وَجْبٌ A bet, wager, or stake, at a shooting-match (Lh, K) or a race. (IAar; and L in TA, voce نَدَبٌ.) وَجْبَةٌ inf. n. of وَجَبَ " it fell down, &c.," q. v. — — بِجَنْبِهِ فَلْتَكُنِ الوَجْبَةُ, a proverb, (S,) [(May a disease be) in his side, or (may God afflict him, or smite him, with a disease) in his side, and may falling down upon the ground, and dying, happen (or be the result thereof) ! i. e. رَمَاهُ اللّٰهُ بِدَاءٍ بجنبه الخ; or بجنبه داءٌ فلتكن الوجبه به. (Freytag, Arab. Prov. i. 156)]. — — وَجْبَةٌ A falling with a sound, or noise, such as that produced by the fall of a wall or the like: (S, K:) [see 1, where it is given as an inf. n. unrestricted to the signification of a single act:] or the sound of a thing falling (K) and producing a sound such as above mentioned. (TA.) — وَجَبَةٌ An eating but once in the course of a day and night: (S, K:) or an eating but once in a day until the like eating in the following day: (K:) an inf. n. (Lh) [restricted to the signification of a single act]: you say, فُلَانٌ يَأْكُلُ وَجْبَةً Such a one eats but once (T) in the course of the day and night. (AZ, S.) [See also صَيْرَمٌ.] — — In a trad. respecting the expiation of an oath, it is said, يُطْعِمُ عَشَرَةَ مَسَاكِينَ وَجْبَةً وَاحِدَةً [He shall feed ten poor men with a meal sufficient for a day and a night]. (TA.) وُجَابٌ: see وُحَابٌ. وَجِيبَةٌ A daily allowance of food; or daily maintenance: syn. وَظِيفَةٌ: (K:) i. e., what a man is accustomed to allow himself [each day] as that which is necessary, and fixed: but the word in the A is وَجْبَةٌ, q. v. (TA.) — — وَجِيبَةٌ [A term employed in the case of] one's concluding a sale, and then taking it [meaning what is sold to him] by regular successive portions, one after another, (AA, S, K,) or, as some say, on the condition of his taking a portion of it every day, (TA,) until he has taken the whole of his وَجِيبَة: (K:) [which hence appears to signify both the act above described and also what is due to one of a thing purchased and taken in this manner; but more probably the latter is the only meaning intended]. When a person has finished doing this, one says to him قَدِ اسْتَوْفَيْتَ

وَجِيبَتَكَ [Thou hast taken the whole of what was due to thee of the thing purchased and taken by thee in the manner above described]. (S.) [وُجُوبِىٌّ Obligatory, or incumbent: opposed to اِمْتِنَانِىٌّ.] وَاجِبٌ Slain: see وَجْبٌ and وَجَّابٌ and وَجَّابَةٌ: (S:) dying; or dead. (TA.) So in the following verse of Keys Ibn-ElKhateem: أَطَاعَتْ بَنُو عَوْفٍ أَمِيرًا نَهَاهُمُ عَنِ السِّلْمِ حَتَّى كَانَ أَوَّلَ وَاجِبِ [The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain, or who died]. (S, TA.) — وَاجِبٌ [act. part. n. of وَجَبَ; Necessary; requisite; unavoidable: binding, incumbent, or obligatory. In the science of the fundamentals of religion, Necessarily being or existing; of which the nonexistence cannot be mentally conceived: as the essence of God. (IbrD.)] — — Accord. to [the Imám] Aboo-Haneefeh, وَاجِبٌ [in matters of religion] is not so strong a term as فَرْضٌ: [and so may be rendered incumbent, or obligatory; or that which is a necessary, or indispensable, duty; yet not so decisively or manifestly shown to be such as that which is termed فرض:] or, accord. to Esh-Sháfi'ee, these two terms are syn., signifying [binding, incumbent, or obligatory, by God's express appointment, as] a thing for neglecting which one will be punished: and واجب signifies that which should be preferred and approved; thus explained by ElKhattábee as occurring in the following trad.: غُسْلُ الجُمْعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve. (TA.) — فِعْلٌ وَاجِبٌ [A verb expressing an event as a positive fact] is such, for instance, as in the phrase بَيْنَمَا أَنَا كَذَا إِذْ جَآءَ زَيْدٌ [while I was thus, or in [this state, lo, or behold, Zeyd came]. (S, L, art. اذ.) مُوجَبٌ An effect; that which is produced by an operating cause; a result; a consequence. (Msb.) — [كَلَامٌ مُوجَبٌ, lit. An affirmed sentence; i. q. مُثْبَتٌ as contr. of مَنْفِىٌّ; virtually the same as ↓ كَلَامٌ مُوجِبٌ, an affirmative sentence.] [مَوْجِبٌ A place where one falls down and dies; where one dies]. — — خَرَجَ القَوْمُ إِلَى مَوَاجِبِهِمْ, i. e. الى مَصَارِعِهِمْ; The people went forth to the places where they should be prostrated; or, as implied in the S, where they should full down and die; or where they should die]. (S.) — مُوجِبٌ [and ↓ مُوجِبَةٌ] A cause; an efficient; that which produces, or effects, anything. (Msb.) — — See كَلَامٌ مُوجَبٌ — مُوجِبٌ A name of the month المُحَرَّمُ (K) in ancient times. (TA.) مُوجِبَةٌ A great sin for which one deserves punishment [in the world to come]: (TA:) or a great sin, and also an act of great goodness, which makes [the punishment of] hell, or [the reward of] paradise, the consequence thereof unless followed by repentance &c.] (K.) — — أَللّٰهُمَّ إِنِّى أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ [O God, I ask of thee those things which will procure thy mercy!]. (TA, from a trad.) — — See مُوجِبٌ. مُوَجِّبٌ One who eats but once in the course of a day and a night. (AZ, S.) — مُوَجِّبٌ A beast of carriage that is frightened at everything. (ISd.) Not known to AM. (TA.) — — See وَجْبٌ in two places. أَللّٰهُ مُسْتَوْجِبُ الحَمْدِ God is worthy, or deserving, of praise; has a right, or just title or claim, to it; deserves it; merits it: syn. هُوَ وَلِيُّهُ, and مُسْتَحِقُّهُ. (TA.) وجح 1 وَجَحَ, aor. يَوْجَحُ, inf. n. وَجْحٌ, He had recourse, or betook himself, to a thing or place, for protection or concealment. (L.) [As also وَجِحَ.] See 4. 2 وَجَّحَ see 4. 4 اوجحه إِلَيْهِ He compelled or constrained or necessitated him to have recourse to, or to betake himself to, him or it for protection or concealment or the like. (K.) — — اوجح البَيْتَ He curtained the house, or chamber, or tent; (K, TA;) hung a curtain upon it. (TA.) — — اوجح He held fast, and defended, a thing. (L.) — اوجح, (L, K,) and ↓ وجّح, (K, TA,) or ↓ وَجَحَ, (as in the L and CK,) It (a thing) appeared; became apparent. (L, K.) — — اوجح لَنَا الطَّرِيقُ The road became apparent or conspicuous to us. (S.) — — اوجحتِ النَّارُ The fire became apparent or conspicuous. (S.) — اوجح He reached, in digging, smooth rock, (S, K,) which is called وَجَاح. (K.) — اوجحهُ البَوْلُ The urine oppressed him by his wanting to void it. (S, L, K.) وَجَحٌ A place to which one has recourse for protection or concealment; a place of refuge; an asylum: (L:) [as also وَجَحٌ:] a place resembling a غار [or cave in a mountain]. (L, K.) وَجَاحٌ and وُجَاحٌ and وِجَاحٌ, (S, L, K,) of which three forms IAar prefers the first, (L,) and sometimes the و is changed into ا, and one says أَجَاحٌ and أُجَاحٌ and إِجَاحٌ, (S,) and in one dial. وجاحِ, indecl., with kesreh for its termination, (L,) and جَاحٌ, (K, in art. جوح,) A thing by which a person or thing is veiled, concealed, or hidden; a veil; a covering; a curtain. (S, L, K.) — — جَآءَ فُلَانٌ وَمَا عَلَيْهِ وجاحٌ Such a one came having upon him nothing to veil, or conceal, him. (L.) — — لَيْسَ دُونَهُ وجاحٌ There is nothing that veils, or conceals, before, or in the way to, him, or it. (L.) — — لَيْسَ بَيْنِى وَبَيْنَهُ وجَاحٌ There is nothing that veils, or conceals, between me and him, or it. (L.) — — وَجَاحٌ Water in a tank or cistern sufficient to cover its bottom. (S.) — — وَجَاحٌ The remains of a thing, such as property, &c. (Az.) — — لَقِيتُهُ أَدْنَى وَجَاحٍ I met him, he being the first object that I saw. (S, K.) — Smooth rock. (K.) وُجَاحٌ: see وَجَاحٌ. وِجَاحٌ: see وَجَاحٌ. إِجَاحٌ: see وَجَاحٌ. أُجَاحٌ: see وَجَاحٌ. أَجَاحٌ: see وَجَاحٌ. وجاحِ: see وَجَاحٌ. جَاحٌ: see وَجَاحٌ. وَجِيحٌ: see مُوجَحٌ. مُوجَحٌ A garment closely woven, (S, K,) and firm: (S:) or of close texture, and thick: or strong: or narrow and firm: (TA:) as also ↓ وَجِيحٌ: (S, K, TA:) from أَوْجَحَهُ البَوْلُ. (S.) — — مُوجَحٌ A smooth skin. (K.) — مُوجَحٌ Constrained, compelled, or necessitated, to have recourse to, or to betake himself to, a thing or place, for protection or concealment or the like; syn. مُلْجَأٌ. (L, K, TA [in the CK مَلْجَأٌ, which is the signification of وَجَحٌ]) Az says, that the word which he retains in his memory is مُلْحَجٌ, with the ح before the ج; and that the two words may be two dial. forms. — مُوجَحٌ, or ↓ مُوجِحٌ, accord. to two different relations of a trad. in which it occurs, Oppressed by the want to void his urine. (L.) مُوجِحٌ One who veils, or conceals, or hides, a thing. (L.) — See مُوجَحٌ. بَابٌ مَوْجُوحٌ A closed door: (S, K:) or a door before which is a curtain. (TA.) طَرِيقٌ مُوَجَّحٌ A conspicuous, open, wide road. (L.) وجد 1 وَجَدَهُ, aor. يَجِدُ and يَجُدُ, (S, L, Msb, K,) the latter of the dial. of the tribe of 'Ámir (S, L, Msb) Ibn-Saasa'ah, (MF,) and without a parallel (S, L, Msb, K) in verbs of this class, (S, L, Msb,) the و in it being dropped because it falls out in the original form of the aor., (Msb,) both of which forms are said by several authors to apply to the verb in all its significations, though F seems to restrict the latter to two significations, (TA,) inf. n. وُجُودٌ (S, L, Msb, K) and وِجْدَان (L, Msb, K,) and إِجْدَانٌ, (IAar, L, K,) in which the و is changed into ء, (L,) and وَجْدٌ and وُجْدٌ and جِدَةٌ; (L, K;) and وَجِدَهُ, aor. يَجِدُ; (K;) but this form of the verb is not found in the lexicons, [the K only accepted,] (MF,) in the sense here assigned to it; (TA;) He found it; lighted on it; attained it; obtained it by searching or seeking; discovered it; perceived it; saw it; experienced it, or became sensible of it; (F, in the K and in the Basáïr, on the authority of Abu-l-Kásim El-Isbahánee;) namely, a thing sought, sought for or after, or desired; (S, L, K;) and simply a thing. (L.) وُجُود is of several kinds. It is The finding, &c., by means of any one of the five senses: as when one says وَجَدْتُ زَيْدًا [I found, &c., Zeyd]: and وَجَدْتُ طَعْمَهُ, and رَائِحَتَهُ, and صَوْتَهُ, and خُشُونَتَهُ, [I found, or perceived, &c., its taste, and its odour, and its sound, and its roughness]. Also, The finding, &c., by means of the faculty of appetite, [or rather of sensation, which is the cause of appetite:] as when one says وَجَدْتُ الشِّبَعَ [I found, experienced, or became sensible of, satiety]. Also, The finding, &c., by the intellect, or by means of the intellect: of which kind is one's knowing God: and here it should be observed, that وجود attributed to God is simple knowledge: (Abu-l-Kásim El-Isbahánee, cited in

the Basaïr:) وَجَدَ ٱللّٰهُ, wherever it occurs, means God knew. (Er-Rághib, Z, &c.) i. e., in the Kur-án. (TA.) — — وَجَدَ [He found, in the sense of] he knew [by experience]. (A, TA, &c.) [In this sense, it is a verb of the kind called أَفْعَالُ القُلُوبِ; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. وَجَدْتُ زَيْدًا ذَا الحِفَاظِ I [found, or] knew Zeyd to possess the quality of defending those things which should be sacred, or inviolable. (A.) Used in this sense, as doubly trans., its inf. n. is وَجْدَانٌ (Akh) and وُجُودٌ. (Seer.) It is also used as singly trans., as syn. with عَلِمَ. (TA.) — — When وَجَدَ signifies he found, or lighted on, a thing after it had gone away, its inf. n. is وِجْدَانٌ. (IKtt.) — — وَجَدَ الضَّالَّةَ, (S, A, Msb,) aor. يَجِدُ (Msb) and يَجُدُ, (MF,) inf. n. وِجْدَانٌ (S, Msb) and لَمْ أَجِدْ مِنْ ذٰلِكَ بُدًّا (Msb) [He found the stray beast]. — — لَمْ أَجِدْ مِنْ ذٰلِكَ بُدًّا, for which one also says لَمْ اجِدِ, I found no means of avoiding, or escaping, that. (Kz, TA.) — — وَجَدَ, (L,) and وَجَدَ فِى المَالِ, (Fs, T, S, L, Msb,) and وَجَدَ المَالَ وَغَيْرَهُ, (Lh, M, K,) aor. يَجِدُ, (Lh, M, L, K,) inf. n. وُجْد and وجد and وَجْدٌ- and جِدَةٌ (Lh, T, S, M, K) and وِجْدَانٌ (T, L) an[id وُجُودٌ, (Yz,) He became possessed of wealth, or property: (T:) or he was, or became, rich; possessed of competence, or sufficiency; in no need; without wants, or with few wants; (S, M, L, K;) so as not to be poor afterwards: (L:) and he gained, acquired, or earned wealth. (Exps. of the Fs.) Hence the saying of the Arabs, وِجْدَانُ الرَّقِينِ يُغَطِّى أَفَنَ الأَفِينِ [The possession of money hides the weakness of judgment of the weak in judgment]. (T, L.) — وَجَدَ عَلَيْهِ, (S, L, K, &c.) aor. يَجِدُ (Fs, M, L, K) and يَجُدُ; (M, L, K;) and وَجَدَ, as heard by Fr from certain of the Arabs; (Kzz;) inf. n. مَوْجِدَةٌ, (Fs, S, A, L, Msb, K,) by some pronounced مَوْجَدَةٌ, (Fr,) and وَجْدٌ and جِدَةٌ (L, K) and وِجْدَانٌ (Lh, S, M, L) and وُجُودٌ (Fr, Kzz) He was angry with him: (Fs, S, A, L, Msb, K) or he was angry with him with the anger that proceeds from a friend. (TA, voce عَتْبٌ.) — وَجَدَ بِهِ, (aor. يَجِدُ, L,) inf. n. وَجْدٌ, He loved him. (L, K.) وَجَدَ بِهَا, (A, L,) and ↓ تَوَجد, (A,) He loved her; (A, L;) he loved her passionately or fondly. (L.) لَهُ بِهَا وَجْدٌ He has a love [or passionate or fond love] for her. (A.) — وَجَدَ, [aor. يَجِدُ,] ('Eyn, Fs, S, L, Msb, &c.,) and وَجِدَ, [aor. يَوْجَدُ,] (El-Hejeree, M, K,) the latter the only form mentioned in the K, but the former is the only form generally known, (MF, TA,) and وَجُدَ, (Lh, M, L,) inf. n. وَجْدٌ, (S, L, Msb, K, &c.,) He grieved; mourned; sorrowed. (S, L, Msb, K, &c.) You say, وَجَدْتُ بِهِ, (Msb,) and لَهُ ↓ توجّدت, (S, L,) I grieved, mourned, or sorrowed, for such a one. (S, L, Msb.) Ibn-Hishám El-Lakhmee says, that in this sense وجد is not transitive: (MF:) [i. e., without a prep.]. — وُجِدَ, (inf. n. وُجُودٌ, A, Msb,) It existed; it became existent (A, Msb) from a state of nonexistence. (S, L, K.) 4 اوجدهُ إِيَّاهُ He (God, S, A, L) made him to find, attain, or obtain, it; (Lh, S, A, L, K;) namely, the thing that he sought, sought for or after, or desired; (S, L, K;) or a stray beast. (A.) — — اوجدهُ He (God, S, &c.) enriched him; made him to be possessed of wealth or property; to be possessed of competence or sufficiency; to be in no need, or without wants, or with few wants. (S, A, L, K.) Ex. الحَمْدُ لِلّٰهِ الَّذِى أَوْجَدَنِى بَعْدَ فَقْرٍ وَآجَدَنِى بَعْدَ ضَعْفٍ Praise be to God who enriched me after poverty and strengthened me after weakness. (S, L.) — — He strengthened him after weakness; like آجَدَهُ. (K.) [But see what immediately precedes.] — اوجدهُ, (inf. n. إِيجَادٌ, TA,) He (God) made it; meaning, created it; originated it; caused it to be or exist, or to come to pass; brought it into existence (S, L, Msb, K) from a state of nonexistence, (Msb,) not after the similitude of anything preëxisting. (TA.) وَجَدَهُ in this sense is not allowable. (S, L, K.) 5 توجّدهُ He complained of it; namely, sleeplessness by night, (L, K,) &c., (K,) or a particular affair. (L.) — See 1, in two places. 6 تواجد He feigned, or made a show of, love [or passionate love]. (A.) وَجْدٌ and جِدَةٌ: see وُجْدٌ; and see 1. وُجْدٌ and ↓ وجدٌ and ↓ وَجْدٌ [and ↓ جِدَةٌ &c., see 1,] (the first of which is the most chaste, IKh, MF) Richness, or competence, or sufficiency; state of being in no need, or of having no wants, or few wants: (M, L, K:) ability; capacity; power. (M, L.) — — هٰذَا مِنْ وُجْدِى This is a result of my power, or ability. (L.) وَاجِدٌ, act. part. n of 1, Finding; or a finder; &c. (L.) — — Rich; possessing competence, or sufficiency; in no need; without wants, or with few wants; (L;) solvent; one who finds that wherewith to pay what he owes. (A 'Obeyd, L.) Ex. لَىُّ الوَاجِدِ يُحِلُّ عُقُوبَتَهُ The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable. (L, from a trad. See Mgh art. لوى.) الوَاجِدُ, as an epithet applied to God, He who has no wants. (IAth, L.) — هُوَ وَاجِدٌ عَلَى صَاحِبِهِ He is angry with his companion. (A.) — أَنَا وَاجِدٌ لِلشَّىْءِ I am able to do the thing. (Msb.) — هُوَ وَاجِدٌ بِفُلَانَةَ, and عَلَيْهَا, and ↓ مُتَوَجِّدٌ, He is in love [or passionately in love] with such a female. (A.) — — وُجُدٌ is mentioned in the Towsheeh as a pl. of وَاجِدٌ; but this is strange. (TA.) مَوْجُودٌ, part. n. of وُجِدَ, Being, or existing; come to pass: (S, L, K:) or, as an irreg. pass. part. n. of أَوْجَدَهُ, caused to be, or exist; or to come to pass; brought into existence: (MF:) pl. مَوْجُودَاتٌ: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA.) — — [Present.] — — مَوْجُودٌ A thing within one's power; over which one has power. (Msb.) مُتَوَجِّدٌ: see وَاجِدٌ. وَجْذٌ وجذ A small, or round, hollow, or cavity, in a mountain, (S, L, K,) in which water collects, (S,) or which retains water, (L, K,) and in which it stagnates: (L:) or a pool: (L:) and (some say, TA) a tank, or cistern: (K:) pl. وِجَاذٌ (S, L, K) and وِجْذَانٌ. (L, K.) مَكَانٌ وَجِذٌ A place abounding with وِجَاذ, pl. of وَجْذٌ. (K.) وجر 1 وَجَرَهُ, (S, Mgh, Msb, K,) and وَجَرَهُ دَوَآءً, (AZ, A,) [or وَجُورًا,] aor. يَجِرُهُ, (Msb,) inf. n. وَجْرٌ; (AZ, K;) and ↓ أَوْجَرَهُ, [which is the more common,] (S, A, Mgh, Msb, TA,) and اوجرهُ دَوَآءً, or وَجُورًا, (TA,) inf. n. إِيجَارٌ; (Msb;) He put, or poured, medicine into his (a child's, S, or sick person's, Msb) mouth; (AZ, K;) into any part of his mouth: (ISk, ISd:) or into the middle of his mouth: (S, Mgh:) or into his fauces: (Msb:) with a مِيجَرَة: (A:) and اوجرهُ المَآءَ [he poured the water into his mouth: or into the middle of his mouth: or into his fauces]. (A 'Obeyd.) — — وَجَرَهُ الرُّمْحَ; (IKtt;) or أَوْجَرَهُ ↓ الرُّمْحَ, (A 'Obeyd, S, A, K,) which latter only is allowable; (A 'Obeyd, S;) or the latter is what is commonly known, but the former may be a dial. form thereof; (IAth;) and أَوْجَرَهُ بِالرُّمْحِ; (Lth;) (tropical:) He pierced him in his mouth with the spear: (A, K:) or in his breast, or chest: (Lth, S, IKtt;) and وَجَرَهُ بِالسَّيْفِ, inf. n. وَجْرٌ, occurs in a trad., signifying, (tropical:) he pierced him with the sword. (IAth, TA.) — — And in like manner you say, أَوْجَرَهُ ↓ الغَيْظَ (tropical:) [app. He infused into him wrath, or rage]. (A 'Obeyd, TA.) — — Also, وَجَرَهُ, aor. يَجِرُهُ, inf. n. وَجْرٌ, (tropical:) He made him to hear what he disliked, or hated: (K, TA:) but the form commonly known is ↓ أَوْجَرَهُ, as A 'Obeyd says. (TA.) 4 أَوْجَرَ see 1, throughout. 5 توجّر He swallowed a medicine (K, TA) by little and little, or by degrees. (TA.) — — He drank water against his will. (Aboo-Kheyreh, K.) 8 إِتَّجَرَ, (S, K,) originally إِوْتَجَرَ, (S,) He physiced himself with the medicine termed وَجُورٌ. (S, TA.) وِجَارٌ and وَجَارٌ The hole, or den, (جُحْر, A, K,) or subterranean habitation, (سَرَب, T, S,) of the hyena, (T, S, A, K,) &c., (A, K,) or, and the like, (T,) such as the lion, and the wolf, and the fox, and the like: (M, TA:) pl. [of pauc.] أَوْجِرَةٌ and [of mult.] وُجُرٌ. (K.) A poet uses the expression كِلَابُ وِجَارٍ, applying وجار metaphorically to the place of the dog: but it is not improbable that the correct relation may be ضِبَاعُ وِجَارٍ: though it may be allowable to call hyenas كَلَاب, as her young ones are called جِرَآء.

(M.) وَجُور (S, A, Mgh, Msb, K) and وُجُورٌ (K) Medicine which is put, or poured, into the mouth; (K;) into any part of the mouth: (ISk, ISd:) or into the middle of the mouth: (S, Mgh:) or into the fauces: (Msb:) or into the middle of the fauces: (TA:) of a child, S, TA, or sick person; (Msb;) with a مِيجَرَة. (A.) — — Also the former, (tropical:) [A thing which one is made to hear and which he dislikes, or hates:] a subst. from وَجَرَهُ in the last of the senses explained above. (K.) مِيجَرٌ (S, K) and مِيجَرَةٌ (A, K) A thing like the مُسْعُط, with which medicine is put, or poured, (S, K,) into the mouth, (K,) or into the middle of the mouth, (S,) [or into the fauces.] وجز 1 وَجَزَ, وَجُزَ, inf. n. وَجَازَةٌ (A, Msb, TA) and وَجْزٌ, (M, TA,) [It (an expression, or speech, or language,) was brief, or concise: or] it (an expression] was brief, and quickly intelligible: (Msb:) or it (a man's speech) was of few words; (A;) as also ↓ أَوْجَزَ, said of language: (A, K:) or both signify it (language) was of few words, with eloquence. (M, TA.) — — وَجَزَ فِى مَنْطِقِهِ, aor. وَجُزَ; (A, K;) or فى كَلَامِهِ; (Msb;) and وَجَزَ فِيهِ, aor. يَجِزُ; inf. n. وَجَازَةٌ; (A, K;) of the former verb; (TA;) and [of the latter] وَجْزٌ and وُجُوزٌ; (A, K;) and ↓ اوجز فِيهِ; (Msb;) [He was brief, or concise, in his speech, or language; contr. of أَطْنَبَ: or] he was of few words in his speech: (A, K: *) or he was brief, and quickly intelligible, in his language: (Msb:) or ↓ اوجز signifies he was quick and brief in speaking. (Nh, TA.) See this latter verb below. — وَجَزَ اللَّفْظَ: see 4. 4 أَوْجَزَ see 1, in four places. — اوجز اللَّفْظَ [He made the expression brief, or concise; and in like manner, the speech, or language: or] he made the expression brief, and quickly intelligible; as also ↓ وَجَزَهُ, aor. يَجِزُهُ: (Msb:) or اوجز كَلَامَهُ, (A, K,) inf. n. إِيجَازٌ, (A,) he made his language to be of few words: (A, K:) or اوجز الكَلَامَ he abridged the language; (S;) i. q. إِخْتَصَرَهُ; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies he expressed the correct meaning concisely, without regard to the original words; and the latter, "he curtailed the words, preserving the meaning. " (MF, in art. خصر.) — — اوجز العَطِيَّةَ He made the gift prompt, or speedy: (A, K:) or he made the gift little, or small. (L, TA.) — اوجز عَلَى القَتِيلِ He hastened and completed, or made certain, the slaughter of the slain man; i. q. أَجْهَزَ عَلَيْهِ. (Abu-l-Mikdám Es-Sulamee, in TA, art. نجز.) 5 توجّز الشَّىْءَ He sought, asked, or demanded, the accomplishment of the thing; syn. تَنَجَّزَهُ: (S, K:) he sought, asked, or demanded, it; syn. إِلْتَمَسَهُ; (K;) and asked for its accomplishment; تنجّزه meaning إِلْتَمَسَهُ وَسَأَلَ نَجَازَهُ. (TA.) وَجْزٌ Quickness; speed; haste. (TA.) As an epithet, applied to a man, (TA,) Quick of motion (K, TA) in that which he begins: (TA:) fem. with ة: (K:) and quick, applied to a camel. (TA.) — — Also, applied to a man, (TA,) Prompt, or quick, in giving. (K.) — — Also, وَجْزٌ (S, K) and ↓ وَجِيزٌ (S, A, Msb) and ↓ وَاجِزٌ (TA) and ↓ مُوجَزٌ (S, K) and ↓ مُوجِزٌ, (S,) applied to an expression, (Msb,) or language, (S, A, K, TA,) [Brief, or concise:] or brief, or quickly intel-ligible: (Msb:) or consisting of few words: (A, TA:) or abridged: (S:) or light, or easy, (خَفِيفٌ, K, TA,) and keeping within just, or moderate, bounds: (TA:) and all these epithets (all but the last accord. to the K, and the last also accord. to the TA,) are likewise applied to the thing, or an affair, [app. meaning, small, or slight, or the like:] (K, TA:) and the first is also applied to a gift, and to beneficence, meaning, little, or small. (TA.) وَجِيزٌ: see وَجْزٌ, in two places. وَاجِزٌ: see وَجْزٌ, in two places. مُوجَزٌ and مُوجِزٌ: see وَجْزٌ, in two places. — — موجز: [so in the L and TA: it may be either مُوجَزٌ or مُوجِزٌ:] One of the names of [the month of] صَفَر: [app. for one or other of the reasons mentioned voce صَفَرٌ:] thought by ISd, to be an appellation used in the time of the tribe of 'Ád [who are also said to have called this month نَاجِرٌ]. (L, TA.) مِيجَازٌ [Brief, or concise, in speech;] a man who uses few words in speech and in reply, &c. (IDrd, K, * TA.) وجس 1 وَجَسَ, aor. يَجِسُ, inf. n. وَجْسٌ and وَجَسَانٌ, He was frightened at some sound, or other thing, that fell into his mind, or ear. (TK.) [See also وَجْسٌ, below; and see 4, and 5.] This combination of letters generally denotes the perception of a thing of which one bears not any sound. (Sgh.) — — وجَسَ الشَّىْءُ, [aor. app. as above,] inf. n. وجْسٌ, i. q. خَفِىَ [app. meaning The thing was unperceived, or hardly perceived, by the eye, or ear, or mind; was hidden, or concealed; was low, faint, gentle, or soft, to the ear; or was obscure to the mind]. (IKtt.) 2 وَجَّسَ see 5, last signification but one. 4 اوجس He conceived a thing in his mind; syn. أَضْمَرَ. (A.) So in the Kur, [xx. 70,] فَأَوْجَسَ فِى نَفْسِهِ خِيفَةً And he conceived in his mind a fear: (Aboo-Is-hák, S:) and ↓ تَوَجَّسَ signifies the same: (S:) or the above words of the Kur. signify he perceived, or felt, and conceived, in his mind a fear; (K;) and in like manner in the same book, [xi. 73, and] li. 28: or, as Aboo-Is-hák says, in one place, اوجس signifies fear fell into his mind. (TA.) See also 1, and 5. 5 توجّس He listened to (S, A, K) a sound, (A,) or a low, faint, gentle, or soft, sound. (S, K.) Ex. توجّس رِكْزًا [He listened to a low, sound], occurring in a poem of Dhu-r-Rummeh: or, as some say, it means he perceived a low sound, and listened to it, being in fear. (TA.) [See also 4, where another signification of the same verb is mentioned; and see 1.] And آذَانُهَا ↓ إِسْتَوْجَسَتْ Their ears (referring to camels) listened, or endeavoured to hear. (IB, [in a marg. note in my copy of the TA, art. أنس.]) — — [Hence,] توجّس عَنِ الأَخْبَارِ He sought to learn the news, or tidings, without others knowing of him. (AZ, in TA, voce تَحَدَّسَ.) — — Also, توجّست الأُذُنُ The ear heard a low, faint, gentle, or soft sound; as also ↓ وَجَّسَت. (TA.) — — Also, توجّس He tasted food, and beverage, time after time, little and little at a time. (K.) 10 إِسْتَوْجَسَ see 5. وَجْسٌ A fright of the heart: (S:) or fright that falls into the heart, or into the ear, from a sound or some other thing; (Lth, A, K;) as also ↓ وَجَسَانٌ. (K.) [See 1, of which each is an inf. n.] — — A low, faint, gentle, or soft, sound. (A 'Obeyd, S, K.) [And particularly The sound denoted in the words here following, and explained in a former art., voce فَهَرَ.] It is said in a trad., نَهَى عَنِ الوَجْسِ, meaning, He forbade a man's being with his slave-girl, or his wife, when another female would hear their low sound. (K, * TA.) And in another it is said, respecting the same case, that they used to dislike [what is termed] الوَجْس. (S.) — See also أَوْجَسُ. وَجَسَانٌ: see 1, and وَجْسٌ. وَجَّاسٌ is syn. with عَالِمٌ [Knowing, &c.]; and therefore made trans. by means of بِ in the saying of Aboo-Dhu-eyb, ذُو مِرَّةٍ بِدِوَارِ الصَّيْدِ وَجَّاسُ [An intelligent person, acquainted with the circumvention of game: see دَاوَرَهُ]: (M, art. دور:) (ISd holds it to be a possessive epithet, since it has no known verb [of a suitable meaning that is unaugmented]: or [the meaning of these words is, a person possessing skill in circumventing game, a listener, or attentive, to their sounds and motions; for], accord. to Es-Sukkaree, رجّاس means يَتَوَجَّسُ. (TA.) وَاجِسٌ An opinion, idea, or object of thought, bestirring itself, or occurring, in the mind; syn. هَاجِسٌ, (S, K,) i. e., خَاطِرٌ. (TA.) أَوْجَسُ A little of food, and of beverage. (K.) One says, مَا ذُقْتُ عِنْدَهُ أَوْجَسُ I tasted not, at his abode, any food; (El-Umawee, S;) and [in like manner] ↓ وَجْسًا. (TA.) And مَافِى سِقَائِهِ أَوْجَسُ There is not in his skin a drop: thus the phrase is given, without the mention of beverage: or a drop of water. (TA.) It is said that the word is not used except in negative phrases. (TA.) — — Also, الأَوْجُسُ and الأَوْجَسُ (S, K) the latter on the authority of Yaakoob, (S, TA,) but the former is the more chaste, (TA,) Time; syn. الدَّهْرَ. (S, K.) Hence the saying, (TA,) لَاأَفْعَلُهُ سَجِيسَ الأَوْجَسِ, (S,

K,) and الأَوْجَسِ, (S,) I will not do it ever. (ISk, S, K.) And أَفْعَلُهُ سَجِيسَ عُجَيْسٍ الأَوْجَسِ I will not do it while time lasts. (El-Fárisee.) وجع &c. See Supplement وح R. Q. 1 وَحْوَحَ, inf. n. وَحْوَحَةٌ, He uttered a sound accompanied by a hoarseness, roughness, harshness, or gruffness, of the voice: (S, K:) he made his breath to reciprocate in his throat, so as to be audible, by reason of cold; (TA:) he blew upon his hand by reason of intense cold. (S, K.) وَحْوَحٌ A strong man, (L, K,) who breathes hard at his work by reason of his briskness and vigour; (L;) as also ↓ وَحْوَاحٌ. (K.) — — Also the former, (L, K,) and the latter, (L,) A quick, or prompt, and sharp-spirited, man. (L, K.) — — Also the former, (S, K,) and the latter, (S,) A light, or an active, or agile, man. (As, S, K.) — — Also both words, A lord, or chief: pl. وَحَاوِحُ and وَحَاوِحَةٌ. (L.) — — Also both words, A barking, or howling, dog. (L, K.) وَحْوَاحٌ: see what precedes. وحب وُحَابٌ A disease that attacks camels. (K, TA.) By some written وَجَابٌ; [and so in the CK;] but the correctness of this is improbable. (TA.) وحت طَعَامٌ وَحْتٌ Food in which is no good. (L.) وحد 1 وَحَدَ, aor. يَحِدُ; (T, L, Msb;) and وَحِدَ, (Lh, M, L, K,) aor. يَوْحَدُ (Lh) and يَحِدُ; (K;) with the latter aor., like وَرِثَ, aor. يَرِثُ; but وَحِدَ with this aor. is not mentioned by the lexicologists or grammarians [except F]; (MF;) [and its aor. is therefore probably يَوْحَدُ, only, agreeably with analogy, for which reason it seems to be omitted in the M;] and وَحُدَ, (Lh, M, L, Msb, K,) aor. also يَحِدُ; (K;) but this is without a parallel, and without any authority [except F]; (MF;) or يَوْحَدُ; (L;) [but this is also extr., and is probably a mistake for يَوْحُدُ, which is the form agreeable with analogy;] inf. n. حِدَةٌ (T, M, L, Msb, K) and وَحْدٌ (M, L, K) and وَحَدٌ (L) and وَحْدَةٌ, (L, K,) or وُحْدَةٌ, (as in some copies of the K and in the TA) and وُحُودٌ (K) and وَحَادَةٌ (M, L, Msb, K) and وُحُودَةٌ; (K;) He, or it, was, or became, alone, by himself or itself, apart from others; (T, L, Msb;) as also [↓ إِتَّحَدَ; and ↓ توحّد; and] ↓ استوحد; (A:) he was, or became, alone, without anyone to cheer him by his society, company, or conversation: (L:) he remained alone, by himself, apart from others; (Lh, M, L, K;) as also ↓ توحّد. (M, L, K.) See also 5, below. 2 وحّده, (inf. n. تَوْحِيدٌ, K,) He made it one; or called it one: (K:) like as one says ثَنَّاهُ, and ثَلَّثَهُ: (S, L:) as also أَحَّدَهُ. (TA.) Similar verbs are formed from the other nouns significant of numbers, to عَشَّرَهُ. (Esh-Sheybánee, K.) — — وحّد لِامْرَأَتِهِ, or عِنْدَهَا, He remained one night with his wife: and in like manner the verb is used in relation to any saying or action. (TA, voce سَبَّعَ.) — — وحّد اللّٰهَ, inf. n. تَوْحِيدٌ, He asserted, or declared, God to be one: he asserted, declared, or preferred belief in, the unity of God: as also احّدهُ. (T, L.) — — التَّوْحِيدُ The belief in God alone; (L, K;) in his unity. (L.) 4 اوحد اللّٰهُ جَانِبَهُ [God rendered him solitary]; i. e., he remained alone; (K;) or was made to remain alone. (L.) — — اوحدهُ لِلْأَعْدَآءِ He left him [alone] to the enemies. (L, K.) — — اوحدهُ He (God) made him the unequalled one of his time: (S, L, K:) made him to have no equal. (A.) — — اوحدهُ النَّاسُ The people left him alone, or by himself. (L.) — — أَوْحَدْتُهُ بِرُؤْيَتِى, inf. n. إِيحَادٌ, [I singled him by my sight;] I saw none save him. (S, L.) — — اوحدت She (a ewe) brought forth one only: (S, K:) like أَفَذَّتْ. (S.) — — اوحدت بِهِ She (a woman) brought him forth an unequalled one. (L, from a trad.) 5 توحّد اللّٰهُ بِعِصْمَتِهِ, (S,) or توحّدهُ بعصمته, (L, K,) God protected him himself, not committing him to the care of another. (S, L, K.) — — توحّد بِالأَمْرِ He was, or became, alone, without any to share or participate with him, in the affair. (L.) — — توحّد بِرَأْيِهِ He was, or became, alone, without any to share, or participate with him, in his opinion. (S, L.) — — See 1. 8 [إِتَّحَدَ] إِوْتَحَدَ It was, or became, one. And hence, إِتَّحَدَ مَعَهُ He was, or became, one with him in interests &c.] — — اتّحد It (a number of things, or substances, two and more, KT,) became one. (KT, KL.) See 1. 10 إِسْتَوْحَدَ see 1. حِدَةٌ: see وَحْدٌ. — — فَعَلَهُ مِنْ ذَاتِ حِدَتِهِ, and عَلَى ذات حدته, and مِن ذِى حدته, and من ذات نَفْسِهِ, and من ذات رَأْيِهِ, He did it of himself; of his own accord; of his own judgment. (AZ, L, K.) وَحْدٌ: see 1, and وَحِيدٌ. — — رَأَيْتُهُ وَحْدَهُ (S, L, K) I saw him alone. (S, L.) وحد is here an inf. n., having no dual nor pl. (K.) The Koofees hold it to be in the acc. case as an adv. n. of place: the Basrees, as an inf. n., in every instance; as though thou saidst أَوْحَدْتُهُ بِرُؤْيَتِى إِيحَادًا, meaning " I saw none save him," and then substituted وحده: or, as Abu-l-'Abbás says, it may mean the man's being himself alone; as though thou saidst رَأَيْتُ رَجُلًا مُنْفَرِدًا اِنْفِرَادًا, and then substituted وحده. (S.) Or it is in the acc. case as a denotative of state accord. to the Basrees [and the grammarians in general]; not as an inf. n., J being in error in what he says on this matter: (IB, K:) the Basrees hold it to be a noun occupying the place of an inf. n. in the acc. case as a denotative of state; like جَآءَ زَيْدٌ رَكْضًا, meaning رَاكِضًا: (IB:) excepting some of them, as Yoo, who holds it to be in the acc. case as an adv. n. of place, for عَلَى وَحْدِهِ, (IB, K,) like عِنْدَهُ: (TA:) and there is a third opinion, that of Hishám; that it is in the acc. case as an inf. n. (L.) Or, (accord. to IAar, L,) it is a noun used as a noun absolutely: (L, K:) so in the dial. of the Benoo-Temeem: (Msb:) you say جَلَسَ وَحْدَهُ, and عَلَى وَحْدِهِ, and جَلَسَا وَحْدَيْهِمَا, and عَلَى وَحْدِ هِمَا, and جَلَسُوا عَلَى وَحْدِهِمْ, [He sat alone, and they two sat alone, and they sat alone]. (L, K.) When not preceded by a prefixed n. [or a prep.], it is always in the acc. case: (Lth, L:) you say, لَا إِلَاهَ إِلَّا اللّٰهُ وَحْدَهُ [There is no deity but God alone]: and مَرَرْتُ بِزَيْدٍ وَحْدَهُ [I passed by Zeyd alone]: (L:) [excepting in a few cases, such as the phrases] قُلْنَا هٰذَا الأَمْرَ وَحْدَيْنَا [We two alone said this thing], and قَالَتَاهُ وَحْدَيْهِمَا [They two women alone said it]; mentioned by AZ. (L.) You say also, هٰذَا عَلَى وَحْدِهِ, and ↓ عَلَى حِدَتِهِ, This is by itself; (L, K;) and هُمَا عَلَى حِدَتِهِمَا They two are by themselves: and هُمْ عَلَى حِدَتِهِمْ They are by themselves: (L:) and أَعْطِ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى حِدَتِهِ Give thou to every one of them by himself; syn. على حِيَالِهِ. (S.) The ة in حِدَةٌ is a substitute for the و (S, L) which is cut off from the beginning. (L.) — — وَحْدٌ, (K,) or ↓ وَحَدٌ, (L,) A wild animal alone, by itself, or apart from others. (L, K.) — — وَحَدٌ, (K,) or ↓ وَحَدٌ, (L,) A man whose lineage and origin are unknown. (Lth, L, K.) — — وَحْد is used as the complement of a prefixed n. only in the following phrases: (A'Obeyd, S, L:) هُوَ نَسِيجُ وَحْدِهِ, which is an expression of praise; (S, L, K;) meaning, (tropical:) He is one unequalled; one who has no second: (L:) or he is a man of right judgment: you say also هُمَا نَسِيجَا وَحْدِهِمَا, and هُمْ نُسَجَآءُ وَحْدِهِمْ, and هِىَ نَسِيجَةُ وَحْدِهَا, and هُنَّ نَسَائِجُ وَحْدِهِنَّ: (Lth, L:) [see art. نسج:] it is as though you said نَسِيجُ إِفْرَادٍ: you put وحده in the place of an inf. n. in the gen. case: (S:) and رَجُلُ وَحْدِهِ, (IAar, L,) and رُجَيْلُ وَحْدِهِ, (S, L,) [A man unequalled; who has no second, and a little man (probably meaning the contr.) &c.]: and قَرِيعُ وَحْدِهِ A man with whom no one contends in excellence: (Lth, L:) and عُيَيْرُ وَحْدِهِ, and جُحَيْشُ وَحْدِهِ, which are expressions of dispraise; (S, L, K;) meaning, (tropical:) One who does not consult, nor mix with, any one, and who is contemptible and weak: (Sh, L:) وَحْد being used in the manner of an inf. n., not being an epithet nor an enunciative so as to be in concordance with the preceding noun, would be more properly in the acc. case; but the Arabs use it in these instances as the complement of a prefixed n.: (Lth, L:) these expressions are indeterminate: for the Arabs say, رُبَّ نَسِيجِ وَحْدِهِ قَدْ رَأَيْتُ (tropical:) [Few unequalled men have I seen]. (Hishám, Fr., L.) وَحَدٌ: see وَحْدٌ and وَحِيدٌ. وَحِدٌ: see وَحِيدٌ. وَحْدَةٌ The state of being alone, or apart from others; solitariness; solitude. (Sb, S.) See 1. — — وَحْدَةُ القَبْرِ [The solitude of the grave]. (A.) — — لَيْلَةُ الوَحْدَةِ The night of solitude; the first night after burial: so called because the soul is believed to remain in the grave during this night, and then to depart to the place appointed for the residence of good souls until the last day, or to the appointed

prison in which wicked souls await their final doom. See also لَيْلَةُ الوَحْشَةِ.] وَحْدَانِيَّةٌ The unity of God: (L, K: *) as also أَحْدِيَّةٌ. (Msb.) وَحْدَانِيٌّ One who is singular in his religious opinions; who separates himself from the general body of believers: a rel. n. from الوَحْدَةُ; the ا and ن being added to give intensiveness to the signification. (L.) وُحَادَ: see مَوْحَدَ. وَحِيدٌ (S, L, Msb, K) and ↓ مُتَوَحِّدٌ (L, K) and ↓ وَحَدٌ and ↓ وَحِدٌ (S, L, Msb, K) and ↓ وَحْدٌ (M, L) and ↓ وَاحِدٌ (L) A man alone; by himself; apart from others; solitary; lonely: (S, M, L, Msb, K;) as also أَحَدٌ: (M, L, K:) or, accord. to Az, one should not say رَجُلٌ أَحَدٌ, nor دِرْهَمٌ أَحَدٌ, nor شَىْءٌ أَحَدٌ, though some of the lexicologists assert that أَحَدٌ is originally وَحَدٌ: for أَحَدٌ is an epithet applied to God alone: (L:) the fem. epithet used in this sense is وَحِدَةٌ: (K:) and ↓ وَاحِدٌ in this sense receives the dual form: and the pl. is وُحْدَانٌ and أُحْدَانٌ and وِحَادٌ. (L.) رَجُلٌ وَحِيدٌ A man who has no one to cheer him by his society, conversation, or company. And ↓ رَجُلٌ مُتَوَحِّدٌ A man who remains alone, by himself, apart from others, or solitary, not mixing with other people, not sitting with them. (L.) See also وَحْدٌ. وَاحِدٌ One; the first of the numbers: (S, L, Msb, K:) syn. [in many cases, which will be shown below,] with أَحَدٌ: (K:) [and one alone: a single person or thing:] fem. وَاحِدَةٌ: (L, Msb:) it sometimes receives the dual form; (L, K;) as in the expression إِلْتَقَيْنَا وَاحِدَيْنِ [We met, we being each of us one alone]; cited from a poet by IAar: or the dual form pertains to it in another sense, explained below, namely " alone: " (L:) pl. وَاحِدُونَ (S, L, K) and وُحْدَانٌ and أُحْدَانٌ; (S, L;) in the last of which, أ is substituted for و because of the dammeh: (L:) one says, أَنْتُمْ حَىٌّ وَاحِدٌ, and حَيٌّ وَاحِدُونَ, (Ye are one tribe, L) like as one says شِرْذِمَةٌ قَلِيلُونَ: (Fr, S, L:) آحَادٌ may also be a pl. of وَاحِدٌ [and therefore originally أَوْحَادٌ,] like as أَشْهَادٌ is pl. of شَاهِدٌ. (Th, Msb.) Its proper signification is A thing having no subdivision: and it is secondarily applied to any existing thing; so that there is no number to which it may not be applied as an epithet; wherefore one says, عَشَرَةٌ وَاحِدَةٌ [One ten], and مِائَةٌ وَاحِدَةٌ [One hundred]. (Er-Rághib.) It is interchangeable for أَحَدٌ when used as an epithet applied to God; and in certain nouns of number. [See art. أحد.] In most cases differing from these two, there is a difference in usage. The latter is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; and is used absolutely in negative phrases: whereas the former is used in affirmative phrases as a prefixed n. and otherwise. (Msb.) [See, again, art. أحد.] — — ↓ لَسْتُ فِى هٰذَا الأَمْرِ بِأَوْحَدَ I am not alone, without a parallel, or watch, in this affair: (S, * L, K: *) or simply, I am not alone in it. (T, L.) The fem. وَحْدَآءُ is not used. (S, L.) — — أُحْدَانٌ, the pl. of ↓ اوحد, is applied by a poet to dogs having no equals or matches. (S, L.) — — فُلَانٌ لَا وَاحِدَ لَهُ Such a one has no equal, like, parallel, or match. (S, M, L.) — — Also, One that has no equal; one unequalled. (L.) — — فُلَانٌ وَاحِدُ دَهْرِهِ Such a person is the unequalled one of his age. (S, L.) And in like manner, (TA,) فُلَانٌ أَوْحَدُ ↓ أَهْلِ زَمَانِهِ (S, L) Such a person is the unequalled one of the people of his time. (TA.) The pl. of ↓ اوحد [as well as of واحد in the same sense] is أُحْدَانٌ, (originally وُحْدَانٌ, S) like as سُودَانٌ is pl. of أَسْوَدُ. (S, L.) — — وَاحِدُ أُمِّهِ [An unequalled son of his mother], is an indeterminate expression, like نَسِيجُ وَحْدِهِ, q. v. (Hishám, Fr. L.) — — Also, A man pre-eminent in knowledge or science, or in valour in war, (L, K [in the CK, for بَأْس is put ناس]) or in other qualities; as though having no equal, and thus being alone: (L:) pl. وُحْدَانٌ and أُحْدانٌ. (L, K.) — — الوَاحِدُ and الأَحَدُ (T, L) and ↓ الأَوْحَدُ and ↓ المُتَوَحِّدُ, (M, L, K,) epithets applied to God, The One, the Sole; He whose attribute is unity: (M, L, K:) or the first signifies the One in essence, who has no like nor equal; and the second, the One in attributes, beside whom there is no other: or the first, the One who is not susceptible of division into parts or portions, nor of duplication, and who has no equal nor like: (TL:) or the One who has ever been alone, without companion: (IAth, L:) and there is no being but God to whom the first and second of these epithets are applicable together, or to whom the second is applicable alone. (T, L.) See also أَحَدٌ, in art. أحد. — — الإِنْسَانُ وَالفَرَسُ وَاحِدٌ فِى الجِنْسِ The human being and the horse are one in genus. And زَيْد وَعَمْرٌو وَاحِدٌ فِى النَّوْعِ Zeyd and 'Amr are one in species. (Er-Rághib.) — — وَاحِدٌ Singular, as opposed to plural: pl. وُحْدَانٌ. (The lexicons, passim.) — — أَصْحَابِى وَأَصْحَابُكَ وَاحِدٌ [Thy companions and my companions are one and the same]. And الجُلُوسُ وَالقُعُود وَاحِدٌ [الجلوس and القعود are one and the same]. (L.) — — See وَحِيدٌ. — — حَادِىَ عَشَرَ, masc., and حَادِيَةَ عَشْرَةَ, fem., Eleventh. In this case, [and in similar instances, as حَادِى وَعِشْرُونَ Twentyfirst, &c.,] حادى and حادية are formed by transposition from وَاحِدٌ and وَاحِدَةٌ, by putting the first radical letter after the second. [When without the article, it is indecl.: but when rendered determinate by the article, the first word is decl.] You say, هُوَ حَادِىَ عَشَرَهُمْ [He is the eleventh of them]: and اليَوْمُ الحَادِى عَشَرَ [The eleventh day]: and اللَّيْلَةُ الحَادِيَةُ عَشْرَةَ [The eleventh night]. (ISd, L.) [The rules respecting حَادِىَ عَشَرَ and its fem. are the same as those respecting ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.] — — بِوَاحِدَةٍ signifies i. q. فَقَطْ: and is often used in the sense of البَتَّةَ. (MF, voce ذُرُوحٌ.) إِحْدَى: see art. أحد. أُحَادَ: see مَوْحَدَ. أَوْحَدُ: see وَاحِدٌ. مُوحِدٌ A ewe bringing forth, or that brings forth, one ewe only. (S, K.) [See مُغْرِدٌ.] مَوْحَدَ and ↓ وُحَادَ and أُحَادَ [used adverbially] are imperfectly decl. because of their having the quality of an epithet and deviating from their original form, (S, L,) which is وَاحِدًا: (L, K:) or because they differ from their original both as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to وَاحِدًا وَاحِدًا: (S, L:) you say دَخَلُوا مَوْحَدَ مَوْحَدَ, (S, L, K,) [and وُحَادَ وُحَادَ,] and أُحَادَ أُحَادَ, (L, K,) They entered one [and] one, [one and one]; or one [by] one, [one by one]; (K;) or one at a time; one after another. (S, L.) [مُوَحَّدَةٌ, (not مُوحَدَةٌ,) conv. term in lexicology, Having one diacritical point; one-pointed: an epithet added to باء to prevent its being mistaken for تاء, ثاء, or ياء. (The lexicons, passim.)] مِيحَادٌ One of several hills, such as are called أَكَمَات, separate or remote, one from another: pl. مَوَاحِيدُ. (L, K.) F remarks, that J is in error in saying, المِيحَادُ مِنَ الوَاحِدِ كَالمِعْشَارِ مِنَ العَشَرَةِ: (TA:) but the meaning of this is, that it denotes one part or portion; like as مِعْشَارٌ signifies one of ten: (L:) [i. e., the former signifies one of several things whereof each is alone, or by itself:] and the same explanation is given by [several] old authors. (TA.) [In one copy of the S, instead of العَشَرَةِ, I find العُشْر; which affords a good sense, i. e., that ميحاد, is syn. with وَاحِدٌ; and may be the true reading.] مُتَوَحِّدٌ: see وَحِيدٌ and وَاحِدٌ. 1 وحش وَحُشَ, aor. وَحُشَ, [inf. n., probably, وَحَاشَةٌ or وُحُوشَةٌ or both,] It (a place) abounded with wild animals. (IKtt.) [The meaning assigned to this verb in Freytag's Lex. belongs not to it, but to وَحُشَ.] — وَحَشَ بِهِ, or بِهَا,] aor. يَحِشُ, (IAar, K,) inf. n. وَحْشٌ; (TK;) and ↓ بِهِ وحّش, (S, K,) or بِهَا, (S, A,) which latter form of the verb is disapproved by IAar, but both are correct; (TA;) and ↓ توحّش [app. used alone, the objective complement being understood]; (TA;) He threw it, or them, away, (S, K,) or to a distance, (A,) namely, his garment, (S, K,) or his garments, (A,) and his sword, (TA,) and his spear, (S, TA,) and his weapon, or weapons, (S, A,) or anything, (TA,) to lighten himself, (A,) or his beast of carriage, (TA,) in fear of his being overtaken: (S, K:) [or in any case; for] it is said in a trad. of El-Ows and ElKhazraj, فَوَحَشُوا بِأَسْلِحَتِهِمْ واعْتَنَقَ بَعْضُهُمْ بَعْضًا [Then they threw away their weapons, and embraced one another]. (TA.)

2 وَحَّشَ see 1. 4 اوحش It (a place, A, Msb, or a place of alighting or abode, S, K) was, or became, desolate, deserted, or destitute of human beings; (S, A, Msb, K,) the people having gone from it; (S, K;) as also ↓ توحّش. (A, Msb, K.) And [in like manner you say of a land,] الأَرْضُ ↓ توحّشت, [and ↓ استوحشت, (see أَرْضٌ وَحْشَةٌ, voce وَحْشٌ,)] The land was, or became وَحْشَة (S, TA) [i. e. desolate, deserted, &c.] — — He (a man) was, or became, hungry; (S, A, K, TA;) not having eaten anything, so that his inside was empty; (TA;) as also ↓ توحّش: (A:) or the latter signifies his belly became empty by reason of hunger. (S, K.) Also the former, His provisions became spent, or exhausted. (S, K.) You say, قَدْ أَوْحَشْنَا مُنْذُ لَيْلَتَيْنِ Our provisions have been spent for two nights. (S.) You say also, ↓ توحّش لِلدَّوَآءِ (S, A, K *) He made himself hungry; (A;) or made his inside, (S,) or his stomach, (K,) empty of food (S, K) and beverage; (K;) for the purpose of drinking medicine. (S, * A, * K.) — اوحش الأَرْضَ He found the land to be وَحْشَة (As, S, K) [i. e. desolate, deserted, or destitute of human beings — — اوحش الرَّجُلَ (S, A) He made the man lonely, or solitary; and sad, sorrowful, or disquieted or troubled in mind; [by his absence, or withdrawal of himself; and afraid;] or he made him to feel, or experience, وَحْشَة [i. e. loneliness, or solitude, &c.]; (S;) contr. of آنَسَهُ, (S, K, in art. أنس,) inf. n. إِيناسٌ. (S, in that art.) Hence the saying of the people of Mekkeh, [and of Egypt,] أَوْحَشْتَنَا [Thou hast made us lonely, &c., by thine absence]. (TA.) [See also an ex. from a poet, voce أُنْسٌ: And see its quasi-pass., 10.] 5 توحّش He (a beast) became wild, or shy; syn. أَبَدَ, (S, A, K, &c., in art. أبد,) and تَأَبَّدَ. (A, L, in that art.) And He (a man) became unsocial, unsociable, unfamiliar, or shy; like a wild animal; syn. أَبِدَ, (S, K, ubi supra,) and تَأَبَّدَ: (A, K, ubi supra;) and ↓ استوحش signifies the same; (see this verb below;) or he became, or made himself, as though on a par with the wild animals; expl. by لَحِقَ بَالْوَحْشِ. (TA.) [See exs. of both voce أَنِسَ.] — — See also 4, in five places. — — And see 1. 10 استوحش: see 5. — — It is also quasi-pass. of أَوْحَشَ الرَّجُلَ, (S, TA,) and [thus] signifies He felt, or experienced, وَحْشَة [i. e. loneliness, or solitude, &c.; and sadness, grief, sorrow, or disquietude or trouble of mind, &c.; and fear, &c.]. (S, * K, TA.) And استوحش إِلَى الشَّىْءِ [He felt a want of the thing]. (K, voce عُرِىَ, q. v.) You say also استوحش مِنْهُ, (A, TA,) or عَنْهُ, (Msb,) [meaning He was afraid of, or feared, him, or it; agreeably with an explanation of the inf. n. in Har, p. 331: see also an instance below, voce وَحْشٌ: or] meaning he was shy of him; averse from him; unsocial, unsociable, or unfamiliar, with him; and like a wild animal. (TA.) — — استوحشت الأَرْضُ: see 4. — [He deemed a word, or sound, &c., strange, or uncouth.] حِشَةٌ: pl. حِشُونَ: see وَحْشٌ. وَحْشٌ, applied to a country, or region, (S, K,) and a place, (TA,) and a house (دارٌ), (A,) and [its fem.] وَحْشَةٌ, applied to a land (أَرْضٌ), (S, TA,) to a house (دار); (A;) Desolate, deserted, or destitute of human beings or inhabitants; (S, K, TA;) as also ↓ مُوحِشٌ and ↓ مُتَوَحِّشٌ: (A:) and أَرْضٌ وَحْشَةٌ and ↓ مُسْتَوْحِشَةٌ signify the same. (K, TA.) You say also, بِلَادٌ حِشُونَ Countries, or regions, desolate, deserted, &c.; after the manner of سِنُونَ; and in the accus. and gen., حِشِينَ: pl., as Az says, of ↓ حِشَةٌ, originally وَحْشٌ, [So I read instead of وَحْشَة, which is evidently a mistranscription,] the و being wanting, as it is in زِنَةٌ and صِلَةٌ and عِدَةٌ. (TA.) You also say, لَقِيتُهُ بِوَحْشِ إِصْمِتَ, (S, K,) and إِصْمِتَةَ, (TA,) i. e., I found him, or met him, in a desolate, or deserted, country, or region. (S, K.) [See remarks on the last word in the former phrase in art. صمت.] And in like manner, تَرَكْتُهُ بِوَحْشِ المَتْنِ I left him in the desert part of the elevated plain, where one could not reach him. (L, TA. *) And [hence] حِمَارُ وَحْشٍ An ass of a desert; [i. e. a wild ass;] as also حِمَارٌ وَحْشِىٌّ. (S, K.) [And بَقَرُ الوَحْشِ The bull and cow, or bulls and cows, collectively, of the desert; i. e., the wild bull and cow, or bulls and cows.] — — [Hence also] Animals (حَيَوَان [which is used as a sing. and a pl., but is here meant to be understood collectively, as appears from what follows,]) of the desert, (S, A, K, TA,) such as are not tame; (TA;) [i. e. wild animals;] of the fem. gender; (TA;) as also وُحُوشٌ (S) and ↓ وَحِيشٌ: (K:) these three words are all used in a collective sense: (ISh:) and ↓ وَحْشِىٌّ signifies a single one of such animals; (S, K;) like زَنْجِىٌّ in relation to زَنْجٌ, and رُومِىٌّ to رُومٌ: (TA:) or وَحْشٌ signifies such as is not tame, of beasts of the desert; and everything that is afraid of human beings (كُلُّ شَىْءٍ يَسْتَوْحِشُ عَنِ النَّاسِ); as also ↓ وَحْشِىٌّ, as though the ى were a corroborative, as in دَوَّارِىٌّ: or, accord. to El-Fárábee, وَحْشٌ in the pl. [lexicologically, but not in the language of the grammarians] of ↓ وَحْشِىٌّ, like as رُومٌ is of رُومِىٌّ: (Msb:) or it is used as a sing., as well as collectively; for you say, هٰذَا وَحْشٌ ضَخْمٌ [this is a bulky wild animal], and هٰذِهِ شَاةٌ وَحْشٌ [this is a wild sheep or goat, &c.]: (ISh:) وُحُوشٌ is a pl. of وَحْشٌ, (Msb, K,) and so is وُحْشَانٌ, (Sgh, K,) and so is وَحِيشٌ, [lexicologically, but grammarians term it a quasi-pl. n.,] like as ضَئِينٌ is of ضَأْنٌ: (Sgh, TA:) or وُحُوشٌ is its only broken pl. (TA.) — — [Hence also, Wild, or shy; applied to girls or women: see an ex. of the word in this sense voce نَوٌّ, where it has a redundant ن affixed to it.] — — [Hence also] Lone; solitary; without company. You say. مَشَى فِى الأَرْضِ وَحْشًا He walked, or went, in the land alone, having no other with him. (TA.) — — [Hence also] Hungry; (S, A, K;) as also ↓ مُوحِشٌ, (AZ, A,) and ↓ مُتَوَحِّشٌ, (A,) and ↓ وَحِشٌ: (TA:) pl. of the first, أَوْحَاشٌ (S, A, K) [and وَحْشُونَ]. You say, بَاتَ فُلَانٌ وَحْشًا, (S, A, * K, *) and مُوحِشًا, and مُتَوَحِّشًا, (A,) Such a one passed the night hungry, (S, A, K,) not having eaten anything, so that his inside was empty. (TA.) And بِتْنَا وَحْشِينَ We passed the night without food. (TA.) [In another place in the TA, we find لَقَدْ بِتْنَا لَيْلَتَنَا هٰذِهِ وَحْشَى, and so in the L; the last word being evidently a mistranscription, for وَحْشِينَ: and it is added, as though the speaker meant, جَمَاعَةَ وَحْشَى; doubtless a mistake for جَمَاعَةَ وَحْشٍ so that the saying seems to mean, We have passed this our night like a company of wild animals.] وَحِشٌ: see وَحْشٌ, last signification. وَحْشَةٌ Loneliness; solitude; lonesomeness; solitariness; desolateness; syn. خَلْوَةٌ: (S, K:) sadness; grief; sorrow; disquietude, or trouble, of mind: (S, K, TA:) or sadness, &c., arising from loneliness or solitude: (TA:) fear: (K, TA:) or fear, or fright, arising from loneliness or solitude: (TA:) a state of disunion between men, and remoteness of hearts from feelings of love or affection; from وَحْشٌ signifying " a wild beast," or " wild beasts, of the desert: " (Msb:) unsociableness; unfriendliness; unsocialness; unfamiliarity; shyness; wildness: [in all the above senses] contr. of أُنْسٌ. (T, S, A, K, in art. أنس.) [Hence, لَيْلَةُ الوَحْشَةِ The night of loneliness, &c.; the first night after burial: also called لَيْلَةُ الوَحْدَةِ, q. v.] You say, تَرَكْتُهُ فِى وَحْشَةٍ I left him in loneliness, or solitude. (TK.) And أَخَذَتْهُ الوَحْشَةُ Sadness, grief, sorrow, or disquietude or trouble of mind, or sadness, &c., arising from loneliness or solitude, laid hold upon him. (TA.) وَحْشِىٌّ [Of, or belonging to, or relating to, the desert: and hence, wild; untamed; undomesticated; uncivilized; unfamiliar: and often used as an epithet in which the quality of a subst. is predominant]: see وَحْشٌ, in three places: i. q. حُوشِىٌّ; (S, Msb, art. حوش;) contr. of أَهْلِىٌّ. (TA, in art. اهل.) — — كَلَامٌ وَحْشِىٌّ (tropical:) i. q. حُوشِىٌّ, q. v. (S, A, art. حوش:) and in like manner, ↓ لَفْظَةٌ وَحْشِيَّةٌ (tropical:) i. q. حُوشِيَّةٌ. (Mz, 13th نوع.) — — The right side of anything: (AZ, AA, S, K, &c.:) or the left side (As, S, A, K,) of anything. (As, S.) [For more full explanations of this term, and its contr. إِنْسِىٌّ, in relation to a beast and to a man, see the latter term: of a beast, accord. to most authorities, it is The right, far or off, side. See an ex. in a verse cited voce دَفٌّ.] Of the arm or hand, and of the leg or foot, The back; إِنْسِىٌّ signifying the side that is towards the man: (S:) or of the foot, the former means [the outer side, or] the

side that is the more remote from the other foot; the latter being the contr., or that which is towards the other foot. (TA.) Of a bow, (S, K,) or of a Persian bow, (TA,) The back; and إِنْسِىٌّ, the side that is towards thee: (S, K:) or of a bow, whether Persian or not is not said, the former means the side against which the arrow does not lie. (TA.) And ↓ الجَانِبُ الوَحِيشُ signifies the same as الوَحْشِىُّ. (IAar.) — — A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs, [in the TA, smaller than the تبن,] and when eaten newly plucked it burns the mouth; but it is dried. (AHn, L.) — — وَحْشِيَّةٌ [or رِيحٌ وَحْشِيَّةٌ] A wind that enters one's clothes, by reason of its vehemence. (K.) وَحْشَانُ, applied to a man, Sad; sorrowful: pl. وَحَاشَى. (K.) وَحِيشٌ: see وَحْشٌ, (of which it is a quasi-pl. n.,) in two places: — — and see وَحْشِىٌّ. مُوحِشٌ: see وَحْشٌ, first sentence, and near the end. أَرْضٌ مَوْحُوشَةٌ A land having, (Fr, S, A,) or abounding with, (K,) wild animals, or animals of the desert. (Fr, S, A, K.) [See أَرْضٌ مَجْرُودَةٌ, in art. جرد.] In [some of] the copies of the K, مُوحِشَةٌ, which is a mistake. (TA.) مُتَوَحِّشٌ: see وَحْشٌ, first sentence, and near the end: أَرْضٌ مُسْتَوْحِشَةٌ: see وَحْشٌ, first sentence. وحف &c. See Supplement وخ R. Q. 1 وَخْوَخَ His belly was, or became, flabby. (TA, voce خَبْخَبَ.) وَخْوَاخٌ A fat and fleshy man, whose flesh shakes: (L:) having a flaccid belly, and dilated skin; (L, K;) as also بَخْبَاخٌ: (L:) lazy; (L, K;) unwilling to work: (L:) lazy or heavy: (L:) weak: (S, K:) a weak coward: (L:) ad venerum impotens; (L, K;) as also بَخْبَاخٌ and ذَوْذَخٌ: (L:) qui se polluit, aut concacat, tempore coitus; as also نخباخ and ذوذخ. (IAar.) — — Anything flaccid: (L:) and particularly a flaccid date: (K:) or a date having a flaccid skin: (L:) or a date having no sweetness nor taste. (IAar.) وخد 1 وَخَدَ, aor. يَخِدُ, inf. n. وَخْدٌ and وَخَدَانٌ (S, A, L, K) and وَخِيدٌ, (K,) He (a camel) went along throwing out his legs like the ostrich: (S, L, K:) or went quickly: or went with wide steps: (L, K:) as also خَدَى: (L:) also said of a horse, (Kr, L,) and of an ostrtch. (TA.) See نَصَبَ السَّيْرَ. وخود: see وَاخِدٌ. وَخَّادٌ: see وَاخِدٌ. وَاخِدٌ and ↓ وَخَّادٌ (S, L, K,) and ↓ وَخُودٌ (L, K) A camel going along, or that goes along, throwing out his legs like the ostrich: (S, L, K:) or, quickly: or, with wide steps. (L, K.) The second [which is an intensive or frequentative epithet] is also applied to an ostrich: and the third [which is intensive] to a she-camel. (L.) وخذ 1 وَخَذَ &c.: see art. أخذ. وخز 1 وَخَزَهُ, (S, A, Msb,) aor. يَخِزُهُ, (Msb,) inf. n. وَخْزٌ (S, A, Msb, K) He pierced, stabbed, or pricked him, with a spear, (S, A, Msb, K,) or other thing, (K,) or with the like of a spear, as a dagger, (S,) and a needle, (A, Msb,) &c., (Msb,) not making the instrument to pass through: (S, A, Msb, K:) or, as some say, he did so making the instrument to pass through: in a trad., the plague (الطَّاعُون) is said to be a وَخْز inflicted by jinn, or genii; and the word in this instance is explained by some agreeably with the former rendering, and by some agreeably with the latter: or وَخْزٌ signifies a slight piercing, and is like a goading: so accord. to Khálid Ibn-Jembeh, who uses the expression وَخَزَ فِى سَنَامِهَا بِمِبْضَعِهِ [He made a slight stab in her hump with his scarifier]. (TA.) وَخْزٌ also signifies The act of scarifying; syn. تَبْزِيغٌ. (K. [So in a MS copy of the K, and this is the right reading: in the TA, تَبْزِيع, written with ع, unpointed: in the CK, تَنْزِيع, with ن and ع instead of ب and غ.]) You say of a farrier, وَخَزَهُ بِمِبْضَعٍ وَخْزًا خَفِيفًا لَا يَبْلُغُ العَصَبَ [He scarified it with a scarifier slightly, not penetrating to the sinews]; the pronoun referring to the hoof of a horse or the like, and the place of the operation being the part called the أَشَاعِر. (Aboo- 'Adnán, TA.) وَخْزٌ The plague; syn. طَاعُونٌ. (TA.) See above. — — Pain: [or, app., a piercing, or pricking, pain:] as in the following ex.: إِنِّى لَأَجِدُ فِى يَدِى وخْزًا [Verily I feel, in my arm, or hand, a pain, or a piercing, or pricking, pain]. (IAar, TA.) وخش 1 وَخُشَ, aor. وَخُشَ, inf. n. وَخَاشَةٌ and وُخُوشَةٌ (S, K) and وُخُوشٌ, (TA,) It (a thing, S, TA,) became bad, vile, or base. (S, K, TA.) وَخْشٌ Bad, vile, or base; applied to anything: (K:) low, ignoble, vile, base, or mean; the refuse, or lowest or basest or meanest sort, of mankind; (Lth, Az, S, Msb, K;) the abject, contemptible, or despicable, thereof; (Lth, Az, Msb;) used as a pl., (S, Msb, K,) and dual, (Msb,) and sing., and masc. and fem., without variation: (Msb, K:) but sometimes it is made fem. by the addition of ة: (IAar, ISd:) and has the dual form: (S, K:) and has for its pl. أَوْخَاشٌ (S, K) and وِخَاشٌ; (K;) or the latter is pl. of وَخْشَةٌ. (TA.) You say, رَجُلٌ وَخْشٌ and إِمْرَأَةٌ وَخْشٌ and قَوْمٌ وَخْشٌ [A man, and a woman, and a company of men, low, ignoble, &c.]. (TA.) And ذٰلِكَ رَجُلٌ مِنْ وَخْشِ النَّاسِ That is a man of the low, ignoble, vile, base, or mean, of mankind. (S.) And جَآءَنِى أَوْخَاشٌ مِنَ النَّاسِ Some of the refuse, or lowest or basest or meanest sort, of mankind came to me. (S.) And ↓ وَخْشَنٌّ is the same as وَخْشٌ: (TA:) the rájiz (Dahlab, TA) says, جَارِيَةٌ لَيْسَتْ مِنَ الوَخْشَنِّ [A girl who is not of the low, or ignoble, &c.]; meaning الوَخْشِ; adding a double ن. (S, TA.) وَخْشَنٌّ: see وَخْشٌ. وخض See وخطه in two places. وخط 1 وَخَطَهُ, aor. يَخِطُ, (TA,) inf. n. وَخْطٌ, (As, S, K,) He pierced him through: (S, K, TA:) or he pierced him slightly; (K, TA;) not through: (TA:) or he pierced him so as to penetrate into his inside; not piercing him through; (As, TA;) بَالرُّمْحِ with the spear; as also وَخَضَهُ. (TA.) [See also وَخَزَهُ.] — — [And hence,] وَخَطَهُ الشَّيْبُ, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) (tropical:) Hoariness, or whiteness, became intermixed in his hair; (S, K, TA;) as also وَخَضَهُ: (TA:) or appeared or spread upon him: or his blackness and whiteness [of hair] became equal: (K:) and you say of the man, وُخِطَ: (K, * TA:) or this signifies his head became hoary, or white. (TA.) 5 توخّط: see 2, in art. خيط. وَخْطٌ [originally an inf. n. (see above)] is said to signify (tropical:) A little, somewhat, or a small degree, of hoariness, or whiteness of the hair. (TA.) — — You say also, بِهَا وَخْطٌ مِنْ وَحْشٍ (tropical:) In it [meaning a land (أَرْض)] is a small number of wild animals. (TA.) طَعْنٌ وَخَّاطٌ [A piercing, of one or another of the kinds described above, that is much, or frequent]: and in like manner رُمْحٌ وَخَّاطٌ [a spear so piercing, much, or frequently]. (TA.) مَوْخُوطٌ A man (TA) having hoariness, or whiteness, intermixed in his hair: or upon whom hoariness, or whiteness, has appeared and spread: or whose blackness and whiteness [of hair] have become equal: (K:) or whose head has become hoary, or white. (TA.) وخف, &c See Supplement ود 1 وَدَّهُ, first pers. وَدِدْتُ, (S, M, L, Msb, K, &c.) and وَدَدْتُ, (Ks, Z, K,) [but most disallow this] aor. يَوَدُّ, inf. n. وُدٌّ and وِدٌّ and وَدٌّ, (S, M, L, K,) of which three forms the first is the most common, (MF,) and مَوَدَّةٌ, (S, M, L, K,) or this last is a simple subst., (Msb,) and مِوَدَّةٌ (CK and some MS. copies of the K) and مَوِدَّةٌ, (accord. to some other copies of the K, this and the next preceding deviating from the common forms of inf. ns., TA,) and مَوْدِدَةٌ (M, Kz, K) and مَوْدَدَةٌ, (TA,) but these last two are allowable only in poetry, and deviate from constant rule, the former doubly, (Kz, MF, TA,) and وِدَادٌ and وَدَادٌ and وُدَادٌ, (M, L, K,) the first of which last three forms is the most common, (MF,) and وَدَادَةٌ (M, L, K) and, accord. to some, وِدَادَةٌ and وُدَادَةٌ, (MF, TA,) and, as in a copy of the K esteemed of good authority, مَوْدُودَةٌ, (TA,) He loved, or affected, him, or it, (S, M, L, Msb, K,) i. e. any means of attaining or doing good. (AZ, M, L.) The form وَدَدْتُ is disallowed by the Basrees who hold it to be erroneous: and Zj says, We know that Ks did not mention وَدَدْتُ without having heard it; but he heard it from him who was no authority. (T, L.) — — أَوْدِدْهُ, an imp. form [of ↓ أَوَدَّهُ], without idghám, accord. to the dial. of El-Hijáz, occurs in a trad., meaning Love thou

it, or affect it. (L.) — — وَدِدْتُ لَوْ تَفْعَلُ ذٰلِكَ and وَدَدْتُ لَوْ أَنَّكَ تَفْعَلُ ذٰلِكَ, (S, L,) aor. as above, inf. n. وُدٌّ and وَدٌّ and وَدَادَةٌ (S, L, Msb) and وَدَادٌ (S, L) or وِدَادٌ, (T, in TT,) I wished that thou wouldest do that. (S, L.) — — وَدِدْتُ لَوْ كَانَ كَذَا I wished that it had been so. (Msb.) — — وَدِدْتُ الشَّىْءَ I wished for the thing. Fr says, This is the more approved form; but some say وَدَدْتُ: in both cases the aor. is يَوَدّ only. (L.) [Respecting the latter form of the pret., see above.] This is a secondary signification of the verb. (TA.) 3 وادّهُ, inf. n. مُوَادَّةٌ and وِدَادٌ, He loved, or affected him, being loved, or affected, by him. (Msb.) 4 أَوْدَ see 1. 5 تودّدهُ He attracted to himself his love, or affection. (IAar, L, K.) — — تودّد إِلَيْهِ He manifested, or showed, love, or affection, to him. (L, Msb, K.) 6 هُمَا يَتَوَادَّانِ, (S, L,) inf. n. تَوَادٌّ, (K,) They two love, or affect, each other. (S, L, K.) وُدٌّ (S, L, K) and ↓ وِدٌّ (L, K) and ↓ وَدٌّ (IJ, L, K) and ↓ وَدِيدٌ (S, L, K) A person loved, or beloved; an object of love; a friend; syn. خِبٌّ and حَبِيبٌ and صَدِيقٌ (L) and مُحَبٌّ. (K: in the CK مُحِبٌّ.) — — Also, ↓ وُدٌّ (TA) and ↓ وَدُودٌ (S, L, Msb) and ↓ وَدِيدٌ (TA) and ↓ وَادٌّ (Kz) A person who loves; loving; affectionate: (S, L, Msb, TA:) the first also used in a pl. sense, (L, K,) being [originally] an inf. n. (TA) and the second used alike as masc. and fem. (S, L, Msb.) — — Also, ↓ وُدٌّ and ↓ وُدُودٌ and ↓ مِوَدٌّ, (K,) also written ↓ مَوَدٌّ, (MF,) A man (TA) loving much; having much love or affection; very loving or affectionate. (K, MF.) — — Pl. أَوْدَادٌ, (L, K,) pl. of وِدٌّ, (TA,) and also a pl. [of وُدٌّ] in the second of the above senses; (K;) and وِدَادٌ, [pl. of وَدٌّ or وَدِيدٌ] in the first of the above senses; (L;) and أَوُدٌّ, (S, L, K,) pl. of وُدٌّ (TA) in the second of the above senses; (K;) or of وِدٌّ; (S, TA;) and أَوْدٌّ, (L, K,) [an irreg. pl., or quasi-pl. n., upon which I find no remark,] in the first of the above senses, (L,) or the second; (K;) and وُدَّادٌ, pl. of وَادٌّ; (Kz;) and أَوِدَّآءُ, (S, L, K,) pl. of وَدِيدٌ (TA) in the first of the above senses, (L,) or in the second; (L;) and أَوِدَّةٌ, (K,) also pl. of وَدِيدٌ (TA) in the second of the above senses; (K;) and وُدَدَاءُ, pl. of وَدُودٌ (S) in the second of the above senses, (S, K,) [and the third]; and وَدِيدٌ is also mentioned as a pl. in the second of the above senses in the K; but this is probably a mistake for وِدَادٌ. (TA.) — — IAth says, that ↓ وُدٌّ, used as an epithet, is for ذُو وُدٍّ; but وِدٌّ does not require ذو to be understood, being syn. with صَدِيقٌ. (L.) وَدٌّ: see 1, and وِدٌّ. — — وَدٌّ and ↓ وُدٌّ (the former is the more common, L) A certain idol (S, L, K) which pertained to the people of Noah, and then to Kelb, and was at Doomet-el-Jendel: (S, L:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like سُوَاعٌ and يَغُوثُ and يَعُوقُ and نَسْرٌ, mentioned therewith in the Kur, lxxi. 22 and 23: (Bd:) and the former, a certain idol belonging to Kureysh, also called أُدٌّ. (L.) — — بِوَدِّكِ By thy Wedd! meaning the idol so named. (L.) — وَدٌّ A wooden pin, peg, or stake; i. q. وَتِدٌ: (S, K:) of the dial. of Temeem; (IDrd;) or of Nejd: as though they made the ت quiescent and incorporated it into the د. (S.) وُدٌّ: see 1, and وِدٌّ, and وَدٌّ. — — بِوُدِّى أَنْ يَكُونَ كَذَا I wish that such a thing may be. In the following saying of the poet, أَيُّهَا العَائِدُ المُسَائِلُ عَنَّا وَبِوُدِّيكَ لَوْ تَرَى أَكْفَانِى [O thou visitor of the sick, inquiring respecting us, wishing that thou mayest see my graveclothes], the kesreh of the د is lengthened for sake of the measure. (S, L.) وَدُودٌ: see وِدٌّ. — — الوَدُودُ, as an epithet applied to God, The loving towards his servants, (IAmb, L,) or, towards those who obey: (Beyd, lxxxv. 14:) or He who regards with approbation his righteous servants: or He who is beloved in the hearts of his saints. (IAth, L.) وَدُودٌ also, A mare that puts forth all her power of running. (ISd, L.) وَدِيدٌ: see وِدٌّ. وَادٌّ: see وِدٌّ. أَوَدُّ More or most, loving or affectionate. Said to be also used as a pl., for أَوَدُّونَ. (L.) مَوَدٌّ and مِوَدٌّ: see وِدٌّ. مَوَدَّةٌ Love; affection. (Msb.) See also 1. — — Also, A letter; an epistle: and letters, or epistles: syn. كِتَابٌ and كُتُبٌ. (IAar, L, K.) Said to have the latter meaning in the Kur, lx. 1, in the first of the instances of its occurrence there: (L, K:) but this is a strange interpretation. (TA.) ودأ 1 وَدَأَهُ, aor. يَدَأُ, He made it even or plain. (K.) — See 5. — ودأ (aor. يَدَأُ, T) Veretrum exseruit equus: (T, K:) but AHeyth says that this is an error, and that the correct word is without ء: [i. e., وَدَى, q.v.]. (TA.) — دَأْنِى [imp.], i. q. دَعْنِى, Let me &c. (K.) Said by some to be of weak authority. (TA.) 2 ودّأ عليه الأَرْضَ, inf. n. تَوْدِىْءٌ, He made the earth even, or plain, over him. (AZ, S, K.) — — وَدَّأَتْهُ الأَرْضُ The earth, or the land, hid, or concealed, him. (TA.) [See also 5.] — — ودّأ, He, or it, buried. (IAar.) — — ودّأ بِهِمْ, inf. n. تَوْدِئَةٌ; (S, L;) accord. to the K, وَدَأَ; but this is incorrect; (TA;) He covered, or overwhelmed, them with evil, or with ill treatment. (L, K.) 5 تودّأتْ عَلَيْهِ الأَرْضُ The earth became even, or plain, over him, (K,) as over a dead body in the grave: (TA:) or enclosed him: or was overturned over him: or was broken in pieces over him. (K.) — — The earth, or the land, hid, or concealed, him. (TA.) [See also 2.] This phrase is used when a person has gone away to the more distant parts of the earth, or land, so that it is not known what he has done: also, when a man has died; even if among his family. (ISh.) — — تودّأت عَنْهُ الأَخْبَارُ News, or tidings, of him were cut off, or ceased to come; like ↓ وَدِئَتْ, and were hid. (K.) [In the K we read, عنه الاخبارُ انقطعت [تودّأت] عليه و [تودّأت] و الخ: whence it seems that تودّأت عليه الاخبار also has the above signification. But in the TA, after عليه, in the passage above quoted from the K, is inserted الارض. This word, however, has, I think, been inserted through inadvertence: if not, تودّأت عليه الارضُ signifies The land was interrupted to him, and hid: as also ↓ وَدِئَت.] — — تودّأ عَلَى مَالِهِ He took his property or wealth, and kept it carefully. (K.) — تودّأ عَلَيْهِ He, or it, destroyed him. (S, K.) وَدَأٌ Perdition; destruction. (K.) مُوَدَّأٌ [Earth made even, or plain, over a person: or earth hiding, or concealing, him;] like مُحْصَنٌ for مُحْصِنٌ, &c. (TA.) — — A grave. (See below.) — — Zuheyr Ibn-Mesood Ed-Dabbee says, in an elegy on his brother Ubeí, أَ أُبَىُّ إِنْ تُصْبِحْ رَهِينَ مُوَدَّإٍ زَلْجِ الجَوَانِبِ قَعْرُهُ مَلْحُودُ [O Ubeí ! if thou become a deposit in a place over which the earth is made even, or plain, (or in a place that hideth thee, or in a grave,) with smooth, or slippery, sides, and having its bottom hollowed out laterally, — —] (S, TA. See Ham, p. 466.) — — مُوَدَّأَةٌ A place of destruction, or perdition; or a desert in which is no water. (AA, S, K.) — — Also, accord. to IAar, or without ة, as in an example which he quotes, A grave. (TA.) ودب وَدْبٌ An evil state, or condition. (L, K.) ودج 1 وَدَجَ, (S, K,) aor. وَدِجَ, (S,) inf. n. وَدْجٌ (L, K) and وِدَاجٌ; (L;) and ↓ ودّج, inf. n. تَوْدِيجٌ; (K;) but the latter has an intensive signification; (Msb;) He cut the vein called الوَدَج: (K:) he bled a beast by cutting the vein so called; ودج with reference to a beast, as the object of the act, being the same as فَصَدَ with reference to a man. (S.) — — وَدَجَ, inf. n. وَدْجٌ (tropical:) He put to rights; put into a right or proper state; adjusted. (S, K.) وَدَجَ المَالَ He put the property into a right or proper state. (Msb.) وَدَجَ بَيْنَ القَوْمِ He adjusted differences between the people, (S, Msb,) and put an end to evil. (TA.) 2 وَدَّجَ see 1. 3 وادجهُ, inf. n. مُوَادَجَةٌ, (tropical:) He acted towards him with gentleness and good nature. (ISh, A.) وَدَجٌ, (S, K,) also written with kesreh, [app. وِدْجٌ, but perhaps وَدِجٌ,] (Msb,) and وِدَاجٌ, (S, K,) [A name given to each of the external jugular veins;] a certain vein in the neck; (S, K;) one of two veins, which are called the وَدَجَانِ: (T, S, &c.:) these are two veins extending from the head to the lungs; and the pl. is أَوْدَاجٌ: (M:) or two great veins on the right and left of the pit between the clavicles: (Msb, TA:) they are by the side of the وَرِيدَانِ, [here app. meaning the two carotid arteries,] and are of the number of the veins in which the blood [merely] runs, whereas the وريدان are for pulsation and for [the diffusion of] the soul, النفس [i. e النَّفْس, not النَّفَس; for, accord. to the Arabs, the animal

soul (الرُّوحُ الحَيْوَانِىُّ, as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries]: (T, Msb, TA:) accord. to some, the ودج and وريد are the same; [meaning, that each of these names is applied to the external jugular vein:] (Msb:) or the اوداج are the veins which surround the windpipe: (TA:) or the ودج is the vein called the أَخْدَع, [elsewhere said to be a branch from the وريد, in the place where one is cupped,] which the slaughterer [of an animal] cuts through, thereby putting an end to life. (Msb.) — — وَدَجَانِ (tropical:) Two brothers: (S, K:) two persons mutually attached; likened to the two veins so called. (A.) بِئْسَ وَدَجَا حَرْبٍ هُمَا Two evil brothers of war are they two. (S.) — وَدَجٌ (tropical:) A cause; a means whereby one attains to a thing; syn. سَبَبٌ and وَسِيلَةٌ; (K;) or, as in some lexicons, وُصْلَةٌ. (TA.) Ex. كَانَ فُلَانٌ وَدَجِى إِلَى كَذَا Such a one was my means of attaining to such a thing. (TA.) اودح 4 ودح He confessed; syn. أَقَرَّ: (L, K:) or he confessed a falsehood, or what was false: (ISk, T, K:) or he confessed himself submissive to him who would lead, guide, or govern, him: (AZ, T, K:) he was submissive, or prompt in obedience, and humble. (S, K.) — — He (a ram) held back, and would not mount the female. (S, K.) — — اودحت الإِبِلُ The camels became fat and in good condition. (S, K.) ودر, &c See Supplement وذأ 1 وَذَأَهُ, (S, K,) aor. يَذَأُ, (TA,) inf. n. وَذْءٌ, (S,) He imputed to him a vice, fault, or the like; despised him; (S, K;) chid him; (S, K;) and blamed, or reproached him. (A'Obeyd.) — وَذَأَتْ عَنْهُ عَيْنُهُ His eye recoiled from him, or it: syn. نَبَتْ عنه. (K.) 8 إِتَّذَأَ, quasi-pass. of وَذَأَ, He was charged with a vice, fault, or the like; &c. (S, K.) وَذْءٌ Disapproved, or hateful, language; (K;) whether it be reviling or of another description. مَا بِهِ وَذْأَةٌ (like وَذْيَةٌ) There is no fault, or defect, (عِلَّة,) in him or it. (Aboo-Málik, K. *) وذب وِذَابٌ The stomach of a ruminant beast, (or, as in some lexicons, the stomachs of such beasts, TA,) with the intestines, or guts, into which milk is put, and which are then cut in pieces, [and eaten]: a pl. which has no sing. (ISd, K.) — — Also The perforations, or punctures, made in sewing, or the loops, (the word in the original is خُرَبٌ, pl. of خُرْبَةٌ: in some of the lexicons, خُرَزٌ: but both these words relate to the same things: TA: [whence it appears that, accord. to the author of the TA, &c., the former of the above two meanings is the one intended:]) of a مَزَادَة. (K.) وذح 1 وَذِحَتِ الشَّاةُ, aor. تَوْذَحُ and تَيْذَحُ (S, K) or تِيذَحُ, (TA,) inf. n. وَذَحٌ, (S,) The sheep was, or became, foul with وَذَحٌ [q. v. infrà.] (S, K.) — — وَذِحَ, inf. n. as above, He suffered from an inflammation and excoriation of the inner sides of his thighs; (En-Nadr, L, K; *) as also مَذِحَ. (En-Nadr, L.) وَذَحٌ The dung and urine that have clung to the wool of sheep, (K,) or to their tails and the inner sides of the roots of their thighs (أَرْفَاغها), and dry [thereon]: (S:) or the filth that clings to the rump, or buttocks, of the ram: (Th:) n. un. with ة: pl. وُذْحٌ; like بُدْنٌ, (S, K,) pl. of بَدَنَةٌ. (S.) وذر 1 وَذِرَهُ, of the same measure as وَسِعَهُ, (S, K, TA,) or وَذَرَهُ, (Lth, ISk, T, TA,) is the original pret. of which the aor. is يَذَرُهُ (Lth, ISk, T, S, K, TA) signifying, He leaves, lets alone, or ceases or desists from, it, or him; he leaves it undone; syn. يَدَعُهُ, (ISk, T, S, K, TA,) and يَتْرُكُهُ; (Msb;) imp. ذَرْهُ, syn. دَعْهُ: (ISk, T, S, K, TA:) but the pret. is not used, (Lth, Sb, ISk, T, S, M, Msb, K,) تَرَكَهُ being used in its stead; (Lth, T, S, TA;) and because its pret. is not used, the aor. is of the measure يَفْعَلُ; for if there were a pret., [it would most probably be of the measure فَعَلَ, as this is the regular measure of trans. unaugmented triliteral verbs, and] the aor. would be of the measure يَفْعِلُ or يَفْعُلُ: (Sb, M, TA:) nor is the inf. n. used, (Lth, T, M, Msb, K, TA,) تَرْكٌ being used in its stead, (Lth, T, M, TA,) i. e., instead of وَذْرٌ: (K:) nor is the act. part. n., (ISk, T, S, Msb, K,) namely وَاذِرٌ, instead of which تَارِكٌ is used: (ISk, T, S:) or the pret. is sometimes used, (Msb, K,) though rarely, (Msb,) or by the deviation from the constant course of speech: (K:) so in the K; but in the M it is said, that the phrase لَمْ أَذِرْ وَرَآئِى شَيْئًا [I left not behind me anything, with kesr to the ذ, and so in the original copy of the TT,] is related on the authority of some of the Arabs. (TA.) You say, ذَرْ ذَا and دَعْ ذَا [Leave thou, or let alone, or cease or desist from, this]. (ISk, T.) It is said in the Kur, [lxxiii. 11,] وَذَرْنِى وَالْمُكَذِّبِينَ And leave me, or let me alone, with the beliers, or descrediters; (Bd;) commit their case to me, (Bd, TA,) and busy not thy heart respecting them; (TA;) for I will stand thee in stead to recompense them. (Bd.) وذف, &c See Supplement ورأ 1 وَرَأَ, aor. يَرَأُ, He repelled, pushed, or thrust. (K.) — وَرَأَ مِنَ الطَّعَامِ He was, or became, filled with food. (K.) — مَا وُرِئْتُ, and ↓ ما وُرِّئْتُ, I knew not. (K.) — ما أُورِئْتُ بِالشَّىْءِ I knew not the thing, or of the thing. (L.) 2 وَرَّأَand 4: see 1. 5 توَرَّأَت عَلَيْهِ الأَرْضُ i. q. توذّأت, The earth became even, or plain, over him: or enclosed him: &c. (IJ, K.) 10 استورأتِ الإِبِلُ The camels took fright and ran away, in a body, one after another: (As:) accord. to AZ, this is said when they have taken fright and ascended a mountain; but if they have taken fright and run away in a plain, one says استأورت: so in the dial. of the tribe of 'Okeyl. [Thus in the TA in this art.: but see إِسْتَوْرَتْ.] وَرَآءَ and وَرَآءُ and وَرَآءِ, indecl., (K,) an adverbial noun of place or time: (Bd, &c.:) J mentions it in art. ورى, regarding the وَرَأَ as substituted for ى; and this is the opinion of the Koofees, and of all writers on inflexion, though disapproved by F, who, however, mentions it again in art. ورى as though belonging to that art.: (TA:) Behind: and, contr., before. (K.) In like manner, الوَرَآءُ [The location that is behind, or beyond; and the time past: and, contr. that is before, or preceding]. (K.) Or it does not bear contr. meanings; but one meaning; namely, what is concealed from one. (K, art. ورى.) Or it is a homonym; [but not a word of contr. meanings; as it signifies what is behind, or beyond, in respect of place, and what is before in respect of time]. Fr. says, It is not allowable to say, of a man behind thee, that he is بَيْنَ يَدَيْكَ; nor of a man before thee, that he is وَرَآءَكَ; these expressions being only allowable [as synonymous] in cases relating to particular times of events or actions: thus one may say, بَيْنَ يَدَيْكَ بَرْدٌ شَدِيدٌ and وَرَآءَكَ برد شديد [meaning Before thee is intense cold]: each of these expressions is allowable because the intense cold is a thing that is coming; so, as it will overtake thee, it is, as it were, behind thee; and as thou wilt attain to the period thereof, it is, as it were, before thee. It is said in the Kur, [xviii. 78,] كَانَ وَرَآءَهُمْ مَلِكٌ There was before them a king: [because it has reference to a certain period, which might be said to be before them as they would attain to it, and behind them as it would overtake them: this passage Jelál-ed-Deen explains by saying, "there was behind them when they returned, and before them now, a king. "] Of the same kind also is the phrase مِن وَرَائِهِ جَهَنَّمُ [Kur, xiv. 19,] Before him is hell: [for the same reason]. (TA.) — — وَيَكْفُرُونَ بِما وَرَآءَهُ, [Kur, ii. 85,] signifies And they disbelieve in what [hath been revealed] beside that: syn. سِوَاهُ: (IAar:) or it may mean after that. (Jel.) — — وراء is masc. and fem. (TA.) Its dim. is وُرَيِّئَةٌ, (K,) accord. to those who hold the وَرَأَ to be a radical letter, not substituted for ى; namely, the Basrees: accord. to others, وُرَيَّةٌ and وُرَىٌّ. (TA.) — — [See also art. ورى.] — — رَجُلٌ مَانِعٌ مَا وَرَآءَ ظَهْرِهِ: see زَنُونَةٌ. — — وَرَآءٌ A son's son, or son's offspring. (K.) — — وَرَآءٌ Bulky, and thick in the أَلْوَاح, or shoulder-blades. (AAF.) ورب 1 وَرِبَ, aor. يَوْرَبُ, inf. n. وَرَبٌ, It, or he, (a root, origin, or stock, S, or a man, TA,) was, or became, corrupt. (S, K.) 2 ورّب, inf. n. تَوْرِيبٌ, [app., He expressed himself respecting a thing equivocally, or ambiguously, by words

objectionable in one sense, and allowable in another: so thinks IbrD:] the inf. n. is thus explained: أَنْ تُوَرِّىَ عَنِ الشَّىْءِ بِالمُعَارَضَاتِ وَالمُبَاحَاتِ. (T, K, but in the latter, the و before the last word is omitted.) 3 وارب, inf. n. مُوَارَبَةٌ He strove to outwit, deceive, beguile, or circumvent [another]: syn. دَاهَى and خَاتَلَ. (K.) Accord. to IAth, it is from الوَرَبُ " the being corrupt: " or it may be from الارب " intelligence, &c.; " the أ being changed into و. The latter is the opinion of AM. (L.) — — One of the sages says, مُوَارَبَةُ الأَرِيبِ جَهْلٌ وَعَنَاءٌ [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance and labour without profit]. (TA.) [See art. أرب, where this saying, but with مؤاربة in the place of مواربة, is given as a trad.] — — It is said in a trad., إِنْ بَايَعْتَهُمْ وَارَبُوكَ, i. e., خَادَعُوكَ, If thou buy and sell with them, they will deceive thee, or endeavour to deceive the. (IAth.) وَرْبٌ The hole of a wild beast: pl. أَوْرَابٌ. (K, TA.) — — وَرْبٌ The space between two ribs; مَا بَيْنَ الضِّلَعَيْنِ: (K:) but this (says SM) I find not in any other book than the K; and probably it should be ما بين إِصْبَعَيْنِ the space between two fingers; for we read in the L that ورب is said to signify مابين الأَصَابِعِ: (TA:) pl. أَوْرَابٌ. (K, TA.) [See also أَرْبٌ.] — — وَرْبٌ The space measured by the extension of the thumb and forefinger; syn. فِتْرٌ: pl. أَوْرَابٌ. (K, TA.) — وَرْبٌ A member; a limb: pl. أَوْرَابٌ. (K, TA.) ↓ وِرْبٌ [also] is a dial. from of إِرْبٌ, (K,) as signifying " a member, or limb. " (TA.) The form of word commonly known, says AM, is إِرْبٌ; but I do not deny that ورب may be a dial. form, like as وِرْثٌ and إِرْثٌ are two words whereof one is a dial. form of the other. (TA.) — — وَرْبٌ and ↓ وَرْبَةٌ The podex: syn. إِسْتٌ: pl. of the former أَوْرَابٌ. (K, TA.) — — ↓ وَرْبَةٌ The pit, or hollow, that is in the lower part of the side, i. e., the hypochondre, or flank. (TA.) — — وَرْبٌ The mouth of the hole of a rat, or mouse, (فَأْرَة,) and of a scorpion: pl. أَوْرَابٌ. (K.) وِرْبٌ: see وَرْبٌ. وَرْبَةٌ: see وَرْبٌ. وَرِبٌ Corrupt. (K.) — — عِرْقٌ وَرِب A corrupt root, origin, or stock. (S, K.) Aboo-Dharrah El-Hudhalee says, إِنْ تَنْتَسِبْ تُنْسَبْ إِلَى عِرْقٍ وَرِبْ [If thou mention thy lineage, thy lineage is traced up to a corrupt origin, or stock]. (S.) — — رَجُلٌ وَرِبٌ A corrupt man. (TA.) — — وَرِبٌ A cloud that is loose (K) and much broken. (TA.) مُوَرَّبٌ [i. q. مُؤَرَّبٌ] A member, or limb, cut off entire. (TA.) 1 ورث وَرِثَ, aor. يَرِثُ, (S, K,) an instance of deviation from a constant rule, there being only the following verbs of the measure فَعِلَ which have the aorists of the measure يَفْعِلُ only, namely, وَثِقَ, وَرِثَ, وَرِعَ, وَرِمَ, وَرِىَ, وَفِقَ, وَلِىَ, and وَمِقَ, (Ibn-Málik and others,) and وَصِبَ: (TA, art. وصب:) the و falls out in يَرِثُ [&c.] because it occurs between ى and kesreh; and in those persons of the aor. which begin with ا and ت and ن because these letters are changed from ى, which is the original: (S:) inf. n. وِرْثٌ and إِرْثٌ, (S, K,) in which the و is changed into أ, (S,) and رِثَةٌ, (S, K,) in which the ة is a substitute for the [elided] و, (S,) and وِرَاثَةٌ (S, K,) [the most common form] and إِرَاثَةٌ, (TA,) and accord. to some مِيرَاثٌ, but this is an error, for مِفْعَالٌ is not one of the measure of inf. ns., (ISd,) [but it is used by some of the professors of practical law as an inf. n.,] and تُرَاثٌ: (Msb [but see وِرْثٌ below]:) He inherited. (S, K, &c.) You say وَرِثَ أَبَاهُ He inherited [the property of] his father: (S, K:) but the original phrase is وَرِثَ مَالَ أَبِيهِ He inherited the property of his father. (Msb.) Also وَرِثَ مِنْ أَبِيهِ (and عَنْهُ, A,) He inherited of his father: (K:) or he inherited part of the property of his father. (Msb.) And وَرِثَ الشَّىْءَ مِنْ أَبِيهِ He inherited the thing of, or from, his father. (S.) When you say وَرِثَ زَيْدٌ أَبَاهُ مَالًا [Zeyd inherited of his father property], the word مالا is a second objective complement, if the verb be doubly trans.; or it is a substitute of implication (بَدَلُ الاشْتِمَالِ) for زيد. (MF.) You say وَرِثْتُهُ مَالَهُ, and مَجْدَهُ, I inherited his property, and, (tropical:) his glory: and وَرِثْتُهُ عَنْهُ I inherited it from him. (TA.) 2 ورثهُ, inf. n. تَوْرِيثٌ, He included him among the heirs of his property: (S:) or made him to be one of his heirs: (TA:) [see also 4:] or ورثهُ مَالًا he included him among his heirs, he not being one of them, and assigned him a portion: (AZ, Msb:) [in like manner,] ورّث فِى مَالِهِ he included among his heirs of his property one or more not of them. (TA.) — — وَرَّثْتُ فُلَانًا مِنْ فُلَانٍ I made such a one to be the heir of such a one. (TA.) See 4. — ورّث He stirred a fire, in order that it might burn up, or blaze: (K:) a dial. form of أَرَّثَ, q. v. (TA.) 4 اورثهُ الشَّىْءَ He (his father) made him to inherit the thing. (S.) — — اورثهُ إِيرَاثًا حَسَنًا He made him to have a goodly inheritance. (TA.) اورثهُ الإِرْثَ, and المِيرَاثَ, and ↓ ورثهُ إِيَّاهُ, He made him to inherit the heritage. (A.) — — اورثهُ and ↓ ورثهُ He (his father) made him to be one of his heirs. (K.) [See also 2.] — — اورث وَلَدَهُ He made his son sole heir. (AZ.) — — اورثهُ شَيْئًا (tropical:) It occasioned him, as its result, a thing. Ex. اورثه المَرَضُ ضَعْفًا (tropical:) The disease occasioned him, as its result, weakness. (TA.) 6 تَوَارَثُوهُ كَابِرًا عَنْ كَابِرٍ (tropical:) [They inherited it by degrees, one great in dignity and nobility from another great in dignity and nobility]. (S.) [See art. كبر.] — — تَوَارَثَنِى الحَوَادِثُ (Bedr Ibn-'Ámir El-Hudhalee) (tropical:) Misfortune took me by turns, as though they inherited me, one from another. (TA.) وَرْثٌ (tropical:) What is fresh, juicy, or moist, of things. (K.) وِرْثٌ and ↓ إِرْثٌ [see 1] and ↓ تُرَاثٌ (in which the ت is originally و, S,) and مِيرَاثٌ (originally مِوْرَاثٌ, the و being changed to ى because of the kesreh immediately preceding it, S.) What is inherited; an inheritance, or a heritage: or, accord. to some, ورث and ميراث are used with reference to property, or wealth; and ارث with reference to rank or quality, nobility or eminence, reputation, or the like, in Arabic, حَسَب: (M:) [the pl. of ميراث is مَوَارِيثُ.] [See also art. أرث.] — — أُثْبُتُواعَلَى مَشَاعِرِكُمْ هٰذِهِ فَإِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ إِبْرٰهِيمَ (tropical:) Remain ye steadfast in the observance of these your rites, or ceremonies; for ye act [therein] according to usage inherited from Abraham. (TA, [app. from A'Obeyd].) [See also إِرْثٌ in art أرث.] — — لَهُمْ إِرْثُ مَجْدٍ (tropical:) They have an inheritance of glory. (TA.) وَرْثَةٌ Fire. (L.) وَارِثٌ An heir: pl. وُرَّاث and وَرَثَةٌ. (Msb.) — — It is said in a prayer (of Mohammad, TA) أَللّٰهُمَّ أَمْتِعْنِى بِسَمْعِى وَبَصَرِى وَاجْعَلْهُ الوَارِثَ مِنِّى [O God, cause me to enjoy my hearing and my sight, and make it (i. e. the enjoyment that I pray for, TA) survive me: or,] make it to continue with me until I die. (K.) Or, accord. to another relation, which substitutes وَاجْعَلْهُمَا for واجعله, make them both to continue with me, sound, until I die. Or, as some say, what is meant is the continuance and strength of those two faculties in old age, so that they may survive all the other powers: so says ISh. Some say, that by سَمْع is meant the remembering of what is heard, and the acting according thereto; and by بَصَر, the being admonished by what is seen, and the light of the heart, whereby one escapes from perplexity and darkness to the right course. (TA.) — — الوَارِثُ (as an epithet applied to God, TA.) He who remains after the creatures have perished. (K.) He remains after everything beside Him has perished; and thus, what was the property of mankind, his servants, returns to Him. (TA.) إِرْثٌ: see وِرْثٌ, and 1. مِيرَاثٌ: see وِرْثٌ, and 1. تُرَاثٌ: see وِرْثٌ, and 1. مَوْرُوثٌ Property inherited. (Msb.) المَجْدُ مُتَوَارَثٌ بَيْنَهُمْ (tropical:) Glory is inherited among them. (A.) 1 ورخ وَرِخَ, aor. يَوْرَخُ, (S, L, K,) inf. n. وَرَخٌ; (S, L;) and ↓ تورّخ; (L;) It (dough) was, or became, thin, or flaccid, (S, L, K,) by reason of the abundance of water in it. (S, L.) 2 ورّخ الكِتَابَ بِيَوْمِ كَذَا He inscribed the writing, or letter, with the date of such a day; i. q. أَرَّخَهُ; (S, K *;) of which it is a dial. form. (Yaakoob.) 4 اورخ He made dough thin, or flaccid, (S, L, K,) by putting much water to it. (L.) 5 تَوَرَّخَ see 1: — — and 10. 10 استورخت الأَرْضُ, and ↓ تورّخت, The land, or ground, became wet, or moist. (K.) وَرْخٌ A kind of tree resembling the مَرْخ in its growth, (L, K,) except that it is dust-coloured, having slender leaves, like the leaves of

the طَرْخُون, or larger. (L.) أَرْضٌ وَرِخَةٌ Land having tangled and luxuriant herbage. (K.) وَرِيخَةٌ Dough that is thin, or flaccid, (S, K,) by reason of the abundance of water in it. (S.) — — Wet, or moist, land, or ground. (K.) تَوَارِيخُ, pl. of تَوْرِيخٌ: see تَأْرِيخٌ. ورد 1 وَرَدَهُ, (S, M, L, Msb,) aor. يَرِدُ, (S, L, Msb,) inf. n. وُرُودٌ (M, L, Msb) and مَوْرِدٌ (L) and وِرْدٌ, (M, L, K,) or the last is a simple subst., (L, Msb,) He (a man, and a camel, &c., Msb) came to it, or arrived at it, (M, Mgh, L, Msb, K,) [and repaired to it,] namely a water (S, M, L, Msb, K) &c., (M, L, K,) whether he entered it or did not enter it; (M, Mgh, L, Msb, K;) as also وَرَدَ عَلَيْهِ, (M, L,) and ↓ توردهُ, (M, L, K,) and ↓ استوردهُ: (M, A, Mgh, L, K:) he came to it (namely a water) to drink: (L:) (tropical:) he arrived at it (namely a town or country or the like), whether he entered it or did not enter it: (Mgh, L:) it is allowed by common consent not necessarily to imply entering. (L.) [Hence, وَرَدَتِ الإِبِلُ, the objective complement مَآءً or المَآءَ being understood, The camels came to water.] — — وَرَدَ, inf. n. وُرُودٌ, He came; he was, or became, present. (S, L.) — — وَرَدَ عَلَيْنَا, inf. n. وُرُودٌ (assumed tropical:) He (a man) came to us. (Msb.) — — وَرَدَ الكِتَابُ (A, Msb,) inf. n. [وُرُودٌ and] مَوْرِدٌ (A,) (tropical:) The letter came, (A, Msb,) عَلَىَّ to me: you say, وَرَدَ عَلَىَّ الكِتَابُ. (A.) — — هُوَ ↓ يَتَوَرَّدُ المَهَالِكَ (tropical:) He ventures upon, or goes into, places of destruction]. (A.) — — ↓ استورد الضَّلَالَةَ, and وَرَدَهَا, (tropical:) [He ran into error]. (A.) — — وَرَد عَلَيْهِ أَمْرٌ لَمْ يُطِقْهُ (tropical:) [A thing befell him which he was unable to master]. (A.) — — وَرَدَ عَلَيْهِ It contravened it; presented itself as an objection to it; opposed it.] — — [وَرَدَ, said of a word or phrase or the like, It occurred.] — — وَرَدَتْهُ الحُمَّى, (aor. تَرِدُ, Msb, inf. n. وُرُودٌ, A) (tropical:) The fever attacked him periodically. (S, A, L, Msb.) — — وُرِدَ (tropical:) He suffered a periodical attack of fever. (A, L, Msb.) — وَرُدَ, aor. وَرُدَ, (S, Msb, K,) inf. n. وُرُودَةٌ; (S, L, Msb;) and ↓ إِيرَادٌ, originally إِوْرَادٌ, the و becoming ى because of the kesreh before it; (S, L, K;) (tropical:) He (a horse) was, or became, [of a bright, or yel-lowish bay colour;] of a colour between that called كُمَيْت and أَشْقَر: (S, L, K:) or, of a red colour inclining to yellow. (M, L, Msb.) — — وُرُودُ الأَرْنَبَةِ see شَمَمَ and أَرْنَبَةٌ. 2 ورّد ثَوْبَهُ (tropical:) [He dyed his garment, or piece of cloth, red, or of a rose-colour]. (A.) — — ورّدتِ الشَّجَرَةُ, (AHn, L, K,) inf. n. تَوْرِيدٌ; (K;) and وَرَدَتْ, aor. تَرِدُ; (Msb;) The tree flowered, or blossomed. (AHn, L, Msb, K.) — — ورّدت (tropical:) She (a woman) reddened her cheek with the dye of dyed cotton. (L.) 3 واردهُ, (inf. n. مُوَارَدَةٌ, A,) He came to water with him. (L, K.) — — بَيْنَ الشَّاعِرَيْنِ مُوَارَدَةٌ, and تَوَارُدٌ, (tropical:) [Between the two poets is an agreement, or a coincidence, in ideas and expressions; as though they both drew from the same source]. (A.) Similar to this is the phrase تَوَارُدُ الخَاطِرِ (tropical:) [Agreement, or coincidence, of thought, or idea]. (TA.) 4 اوردهُ, and ↓ استوردهُ, (K,) and ↓ تورّدهُ, (ISd,) He brought him to the watering-place. (K.) — — Also, the first and second of these verbs, He brought him; made him to come, or to be present. (S, L.) — — [And the first, He adduced it, or cited it; namely, an evidence, a speech or saying, a word, &c. — — He set it forth, or expressed it; namely, a meaning.] — — اوردهُ المَآءَ, (inf. n. إِيرَادٌ, A.) He made him to come to the water. (L, Msb.) [See an ex. voce حَمْضٌ.] — — اوردهُ الضَّلَالَةَ (tropical:) [He made him to run into error. (A.) — — أَوْرَدَ عَلَيْهِ خَيْرًا [He brought to him wealth, property, or what was good.] (Mugh, in art. حطب.) — — اورد عَلَيْهِ الخَبَرَ (tropical:) He related to him the news. (L.) — — اورد الشَّىْءَ (tropical:) He mentioned the thing. (TA.) — — أَوْرَدَ وأَصْدَرَ (tropical:) He began and compelled. (TA, art. صدر) — — اورده واصدره He brought it and he took it away. (Har. p. 361.) 5 تَوَرَّدَ see 1, and 4, and 10. — — تَوَرَّدتِ الخَيْلُ البَلْدَةَ (tropical:) The horses entered the town by little and little. (S, L, K. *) — تورّد (tropical:) [It became red, roseate, or rose-coloured]: said of a woman's cheek. (A.) 6 توارْدنا We came to water together. (A.) 10 استورد (ISd) and ↓ تورّد (K) He desired to come to water. (ISd, K.) [See an ex. of the part. n. voce حَمْضٌ.] — — See 1 and 4. 11 إِوْرَادَّ see 1. وَرْدٌ [coll. gen. n.] The flower, or blossom, of any tree (AHn, L, K) or plant: (AHn, L:) but its predominant application is to the rose حَوْجَم, (L, K,) the well-known red flower (TA) which one smells: (S, L, TA:) its colour varies in winter and summer: (L:) and it is of different kinds in the cultivated soil and in the desert and in the mountains: (AHn, L:) n. un. with ة. (S, L.) Said to be an arabicized word. (Msb.) — — وَرْدٌ (tropical:) A horse [of a bright, or yellowish, bay colour;] of a colour between that called كُمَيْت and أَشْقَر: (S, L, K:) a horse, (M, L, Msb,) or other thing. (M, L,) of a red colour inclining to yellow, (M, L, Msb,) beautiful in everything: (M, L:) fem. with ة: (S, L, Msb:) applied in the above sense to the sky, in the Kur, lv. 37: (L:) or it there means roseates, or of a rosecolour: (Zj, L:) pl. وُرْدٌ, (S, L, K,) like as جُونٌ is pl. of جَوْنٌ, (S,) and وِرَادٌ (S, L, Msb, K) and أَوْرَادٌ: (K:) but this last is unknown, and app. a mistake. (M, F, TA.) — — وَرْدٌ (tropical:) A lion of the colour termed وَرْد: (S, A, L:) or a lion; as also ↓ مُتَوَرِّدٌ. (K.) — — عَشِيَّةٌ وَرْدَةٌ (tropical:) An evening when the horizon is red (L, K) at sunset; which is a sign of drought: and in like manner the morning at sunrise. (L.) — — لَيْلَةٌ وَرْدَةٌ (tropical:) A night of which the beginning and end are red; which is the case in a time of drought. (A.) — — وَرْدٌ Bold, or daring; (K;) an epithet applied to a man; (TA;) as also ↓ وَارِدٌ. (K.) — — وَرْدٌ Saffron. (K.) — — الوَرْدُ الجَبَلِىُّ: see عَبَالٌ. — — أَبُو الوَرْدِ (tropical:) The penis: (K:) so called because of its redness. (TA.) وِرْدٌ A coming to, or arriving at, water &c., whether one enters it or does not enter it; (S, * L, Msb, K;) contr. of صَدَرٌ. (S, L, Msb.) See also 1. — — وِرْدٌ Water to which one comes to drink. (L.) — — وِرْدٌ The time of the day of coming to water, between the two periods of abstaining from water: (L:) a time, or turn, of coming to water. (TA in art. حزب.) — — وِرْدٌ The arrival of the day of coming to water. (L.) — — وَرَدَتِ الإِبِلُ المَآءَ وِرْدًا, and أَوْرَادًا, and in like manner, الطَّيْرُ, The camels, and the birds, came to the water in a herd, or in a flock, and in herds, or in flocks. (L.) — — وِرْدٌ A company of men, (S, L, Msb, K,) and a number of camels, and of birds, &c., (L,) coming to, or arriving at, water; (S, L, Msb, K;) as also ↓ وَارِدَةٌ: (L, Msb, K:) the former originally an inf. n.: (Msb:) its pl. is أَوْرَادٌ. (L.) See also وَارِدٌ. — — وِرْدٌ A herd of camels. (L.) — — A flock of birds. (L, K.) — — (tropical:) An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) — — A portion, or share, of water. (L, K.) — — Thirst. (L.) — — نَسُوقُ المُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا [Kur, xix, 89,] (assumed tropical:) We will drive the sinners to hell like beasts that come to water: or, thirsty: (Beyd:) or, walking and thirsty. (Zj, L.) — — وِرْدٌ (tropical:) The day of a fever, when it attacks the patient periodically: (As, S, L, Msb, * K *:) or one of the names of fever: (L, K:) but the former explanation is the more correct. (TA.) — — وِرْدٌ (assumed tropical:) A portion of the night when a man has to pray. (L.) — — وِرْدٌ (tropical:) A section, or division, (S, L, K,) of the Kur-án: (L, K:) a set portion of recitation or the like: (Msb:) a certain portion of the Kur-án, as a seventh, or half a seventh, or the like, (Mgh, L,) which a person recites at a particular time: (L:) a set portion of the Kur-án, or of prayer; &c., of which a man imposes upon himself the recital on a particular occasion, or at a particular time; i. q. حِزْبٌ q. v.: (Mgh, L:) pl. أَوْرَادٌ. (L, Msb.) Ex. قَرَأْتُ وِرْدِى [I recited my set portion of the Kur-án, &c.]: (S, L:) and لِفُلَانٍ كُلَّ لَيْلَةٍ وِرْدٌ مِنَ القُرْآنِ يَقْرَأُهُ Such a one has every night a set portion of the Kur-án which he recites. (L.) وَرْدَةٌ [A bright, or yellowish, bay colour;] a colour between that of a horse that is

termed كُمَيْتٌ and that of one termed أَشْقَرُ: (S, L:) or a red colour inclining to yellow. (L.) بِنْتُ وَرْدَانَ, (Msb,) pl. بَنَاتُ وَرْدَانَ, (K,) A certain insect, (Msb, K,) well known, (K,) like the beetle, of a red colour, mostly found in baths and in privies. (Msb.) الوَرِيدُ, and حَبْلُ الوَرِيدِ, [Each of the two carotid arteries: and sometimes applied to each of the two external jugular veins:] each of two veins asserted by the Arabs to be from the وَتِين [or aorta], on the right and left of the two sides of the neck, next the fore part, and thick: (S, L:) or the وريد is a certain vein, said to be the وَدَج [or external jugular vein]: or, by the side of the ودج: or, accord. to Fr, a certain vein between the windpipe and [the two sinews called] the عِلْبَاوَانِ, always pulsing; being one of the veins in which is the life; the blood not flowing in it, but only the soul, النفس [i. e., النَّفْسُ, not النَّفَسُ; for, accord. to the Arabs, the animal soul (الرُّوحُ الحَيْوَانِىُّ, as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries: see also وَدَجٌ]: (Msb:) or the وَرِيدَانِ are two veins in the neck, (AZ, L, K,) between the أَوْدَاج [or external jugular veins] and [the two parts of the neck called] the لِيتَانِ: in the camel, the وَدَجَانِ [or two external jugular veins]: (AZ, T:) or, accord. to AHeyth, and his is the correct explanation, two veins beneath the وَدَجَانِ, [see above,] which latter are two thick veins on the right and left of the pit between the clavicles; they (the former) are always pulsing, in man: the وريد is a vein in which the soul (النفس [see above]) flows, and in which the blood does not flow: and every pulsing vein, in which the life flows, is of those thus called: (T:) or the وريد is the vein in each side of the neck which swells out on an occasion of anger: (L:) or four veins in the head; of which two descend before the ears, and of which are the وريدان in the neck: or a certain vein beneath the tongue: and, in the upper half of the arm, the فَلِيق [or cephalic]: and, in the fore arm, the أَكْحَل [or median]: and, among those which separate in the outer side of the hand, the أَشَاجِع: and, in the belly of the fore arm, the رَوَاهِش: (T:) pl. أَوْرِدَةٌ [a pl. of pauc.] (M, Msb, K) and وُرُدٌ, (M, Msb,) like as بُرُدٌ is pl. of بَرِيدٌ, (Msb,) [and وُتُنٌ of وَتِينٌ, &c.,] or وُرُودٌ, (K,) [but this I think a mistake]. — — رَجُلٌ مُنْتَفِخُ الوَرِيدِ [A man whose external jugular vein swells out;] a man of bad disposition or temper, prone to anger. (TA.) وَرَّادٌ: see وَارِدٌ. وَارِدٌ A man, and a camel, or other animal, (L,) coming to, or arriving at water, &c., whether he enter it or do not enter it; (L, Msb, K;) as also ↓ وَرَّادٌ: (L, CK:) pl. of the former, وُرَّادٌ (S, L, Msb, K) and وَارِدُونَ: (L:) and of the latter, وَرَّادُونَ. (L.) See also وِرْدٌ. — — إِنْ مِنْكُمْ إِلَّا وَارِدُهَا [Kur, xix. 72, There is not any of you that shall not come to it,] means, accord. to Th, that the Muslims shall come to hell with the unbelievers, but not enter it with them. (L.) — — طَرِيقٌ وَارِدٌ (tropical:) A road, or way, by which people come to water: opposed to صَادِرٌ. (M, A, art. صدر.) See also مَوْرِدٌ. — — مَا لَهُ صَادِرٌ وَلَا وَارِدٌ: see art. صدر. — — وَارِدٌ A preceder. (L, K.) So (accord. to some, TA) in the Kur, xii. 19. (L.) — — وَارِدٌ Courageous; (K;) bold; forward in affairs. (TA.) See also وِرْدٌ. — شَعْرٌ وَارِدٌ (tropical:) Long and lank hair: (L, K:) or hair so long as to reach the buttocks, (A,) of a woman. (L.) — — وَارِدٌ (tropical:) Anything long. (L.) — — أَرْنَبَةٌ وَارِدَةٌ (tropical:) The end, or tip, of a nose advancing over the middle of the mustaches: (A, L:) because the nose, when it is long, reaches to the water when the person drinks: and in like manner, a lip, and a gum. (L.) — — فُلَانٌ وَارِدُ الأَرْنَبَةِ (tropical:) Such a one has a long end, or tip, to his nose. (S, L, K.) شَجَرَةٌ وَارِدَةُ الأَغْصَانِ (tropical:) A tree having pendulous branches. (L.) — — See وِرْدٌ. وَارِدَةٌ: see وَارِدٌ, and مَوْرِدٌ. [إِيرَادٌ (assumed tropical:) Income; revenue: pl. إِيرَادَاتٌ.] مَوْرِدٌ A place of coming to water: (Msb:) a watering-place: (L:) and ↓ مَوْرِدَةٌ a road, or way, by which one comes to water; (L, K;) as also ↓ وَارِدَةٌ: (A, K:) pl. of the first (L) and second, (TA,) مَوَارِدُ; (L, TA;) and of the third, وَارِدَاتٌ. (TA.) — — Hence, (A, TA,) مَوْرِدٌ and ↓ وَارِدٌ (tropical:) A road, or way; (S, L;) as also ↓ وَارِدَةٌ: (TA:) or the last, the middle and main part of a road; or a main road; or simply, a road; syn. جَادَّةٌ; (K;) as also ↓ مَوْرِدَةٌ: (L, K:) pls. as above. (A, TA.) — — مَوَارِدُ أَمْرٍ (tropical:) [The ways leading to a thing: or the ways of commencing a thing]: (TA, art. رحب.) [See an ex., voce تَرَاحَبَ; and see its opposite, مَصَادِرُ أَمْرٍ, voce مَصْدَرٌ.] — — [مَوْرِدٌ also signifies, agreeably with analogy, The time of coming to water: pl. مَوَارِدُ: see the last signification of ثُلَّةٌ in this lexicon: see also وِرْدٌ.] — مَوْرِدُ مَثَلٍ (tropical:) [The primary idea, or thing, signified by a parable or proverb: correlative of مَضْرِبُ مَثَلٍ: pl. مَوَارِدُ]. (TA, &c., passim.) مَوْرِدَةٌ: see مَوْرِدٌ. مَوْرُودٌ (tropical:) Attacked by a fever periodically: (S, L:) or suffering a periodical attack of fever. (Msb.) — — An Arab of the desert said to another, مَا أَمَارُ إِفْرَاقِ المَوْرُودِ [What is the sign of the convalescence of him who is attacked by a periodical fever?] and he answered, الرُّحَضَآءُ [The sweat which follows it; or copious sweat]. (S.) مُوَرَّدٌ (tropical:) A shirt dyed of a rose-colour; of a less deep dye than that which is termed مُضَرَّجٌ: (S, L;) or dyed with saffron. (TA.) — — خَدٌّ مُوَرَّدٌ (tropical:) A reddened cheek. (TA.) — — رَجَعَ مُوَرَّدَ القَذَالِ (tropical:) He returned [with the back of his head] slapped, or thumped with the fist, [and rendered red]. (A.) مُتَوَرِّدٌ: see وَرْدٌ.

ورس

1 وَرَسَ, inf. n. وُرُوسٌ, It (a plant) became green. (AA, A, Hn, M.) — — See also 4. — — وَرِسَ, (M, K,) aor. يَوْرَسُ, (K,) It (a rock, M, K, in water, K) became overspread with [the green substance called] طُحْلُب, so that it became green and smooth. (IDrd, M, K.) — — See also 4. 2 ورّسهُ, inf. n. تَوْرِيسٌ, He dyed it (a garment, or piece of cloth,) with وَرْس, q. v. (S, K.) 4 اورس المَكَانُ The place produced the plant called وَرْس. (S.) — — اورس الرِّمْثُ The [trees called] رمث produced وَرْس, a thing yellow like the [garments termed] مُلَآء; as also ↓ وَرَسَ: so it is asserted, on trustworthy authority: (M:) or became yellow in their leaves, (S, K,) after attaining to maturity, (S,) and had upon them what was like yellow مُلَآء; (S, K;) and in like manner one says of a place, اورس المَكَانُ: (TA:) or became yellow in its fruit: (A:) — — اورس الشَّجَرُ The trees put forth leaves; (K;) as also ↓ وَرِسَ. (IKtt.) وَرْسٌ A certain plant, (S, A, Msb, K,) of a yellow colour, (S, Msb,) resembling sesame, (A, K,) with which one dyes, (A, Msb,) and of which is made the [liniment called] غُمْرَة for the face, (S,) existing in El-Yemen, (S, K,) and nowhere else, (K,) being there sown; (Msb;) it is not wild, but is sown one year, and remains ten years, (AHn, M,) or twenty years, (K,) without ceasing to be profitable, resembling sesame in its manner of growth; and when it dries, on its attaining to maturity, its pericarps (خَرَائِط) burst, and it is shaken, and the وَرْس shakes out from it: (AHn, M,) it is useful for the [discolouration of the face termed] كَلَف, used as a liniment; and for the [leprous-like discolouration of the skin termed بَهَق, [prepared] as a drink; and the wearing of a garment dyed with it strengthens the venereal faculty: (K:) or a certain yellow dye: or, as some say, a certain plant, of sweet odour: or, as is said in the قَانُون [of Ibn-Seenà, or Avicenna,] a certain thing of an intensely red colour, resembling powdered saffron, brought from El-Yemen, and said to be scraped or rubbed off, or to fall off, from its trees: (Mgh:) or, as some say, a species of كُرْكُم, q. v.: or, as some say, resembling كُرْكُم: (Msb:) or a certain thing, yellow, like the [garments of the kind called مُلَآء, that comes forth upon the [trees called] رِمْث, between the last part of summer and the first part of winter, (M, TA,) which, when it touches a garment, soils it: (TA:) or it also, sometimes, [accord. to certain persons who seems to misapply the word, is a substance which] pertains to the [trees called] عَرْعَر and رِمْث, and

to other trees, above all in Abyssinia; but this is inferior to that first mentioned (K, TA) in virtue and properties: as to that of the عرعر, it is found between its rind and the main substance, when it dries up; and when it is rubbed, it rubs off; and there is no good in it; but ورس [properly so called] is adulterated with it: and as to that of the رمث, when it is the end of summer, and it has attained its utmost state, it becomes intensely yellow, so that what envelops it becomes yellow, and with this also one adulterates: so says AHn: (TA:) ورس is called in Persian اسپرك [إِسْپَرَكْ]; and in Turkish, آلاجهره. (TK.) [Freytag adds to what he has given on this word from the K, S, TK. as follows: " Memecylon tinctorium. Sprengel. hist. med., t. ii., p. 444, ed. tert. (ubi ورز scriptum est). Spreng. hist. rei herb., t. i., p. 258. Avicenn. p. 165 "] وَرِسٌ: see وَرِيسٌ. وَرْسِىٌّ A yellow bowl: (A:) or a bowl made of نُضَار, (M,) which is a yellow wood: (TA:) or of the best kind of those made of نُضَار. (Lth, K.) — — A pigeon that is red inclining to yellowness: (M:) or a pigeon inclining to redness and yellowness. (K.) — — See also وَرِيسٌ. وَرِيسٌ A garment dyed with وَرْس; as also ↓ وَرِسٌ and ↓ وَارِسٌ (M) and ↓ مُوَرَّسٌ. (M, A.) You say, مَلْحَفَةٌ وريسَةٌ, (so in some copies of the S and K) or ↓ وَرْسِيَّةٌ, (as in other copies of the S and K, and thus in a copy of the Msb,) [An outer wrapping garment] dyed with وس; (S, Msb, K;) i. q. ↓ مُوَرَّسَةٌ; (K;) which latter epithet is sometimes used. (Msb.) — — See also وَارِسٌ. وَارِسٌ applied to a place [Producing the plant called وَرْس]. (TA.) — — Applied to a tree of the kind called رِمْث, Producing وَرْس, a thing yellow like the [garments termed] مُلَآء: (M:) or becoming yellow in the leaves, (S, K,) after attaining to maturity, (S,) and having upon it what is like yellow مُلَآءُ: (S, K:) or becoming yellow in its fruit: (A:) or, app., having وَرْس, like as تَامِرٌ signifies " possessing dates; " (AHn;) and ↓ وَرِيسٌ likewise has the last of these significations: (TA:) ↓ مُورِسٌ also signifies the same as وَارِسٌ, applied to a tree of the kind abovementioned; (A, K;) but is very rare, though agreeable with analogy: (K:) it is said (M) one should not say مُوْرِسٌ; (S, M;) but it occurs in a poem of Ibn-Harmeh. (M.) — — Applied to a tree [of any other kind], Putting forth leaves. (TA.) — — Applied to a plant, Becoming green. (M.) You say also, صَخْرَةٌ وَارِسَةٌ بِالطُّحْلُبِ, A rock overspread with the green substance called طحلب, so that it is green and smooth: see 1]. (A.) — — It also denotes intenseness of colour, in the phrase أَصْفَرُ وَارِسٌ Yellow intensely bright. (M.) And [in like manner] you say, جَمَلٌ وَارِسُ الحُمْرَةِ A camel intensely red. (Sgh.) And زَعْفَرَانٌ وَارِسٌ [app., Bright-coloured saffron]. (A.) See also وَرِيسٌ. مُورِسٌ: see وَارِسٌ. مُوَرَّسٌ: see وَرِيسٌ, in two places. ورش 1 وَرَشَ, (S, A, K,) aor. يَرِشُ, inf. n. وُرُوشٌ (K) and وَرْشٌ, (TA,) He took, or reached, or took or reached with the hand, or with the extended hand, (S, A, K,) food, (A, K,) or somewhat thereof, (S,) or a little thereof. (AZ.) — — Also, (K,) inf. n. وَرْشٌ and وُرُوشٌ, (TA,) He ate vehemently and greedily: (Ibn-'Abbád, A, K:) but accord. to IAar, رَوْشٌ, with the rá first, signifies the " eating much; " and وَرْشٌ, with the wáw first, the eating little. (TA.) — — Also, (K,) inf. n. وَرْشٌ, (TA,) He coveted; longed; yearned; eagerly desired; strove to acquire; obtain, or attain. (Ibn-'Abbád, K.) You say, وَرَشَ إِلَيهِ He coveted it; &c. (TK.) — — وَرَشَ عَلَيْهِمْ, (A, K,) inf. n. وَرْشٌ, (TA,) He came in to them uninvited when they were eating, (A, K, TA,) to get some of their food: and when one has gone in to others while they were drinking, you say, وَغَلَ عَلَيْهِمْ: but see وَارِشٌ. (TA.) — وَرَشَ فُلَانًا بِفُلَانٍ He incited such a one against such a one: (Ibn-'Abbád, TA:) in the K, erroneously, وَرَشَ فُلَانٌ بِفُلَانٍ. (TA.) See also 2. 2 وَرَّشَ بَيْنَ القَوْمِ, (S,) inf. n. تَوْرِيشٌ, (S, K,) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people; syn. حَرَّشَ; (S, K;) as also أَرَّشَ (S) [and هَرَّشَ]. See also 1, last signification. وَرَشَانٌ A certain bird, (S, Mgh, K,) of the pigeon-kind, (AHát, Mgh, Msb,) or resembling the pigeon, (TA,) also called سَاقُ حُرٍّ, (S, Msb, K,) which is the male of the قَمَارِىّ [or kind of collared turtle-doves of which a single female is called قُمْرِيَّةٌ (see قُمْرِىٌّ)], (Msb,) of the birds of the desert, (TA,) the flesh of which is lighter than that of the [common] pigeon: (K:) fem. with ة: (K:) pl. وَرَاشِينُ (S, Mgh, Msb, K) and وِرْشَانٌ, (S, Msb, K,) like as كِرْوَانٌ is a pl. of كَرَوَانٌ, contr. to rule. (S.) It is said in a proverb, بِعِلَّةِ الوَرَشَانِ تَأْكُلُ رُطَبَ المُشَانِ [With the pretext of the warashán, thou eatest the fresh ripe dates of the excellent kind called مشان]: (S, A, K:) said to him who pretends one thing and means another: (A, K:) originating from the fact that some people employed a slave belonging to them to guard the fresh ripe dates of their palm-trees, and he used to eat them, and, when reproved for his evil conduct, laid the blame upon the warashán; wherefore this was said to him. (Sgh.) وَارِشٌ One who comes in to a people uninvited, when they are eating; like وَاغِلٌ in the case of beverage: (S:) and, accord. to some, i. q. وَاغِلٌ but others say, that وارش has the first signification only, relating to food: and that of a sponger desiring food. (TA.) See رَاشِنٌ and طُفَيْلِىٌّ. ورط 1 وَرَطَهَا He veiled, concealed, hid, or covered, her, or it, or them; [to what the pronoun relates is not said; but I incline to think that the right reading is وَرَّطَهَا, and that the pronoun relates to camels; (see 2;) as also ↓ اورطها: (L, TA:) from IAar. (TA.) 2 ورّطهُ, (S, Msb, K,) inf. n. تَوْرِيطٌ, (S, Msb,) He made him to fall into what is termed وَرْطَة [properly and also tropically, or in its primary sense and also in any of its subordinate senses]; as also ↓ اورطهُ, (S, Msb, K,) inf. n. إِيرَاطٌ: (Msb:) both signify (assumed tropical:) he made him to fall into that from which he could not extricate himself: (TA:) or into that from which he could not easily extricate himself. (Msb.) — — ورّط إِبِلَهُ فى إِبِلٍ أُخْرَى (assumed tropical:) He hid, or concealed, his camels among other camels [in order that they might escape the notice of the collector of the poor-rates]; as also ↓ اورط. (K.) [See also 1, and 3.] 3 وِرَاطٌ (S, Msb, TA) and مُوَارَطَةٌ (TA) [The act of mutually making to fall into what is termed وَرْطَة. — And hence,] (assumed tropical:) The act of mutually deceiving, beguiling, or circumventing; or endeavouring to deceive, beguile, or circumvent; (TA;) or the act of deceiving, beguiling, or circumventing; (S, Msb;) and the acting, or advising, or counselling, dishonestly, or insincerely; (S, Msb, TA;) and ↓ وَرْطٌ and ↓ وِرَاطَةٌ, the latter on the authority of J, [accord. to some copies of the S, but in other copies وِرَاطٌ,] signify the same [as substs.] (TA.) You say, لَا تُوَارِطْ جَارَكَ فَإِنَّ الوِرَاطَ يُورِدُ الأَوْرَاطَ (assumed tropical:) [Do not thou practise mutual deceit with thy neighbour, or endeavour to deceiving him, &c., for the doing so brings upon its author things, or affairs, from which it is difficult to escape]. (Z, TA.) And it is said in trad, لَا خِلَاطَ وَلَا وِرَاطَ, which is like his [Mohammad's] saying, (assumed tropical:) There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate: (S:) خلاط has been explained in its place: (TA:) وراط [has also been variously explained in that place, and, it is said,] signifies the putting together what is separate: and the reverse: (K:) or the dispersing camels (K, TA) among other camels: (TA:) or the hiding camels among other camels; (Th, K;) or in a low, or depressed, piece of ground; in order that the collector of the poor-rate may not see them: (K:) or the making one another to fall into a وَرْطَة, (TA,) one saying to the collector of the poor-rate, " Such a one has that for which a poor-

rate is due," when he has not; (K, TA;) so accord. to IAar: accord. to Ibn-Háni, it is from أَوْرَطَ الجَرِيرَ فِى عُنُقِ البَعِيرِ. (TA.) See 4. 4 أَوْرَطَ see 2, in two places; and 1. — — اورط الجَرِيرَ فِى عُنُقِ البَعِيرِ (assumed tropical:) He put the end of the جرير [q. v.] of the camel into its ring, and then pulled it so as to throttle him. (Ibn-Háni. K.) 5 تورّط فِى وَرْطَةٍ He fell into what is termed وَرْطَة [properly and also tropically, or in its primary sense, and also in any of its subordinate senses]. (S.) You say, تورّطتِ الغَنَمُ وَغَيْرُهَا The sheep, or goats, &c., fell into mud from which they could not extricate themselves; or into a depressed piece of ground in which was no way directing to escape: and hence the verb is used in relation to any straitness or difficulty. (Msb.) Thus you say, تورّط فُلَانٌ فِى الأَمْرِ (assumed tropical:) Such a one undertook, or embarked in, the affair, and could not easily extricate himself; and so ↓ استورط فيه: (Msb:) or the former signifies (assumed tropical:) he fell into the affair, or case: (K:) or (assumed tropical:) he became entangled in the affair, and could not easily extricate himself from it; (TA;) and so ↓ the latter: (Sh, K, TA:) and تورّط and ↓ استورط both signify he stuck fast: or (assumed tropical:) he perished; or died. (TA.) 10 إِسْتَوْرَطَ see 5, in three places. — — استورط مَعَ فُلَانٍ (assumed tropical:) He behaved proudly, haughtily, or insolently, in speech, with such a one. (TA.) وَرْطٌ: see 3. وَرْطَةٌ Slime, or thin mud, [in the CK, الرَّحْلُ is erroneously put for الوَحْلُ,] into which sheep or goats fall, and from which they cannot extricate themselves: (Msb, K:) this, or, as some say, what here next follows, is the primary signification: (Msb:) a low, or depressed, piece of ground or land, in which is no way, or road, (S, Msb, K,) directing to escape: (Msb:) this is said by A'Obeyd to be the primary signification: (S:) a deep hollow, cavity, or pit, in the ground: (TA:) a deep hollow, cavity, or pit, formed for the purpose of a stratagem, such as may be in a mountain, occasioning difficulty to him who falls into it: (As:) and hence, (TA,) a well: (K, TA:) and anything that is غَامِض [app. here meaning low, or depressed]: (K:) also, by derivation from the first of these significations, (Msb,) or from the second, (S, Msb,) [or some other,] (assumed tropical:) perdition; or destruction; or death: (S, Msb, K:) and (assumed tropical:) [any embarrassing, or difficult, case, or affair;] any case, or affair, from which escape is difficult: (K:) pl. [of pauc.] أَوْرَاطٌ, (S, IS,) the ة in the sing. being app. regarded as elided; (IS;) and [of mult.] وِرَاطٌ, (K,) and وَرَطَاتٌ. (TA.) — — Also, (tropical:) The podex: or the anus: syn. إِسْتٌ. (K, TA.) وِرَاطَةٌ: see 3. ورع &c. See Supplement وز وَزٌّ a dial. var. of إِوَزٌّ, (S, K,) A kind of water-fowl; (S;) [the goose, or geese; and the duck, or ducks; but generally the former of these birds;] as also ↓ وَزِّينٌ: (K:) n. un. of the former, وَزَّةٌ; (Msb, art. وز;) and of the latter, وَزِّينَةٌ. (Sgh, TA.) See كُرْكِىّ. وَزٌّ: see وَزِّينٌ and وَزِّينَةٌ. أَرْضٌ مَوَزَّةٌ A land abounding with the birds called وَزّ; (K;) like مَأْوَزَةٌ from إِوَزٌّ. (TA.) 1 وزأ وَزَأَ, (S, K,) aor. يَزَأُ, (K,) inf. n. وَزْءٌ, (S,) He dried flesh-meat: (S, K:) or he roasted and so dried it. (TA.) — — وَزَأَ القَوْمَ He repelled one part of the people from another. (K.) — — وَزَأَ القَوْمُ One part of the people repelled another part. (TA.) 2 وزّأ الوِعَآءَ, inf. n. تَوْزِئَةٌ and تَوْزِىْءٌ, He made tight the contents of the bag; or other repository: syn. شَدَّ كَنْزَهُ. (AZ, S, K.) — — وزّأ, (S, K,) inf. n. تَوْزِىْءٌ, (S,) He filled a water-skin (S, K) or other vessel. (TA.) — وزّأت بِهِ, (S, K,) inf. n. تَوْزِئَةٌ, (S,) She (a mare, TA) or a camel, S, K,) threw him (i. e. her rider, TA,) down prostrate. (S, K.) — وزّأه He made him bind himself by every oath: (K:) or by a hard, or severe, oath. (L.) 5 توزّأ It (a water-skin, K, or other vessel, TA) was filled, or became full. (K.) — — He was, or became, filled with drink to satiety. (As, S.) وَزَأٌ Strong-made: (S, K:) or a short, fat, strong-made, man. (TA.) 1 وزب وَزَبَ, aor. يَزِبُ, inf. n. وُزُوبٌ, It (water, K, or a thing, T,) flowed. (T, K.) 4 اوزب فِى الأَرْضِ (tropical:) He went, or went away, or pursued his course, through the land, (K,) like as does water. (TA.) وَزَّابٌ (tropical:) A clever thief: (K:) so called because quick in his motions, like running water. (TA.) مِيزَابٌ A water-spout; a pipe or other channel that spouts forth water; (TA, art. أزب;) that by which water pours down from a high place; (Towsheeh;) a water-spout of wood, or the like, to convey away the water from the roof of a house: (MF, art. زوب:) from وَزَبَ المَآءُ " the water flowed: " (K:) or a Persian term, arabicized; (S, K;) i. e., composed of the Persian words, (TA,) signifying " make water: " (K:) also written مِئْزَابٌ; and in this case its pl. is مَآزِيبُ: (S, K:) but if without ء, its pl. is مَيَازِيبُ, (S,) or مَوَازِيبُ; the latter agreeable with analogy, like مَوَاعِيدُ and مَوَازِينُ. (TA.) [See also arts. أزب and زوب. It has also two other forms, مِزْرَابٌ and مِرْزَابٌ.] 1 وزر وَزَرَ, (A, Mgh, K,) aor. يَزِرُ, inf. n. وِزْرٌ, with kesr, (K,) He bore, or carried, a heavy load, or burden. (A, Mgh, K.) It is said in the Kur, [vi. 164, &c.,] وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى Nor shall any [soul] bearing [a heavy burden] bear the [heavy] burden of another soul; (S;) i. e., its burden of sin: (Mgh, Msb:) meaning, that no one shall be punished for the sin of another; nor shall any sinning soul bear the heavy burden of another soul; every one shall be requited for his [own] deeds: (TA:) or nor shall any sinning [soul] sin by the sin of another. (Akh, S, TA.) — — Hence, (Akh, S,) وَزَرَ, (Akh, S, A, Msb, K,) aor. يَزِرُ; and وَزِرَ, aor. يَوْزَرُ; (Akh, S, A, Msb, K;) and وُزِرَ (the same and A,) aor. يُوزَرُ; (Akh, S, K;) inf. n. وِزْرٌ and وَزْرٌ and زِرَةٌ, (K,) or وِزْرَةٌ, accord. to Zj, as I have seen it [says IM] pointed and well written; (L;) (tropical:) He sinned: (Akh, S, A, K:) or he bore [a burden of] sin- (Msb.) See also 8. — — وُزِرَ also signifies (tropical:) He was charged with, or accused of, a sin. (K, * TA.) — — وَزَرَ لِلْأَمِيرِ, (A,) and لِلسُّلْطَانِ, (Msb, [this I believe to be the right reading; but in the only copy of the Msb, that I have, I find it written السلطان;]) aor. يَزِرُ; (A, Msb;) inf. n. وِزَارَةٌ; (A;) and ↓ توزّر لِلْأَمِيرِ, (S.) or لِلْمَلِكِ; (K;) and ↓ وَازرهُ; (S, K;) (tropical:) He was, or became, وَزِير [or vicegerent] (S, A, Msb, K) to the governor, (S, A,) or sultán, (Msb,) or king. (K.) 3 وَازرهُ [وَازَرَ] He bore a burden with him. — — [Hence,] وازر المَلِكَ أَعْبَآءَ المُلْكِ (tropical:) He bore with the king (حَامَلَهُ) the burden of the regal office. (A.) See also 1, last signification. — — وازرهُ عَلَى الأَمْرِ, (TA,) inf. n. مُوَازَرَةٌ, (A, TA,) He aided, assisted, or helped, him, and strengthened him, to do the thing: originally آزَرَهُ: (A, * TA:) the former of these, وازره, is the more chaste. (TA.) 4 اوزرهُ He appointed him a وَزَر, (K, TA,) i. e., a place of refuge to which to betake himself. (TA.) 5 تَوَزَّرَ see 1, last signification. 8 إِتَّزَرَ, of the measure إِفْتَعَلَ, (S, Msb,) [originally إِوْتَزَرَ,] (tropical:) He committed a وِزْر, (S, K,) i. e., a sin. (Msb, TA.) 10 إستوزرهُ (tropical:) He took him, or chose him, as a وَزِير [or vicegerent]. (K.) You say, أُسْتُوزِرَ فُلَانٌ (tropical:) Such a one was taken, or chosen, as a وزير. (S, A. *) وِزْرٌ A heavy load or burden, (A, Mgh, K,) a bundle, (S,) or great bundle, (K,) that is carried on the back: (S, K:) a weight; syn. ثقل: (S, [in which the syn. is written ثِقْل: so in two copies; and so app. accord. to A 'Obeyd, who makes its pl. أَثْقَال:] and Msb [in which, in my copy, the syn. is written without syll. signs:] and K [in which it is written ثِقَل:]) pl. أَوْزَارٌ. (Msb, K.) — — (tropical:) A weapon; an instrument of war: or weapons; arms: syn. سِلَاحٌ: (S, Mgh, Msb, K:) because heavy upon the wearer: (Mgh, Msb:) or أَوْزَارٌ signifies the burdens and instruments of war, &c.; and the sing. is وِزْرٌ; (A 'Obeyd, TA;) or it has no sing., accord. to some. (TA.) A poet says, (S,) namely El-Aashà, (Mgh, TA.) وَأَعْدَدْتُ لِلْحَرْبِ أَوْزَارَهَا رِمَاحًا طِوَالًا وَخَيْلًا ذُكُورَا [And I prepared for the war its weapons and other apparatus; long lances and male horses]. (S, Mgh, TA.) And it is said in the Kur, [xlvii. 5,] حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا, meaning, (tropical:) Until the

war terminates: (Mgh, Msb:) because then the people thereof lay down their arms: (Mgh:) properly, until the people of the war lay down their burdens: (Msb:) their weapons and burdens: or, as some say, their sins. (Bd.) — — (tropical:) A sin: (S, Bd, ubi supra, and Msb, K:) and [especially] polytheism: (Fr, Bd, TA:) pl. as above. (Bd, Msb, &c.) This is the sense in which it is most frequently used in the traditions. (IAth.) وَزَرٌ A mountain: this is the primary signification: (S:) or a mountain difficult of access, or strong: (K, TK:) or a mountain to which one betakes himself for refuge: this is the primary signification. (Aboo-Is-hák.) — — A place of refuge: (S, Msb, K:) any such place. (Aboo-Is-hák, K.) So in the Kur, lxxv. 11. (TA.) — — See also وَزِيرٌ. وَزِيرٌ i. q. مُوَازِرٌ [One who bears a burden or burdens with another: or one who aids, assists or helps, and strengthens, another: see 3:] (S, A, K:) like as أَكِيلٌ signifies i. q. مُؤَاكِلٌ, (S,) and جَلِيسٌ i. q. مُجَالِسٌ. (A.) — — (tropical:) [A vicegerent of a king or the like: or a confidential minister of state: in English commonly written vizier, in imitation of the Turkish pronunciation; but properly, wezeer:] the familiar of the king, who bears his master's burden, and aids him by his counsel: (K:) or the وزير of the king is the person who bears with him (يُوَازِرُهُ, i. e. يُحَامِلُهُ,) the burdens of the regal office: not from مُوَازَرَةٌ, signifying the " act of aiding or the like," because the و in this latter word is substituted for ء, and the derivative from it of the measure فَعِيلٌ is أَزِيرٌ: (A:) ISd says, some hold that the و in وزير is substituted for ء; but Abu-l-'Abbás says, that this is not agreeable with analogy; for the substitution of ء for و in a word of this measure is rare, and that of و for ء is more strange: (TA:) the وزير is so called because he bears for the king the burden of administration: (S, * Msb:) or it is from ↓ وَزَرٌ, signifying " a mountain to which one has recourse to save himself from destruction: " so the وزير of the khaleefeh is one upon whose counsel the khaleefeh relies in his affairs, and to whom he betakes himself for refuge or safety: (Aboo-Is-hák, TA:) pl. وُزَرَآءُ (A, Msb, K) and أَوْزَارٌ; (A, K;) the latter like أَشْرَافٌ and أَيْتَامٌ, (A, TA,) pls. of شَرِيفٌ and يَتِيمٌ. (TA.) وِزَارَةٌ and وَزَارَةٌ The condition, or office, of a وَزِير: (S, Msb, K:) the former word is the more approved. (ISk, Msb.) وَازِرٌ Bearing, or carrying, a heavy load, or burden. (A.) — — [Hence,] also, (A,) and ↓ مَوْزُورٌ, (S, A, Msb, K,) (tropical:) Sinning: (S, A, K:) or bearing [a burden of] sin. (Msb.) مَأْزُورَاتٍ occurs in a trad., for مَوْزُورَاتٍ, the regular form, because it is there coupled with مَأْجُورَاتٍ, to which it is opposed. (S, Mgh, Msb, K.) مَوْزُورٌ: see وَازِرٌ. وزع &c. See Supplement وس R. Q. 1 وَسْوَسَ, [inf. n. وَسْوَسَةٌ and وِسْوَاسٌ, and simple subst. وَسْوَاسٌ, but see ظَأْظَأَ,] He spoke, or talked, indistinctly: (TA:) [or in a low, faint, gentle, or soft manner, with confusedness: for] Aboo-Turáb is related to have said, that he heard Khaleefeh say, وَسْوَسَةٌ signifies the speaking in a low, faint, gentle, or soft, manner, with confusedness: or, accord. to one relation, it is [وَشْوَشَةٌ,] with ش. (TA.) [It is generally intrans., agreeable with the above explanations: but sometimes trans.; for you say,] وَسْوَسَ الرَّجُلَ He spoke to the man with low, faint, gentle, or soft, speech. (M.) — — [Hence,] وَسْوَسَتْ إِلَيْهِ نَفْسُهُ, (S, M, * A, * Msb, K, *) and وَسْوَسَ إِلَيْهِ الشَّيْطَانُ, (S, A, * Msb, K,) and لَهُ, (S, Msb, K,) and فِيهِ, (TA,) or فِى صَدْرِهِ, (M,) inf. n. وَسْوسَةٌ (S, M, A, Msb, K) and وِسْوَاسٌ, with kesr, (S, A, Msb, K,) and وَسْوَاسٌ, with fet-h, is also allowable in the case of this and similar reduplicative verbs, (MF, voce ظَأْظَأَ,) or this last is a simple subst., (S, Msb, K,) His mind, or soul, (S, M, A, &c.,) and the devil, (S, A, Msb, K,) prompted, or suggested to him [something], or talked to him, (S, M, Msb,) and [in him, or] in his bosom: (M:) or suggested to him, or talked to him of, (A, * K,) and suggested in him, or talked in him of, (TA,) what was vain, or unprofitable, and destitute of good: (A, K, TA:) and in like manner one says of the thoughts. (TA.) By the prep. لِ by which it is made trans. in the Kur, in vii. 19, is meant إِلَى. (S, Msb.) You say also, وُسْوِسَ بِهِ [as though signifying properly He had vain things suggested in him by the devil, so that his mind was disturbed thereby, and] his speech became confused, and he became stupified, or deprived of his reason. (TA.) — — [Hence also,] وَسْوَسَ الحَلْىُ, (M, A, Bd, in vii. 19,) inf. n. وَسْوَسَةٌ and وِسْوَاسٌ, (M,) (tropical:) The woman's ornament sounded, or made a sound or sounds: (M:) or made a low, or gentle, sound; or a chinking. (Bd, [who holds this to be a primary signification: but it is said in the A to be tropical.]) And وَسْوَسَ القَصَبُ (tropical:) [The reeds made a low sound; or rustling]. (A.) And سَمِعْتُ وِسْوَاسَهُ (tropical:) I heard its low sounding, or its chinking; or its rustling]. (A.) See also وَسْوَاسٌ. وَسْوَسَةٌ: see 1; and وَسْوَاسٌ, in two places. وَسْوَاسٌ a subst. from وَسْوَسَ; (S, Msb, K;) signifying, [Speech, or talk, that is indistinct: or low, faint, gentle, or soft: or low, &c., and confused: see 1. — — And hence,] The soul's, or mind's, (S, M, Msb, K,) and the devil's, (K,) prompting, or suggestion, or talk, (S, M, Msb, K,) of what is vain, or unprofitable, and destitute of good; (K;) as also ↓ وَسْوَسَةٌ [used as subst., in which case its pl. is وَسَاوِسُ, occurring below]. (S, K.) — — [And hence,] (assumed tropical:) An evil, or unprofitable, idea, imagination, or thought, which bestirs itself in, or occurs to, the mind. (Msb.) — — And [by a metonymy,] (assumed tropical:) A certain disease, [i. e. melancholia, in which is a doting in the imagination and judgment, a sort of delirium, vulgarly attributed to diabolical prompting or suggestion, but, it is said,] arising from a predominance of the black bile, attended with confusion of the intellect. (Msb.) — — [And from the primary signification seem to be derived those which here follow.] (assumed tropical:) The low, or faintly heard, sound of the hunter and the dogs. (S, K.) — — (assumed tropical:) A low or faint sound [or rustling] of wind; as also ↓ وَسْوَسَةٌ. (M.) — — (tropical:) The sounds, (S,) or sound, (M, K,) of women's ornaments: (S, M, K:) [the chinking thereof: see 1.] — Also, الوَسْوَاسُ The devil; (M, K;) a name of the devil: (S:) it occurs in verse 4 of the last chap. of the Kur; and is said to mean there ذُو الوَسْوَاسِ [the prompter, or suggester, of what is vain, or unprofitable, and destitute of good. (M.) مَرَضٌ وَسْوَاسِىٌّ [A disease of the nature of melancholia]. (K in art. عشق.) مُوَسْوِسٌ: see مُوَسْوَسٌ. مُوَسْوِسٌ, with kesr, A man subject to وَسَاوِس [or diabolical promptings, or suggestions, of vain, or unprofitable, things, and thereby confused in his intellect, or disordered in his mind]: (M:) an act. part. n., applied as an epithet to a man, because he to whom it is applied talks to himself: and one also says مُوَسْوَسٌ, [or مُوَسْوَسٌ إِلَيْهِ,] like المَغْضُوبُ عَلَيْهِمْ: (Msb.) or, accord. to IAar, one should not say مُوَسْوَسٌ. (TA.) وسب 1 وَسَبَتِ الأَرْضُ, aor. تَسِبُ, (inf. n. وَسْبٌ, TA;) and ↓ اوسبت; The land became abundant in fresh herbage, such as is called عُشْب, (S, K,) and in dry herbage. (TA.) — — وَسِبَ, aor. يَوْسَبُ, inf. n. وَسَبٌ, He, or it, was dirty: (IAar, K:) syn. with وَكِبَ and حَشِنَ. (TA.) 4 أَوْسَبَ see 1. وُسُبٌ Wood that is put in the lower part of a well, when its earth is such as would pour in, (K,) and that prevents the earth from doing so: called by the people of Egypt خِنْزِيرَة, and only of the wood of the sycamore fig-tree: (TA:) [the خنزيرة is a lining of planks, resembling a barrel; and the wood above mentioned is used in its construction because water does not rot it so quickly as it rots other kinds of wood:] pl. وُسُوبٌ. (K.) [Accord. to IDrd, of the dial. of El-Yemen. (Freytag.)] وِسْبٌ Plants; herbs; herbage: (S, K:) or abundance of herbage. (M, in art. اسب.) مُوسِبٌ (tropical:) A ram

abounding with wool: (K:) likened to a land abounding with herbage. (TA.) مِيسَابٌ Dates such as are termed مُجَزَّعٌ, [i. e., half, or two-thirds, ripe]: (K:) i. e., as applied to رُطَب, vile, or bad. (TA.) وسج 1 وَسَجَ, (aor. يَسِجُ, K,) inf. n. وَسِيجٌ (S, K) and وَسْجٌ and وَسَجَانٌ; (L;) He (a camel) went a certain pace; (S, L, K;) [more quick than that called عَسْجٌ: the contr. is said in the TA, app. by a mistranscription: but see نَصَبَ, and ذَمَلَ:] the first pace, accord. to En-Nadr and As, is called الدَّبِيبُ; the next, العَنَقُ; the next, التَّزَيُّدُ; the next, الذَّمِيلُ; the next, العَسْجُ; and the next, الوَسْجُ: or he went quickly, or swiftly. (TA, L.) 4 اوسج He incited, urged, or made, a camel, to go at the pace called الوَسِيج. (S, K.) جَمَلٌ وَسَّاجٌ عَسَّاجٌ A quick, or swift, camels. (K.) إبِلٌ وَسُوجٌ عَسُوجٌ Quick, or swift, camels. (K.) وسخ 1 وَسِخَ, aor. يَوْسَخُ (S, K) and يَاسَخُ and يَيْسَخُ, (K,) [the last two of which are irregular forms,] inf. n. وَسَخٌ; (L;) and ↓ إتَّسَخَ and ↓ توسّخ (S, K) and ↓ استوسخ; (K;) It (a garment, S, L, K, and the skin, L, or some other thing, Msb) was, or became, dirty, filthy, (S, L, K,) in consequence of its being seldom washed, (L,) or from want of care. (Msb.) 2 وَسَّخَ see 4. 4 اوسخ (S, L, K) and ↓ وسّخ (L, K) He, or it, made a garment, (S, L, K,) and the skin, (L,) or some other thing, (Msb,) dirty, or filthy. (S, L, K.) 5 تَوَسَّخَ see 1. 8 إوْتَسَخَ see 1. 10 إسْتَوْسَخَ see 1. وَسْخٌ Dirt, filth, or soil; (S, L;) what collects upon a garment, or the skin, (L,) or some other thing, (Msb,) in consequence of its being seldom washed, (L,) or from want of care: (Msb:) pl. أَوْسَاخٌ. (Msb.) — — لَا تَأْكُلْ أَوْسَاخَ النَّاسِ (tropical:) [Live not thou upon the alms of men]. (A.) وَسِخٌ Dirty, or filthy, [in consequence of being seldom washed, or] from want of care: an epithet applied to a garment &c. (Msb.) وسد 2 وسّدهُ وِسَادًا, or وِسَادَةً, (L, K,) and شَيْئًا, (S,) He put a pillow, (L, K,) and a thing, (S,) beneath his (another's) head. (S, L, K *.) [See an ex. in a verse cited voce ذَنُوبٌ: and another voce سَوَادٌ.] 4 اوسد فِى السَّيْرِ He hastened, or was quick, in his pace. (L, K.) — — اوسدهُ, (S, L, K,) or اوسدهُ بِالصَّيْدِ, (Msb,) He incited him (a dog) to the chase: as also آسَدَهُ. (S, L, Msb, K.) 5 توسّد, (L, K,) and توسّد وِسَادًا, or وِسَادَةً (L,) and شَيْئًا, (S,) He put for himself a pillow, (L, K,) and a thing, (S,) beneath his head; (S, L,) he rested his head upon a pillow. (L.) — — توسّد ذِرَاعَهُ He made his fore arm his pillow; i. e., lay upon his fore arm, putting it as a pillow. (L.) وِسَادٌ (S, L, Msb, K) and ↓ وِسَادَةٌ (S, A, L, Msb, K) and وُسَادَةٌ and وَسَادَةٌ, (K,) but some disallow the last two forms, (TA,) and إِسَادَةٌ, (L,) and أَسَادَةٌ, (K, art. أسد,) A pillow, or cushion, upon which one rests his cheek (S, A, L, Msb, K) or head: (L:) and the first, a thing upon which one reclines, or rests: (M, L, K:) or the first, only, signifies, anything that is used as a pillow, (A, Msb,) or put beneath the head, (L,) whether of household-furniture, (Msb,) or stones, (L,) or earth (A, L, Msb) &c: (Msb:) pl. of the first, وُسُدٌ (S, Msb, K) and وُسْدٌ; (L, TA;) and of the second, وَسَائِدُ (S, L, Msb, K) and وِسَادَاتٌ. (Msb.) — — إِنَّ وِسَادَكَ لَعَرِيضٌ (tropical:) [lit., Verily thy pillow is wide:] said by Mohammad (L, K) to 'Adee Ibn-Hátim: (L:) alluding to his sleeping much; (L, K;) because he whose pillow is wide sleeps pleasantly: (K:) or to his sleeping night and day: (L:) or to his having a wide back to his neck, and a great head, indicating want of understanding. (L, K.) You say, هُوَ عَرِيضُ الوِسَادِ, meaning, He is stupid, dull, or wanting in intelligence: (Msb:) or sleepy. (TA, art. عرض.) وِسَادَةٌ: see وِسَادٌ. وسط 1 وَسَطَ القَوْمَ, aor. يَسِطُ, inf. n. وَسْطٌ (S, Msb, K) [and وُسُوطٌ (as shown below)] and سِطَةٌ, (S, K,) He sat, [or was, or became,] in the middle, or midst, of the people, or company of men; (K;) or among them: (TA;) i. q. ↓ توسّطهُمْ; (S, K;) or ↓ توسّط بَيْنَهُمْ: (Msb:) and in like manner, وَسَطَ المَكَانَ [he was, or became, or sat, in the middle, or midst, of the place]: (Msb:) and وَسَطَ الشَّىْءَ, and ↓ وسّطهُ, and ↓ توسّطهُ, he was, or became, in the middle, or midst, of the thing: and [in like manner] وُسُوطُ الشَّمْسِ signifies ↓ تَوَسُّطُهَا السَّمَاءَ [The sun's being, or becoming, in the middle, or midst, of the sky]. (M.) — — وَسَطَ الشَّىْءَ also signifies He, or it, was, or became, in the best part of the thing, most remote from the two extremes. (TA.) And وَسَطَهُ He alighted, or took up his abode, in, or among, the best, or most generous, thereof. (M.) And وَسَطَ الرَّجُلُ قَوْمَهُ, and فِى قَوْمِهِ, inf. n. وَسَاطَةٌ, The man occupied, or held, a middle place, [meaning the best place, or one of the best places,] among his people, in respect of truth and equity. (Msb.) And وَسَطَ قَوْمَهُ فِى الحَسَبِ, aor. يَسِطُ, inf. n. سِطَةٌ, [He held a middle, or good, or the best, rank among his people in regard of grounds of pretension to respect.] (M.) And وَسُطَ فِى حَسَبِهِ, [aor. يَوْسُطُ,] inf. n. وَسَاطَةٌ and سِطَةٌ, [He held a middle, or good, or the best, rank in regard of his grounds of pretension to respect;] (M, TA;) and وَسَطَ signifies the same; (M;) and so does ↓ وسّط, (M, TA,) inf. n. تَوْسِيطٌ. (TA.) [See وَسَطٌ, below.] 2 وسّطهُ, (K,) inf. n. تَوْسِيطٌ, (S, K,) He put it in the middle, or midst. (S, K.) — — And [so in the S, but in the K "or,"] He cut it [in the middle, or midst, i. e.] in two halves. (S, K.) [See the pass. part. n., below.] — — [In the Kur, c. 5,] some read, فَوَسَّطْنَ بِهِ جَمْعًا [which may mean And have put in the midst, thereby, a company of the enemy: or have divided in two halves, thereby, &c.: or have thereby become in the midst of a company of the enemy]: (S, TA:) others read فَوَسَطْنَ. (TA.) See 1, first sentence. — — وسّط فى حَسَبِهِ: see 1, last sentence. 5 تَوَسَّطَ see 1, first sentence, in four places. — — توسّط بَيْنَ النَّاسِ He mediated, or interceded, between the men, or people, for the purpose of accommodation; from وَسَطَ الرَّجُلُ قَوْمَهُ and فِى قَوْمِهِ, explained above; (Msb;) or from وَسَاطَةٌ; (S;) he made mediation, or intercession, (عَمِلَ الوَسَاطَةَ,) between them. (K.) — — توسّط also signifies He took what was of a middle sort, between the good and the bad. (K.) وَسْط, with the س quiescent, is an adv. n.; [as such written وَسْطَ, meaning In the middle of: in the midst of; or among;] (S, M, IB, Mgh, K;) and it is for this reason that it has its middle letter quiescent, (S, IB,) like بَيْنَ (IB) with which it is syn.; (IB, Msb;) [for] it may be used in any case in which بَيْنَ may be substituted for it; (S, IAth, K;) and, like بَيْنَ, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from ↓ وَسَط. (S, IB, K.) You say, جَلَسْتُ وَسْطَ القَوْمِ (S, IB, Msb) I sat [in the middle of, or in the midst of,] or among, the people, or company of men, (IB, Msb;) not being one of them. (IB.) And وَسْطَ رَأْسِهِ دُهْنٌ [In the middle of his head is oil]; not meaning a component part of the head. (IB.) And it is said in a trad. الجَالِسُ وَسْطَ الحَلْقَةِ مَلْعُونٌ [The sitter in the midst of the ring is cursed]: for he must of necessity turn his back towards some of those who surround him, and so displease them; wherefore they curse him and revile him. (IAth.) — — It may not [properly] be used as a decl. n., (IB,) i. e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement; (IB, Mgh) &c.; thus, also, differing from ↓ وَسَط; unless it have the adverbial particle [فِى] prefixed to it; in which case it has the sense of وَسَط, and you say, جَلَسْتُ فِى وَسْطِ القَوْمِ and فِى وَسْطِ رَأْسِهِ دُهْنٌ [like as you say جَلَسْتُ وَسْطَ القَوْمِ and وَسْطَ رَأْسِهِ دُهْنٌ, explained above]: and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as بَيْنَ is used as a subst. though virtually an adv. n., in cases like that where it is said in the Kur, [vi. 94,] لَقَدْ تَقَطَّعَ بَيْنَكُمْ [meaning مَا بَيْنَكُمْ, or, as explained in the Expos. of the Jel., وَصْلُكُمْ بَيْنَكُمْ]: (IB:) or وَسْط is sometimes used for ↓ وَسَط, improperly; (S;) or it may be so used; (Msb;) or it is so used by poetic license; (M;) or, as some say, each of them may take the place of the other; and this seems the most likely: (IAth:) or one says وَسْط, with sukoon, only, of that whereof the component parts are separate, or distinct, (IAth, K *,) such as a number of men, and beasts of carriage, &c.; (IAth;) and ↓ وَسَط, (IAth,) or both, (K,) of that

whereof the component parts are united, (IAth, K *,) such as a house, and the head, (IAth,) or such as a ring: (K:) it is related, as on the authority of Th, that وَسَطُ ↓ الشَّىْءِ and وسْطُهُ [both meaning The middle, or midst, of the thing] are said when the thing is solid; but when its component parts are separate, or distinct, the word is وَسْطٌ, with sukoon, exclusively. (M.) وَسَطٌ [The middle, midst, or middle part, of a thing; i. e.,] properly, the part of which several lateral, or outer, portions are equal; as, for instance, the middle finger: but also meaning the part which is surrounded, or enclosed, on its several sides, although unequally: (Msb:) or the part that is between the two sides or extremities of a thing; (M, IB, Mgh, K;) [or the part, or point, that is between every two opposite extremities of a thing; and properly when equidistant;] as, for instance, the centre of a circle: (Mgh:) as also ↓ أَوْسَطُ, (M, K,) which is [likewise] a subst., like أَفْكَلٌ and أَزْمَلٌ [but imperfectly decl. because originally an epithet]: (M:) وَسَطٌ has its middle letter with fet-h in order that it may agree in measure with its contr., which is طَرَفٌ; the like agreement being frequent: (IB:) and it is only used in cases in which بَيْنَ may not be substituted for it, herein [and in other respects, mentioned in the next preceding paragraph,] differing from وَسْط: (S, IB, K:) [respecting the similar and dissimilar usages of وَسَط and وَسْط, sufficient observations have been made in the next preceding paragraph, which see throughout, and more especially in its latter part:] the pl. of وَسَطٌ is أَوْسَاطٌ; and that of its syn. ↓ أَوْسَطُ is أَوَاسِطُ; or this may be a pl. of ↓ وَاسِطٌ, and originally وَوَاسِطُ. (M.) You say, جَلَسْتُ فِى وَسَطِ الدَّارِ [I sat in the middle, or middle part, of the house]; (S, Mgh, Msb;) because وَسَط is a subst. (S.) And إِتَّسَعَ وَسَطُهُ [The middle, or middle part, thereof, became wide]. (Mgh, Msb.) And ضَرَبْتُ وَسَطَ رَأْسِهِ [I smote the middle, or middle part, of his head]. (Mgh, * Msb.) And كَسَرْتُ وَسَطَ الرُّمْحِ [I broke the middle, or middle part, of the spear]. (IB.) And وَسَطُهُ خَيْرٌ مِنْ طَرَفِهِ [The middle, or middle part, thereof is better than the extremity]. (Mgh, Msb.) And خَيْرُ الأُمُورِ أَوْسَاطُهَا The best of affairs, or actions, or cases, are such of them as are between two extremes. (M. [See R. Q. 1, in art. حق.]) It is sometimes put in the accus. case as an adv. n.; as in the saying, جَلَسْتُ وَسَطَ الدَّارِ; but this is an instance of departure from the original usage; and [the meaning is جَلَسْتُ فِى وَسَطِ الدَّارِ signifying as explained above; so that] it is not here syn. with بَيْنَ, like as وَسْطَ is. (IB.) — — It is also used as an epithet: (IB, Mgh:) [as such signifying Middle; intermediate; midway, or equidistant, between the two extremities or extremes; in place, or position: but in this sense superseded in usage by ↓ أَوْسَطُ and ↓ وَاسِطٌ and ↓ مُتَوَسِّطٌ: and in time; but in this sense also superseded in usage by ↓ أَوْسَطُ:] middling; of middle sort, kind, or rate; (Msb;) as also ↓ أَوْسَطُ (S, * M, Mgh, Msb, K) and ↓ مُتَوَسِّطٌ (M, Mgh, Msb) and ↓ وَسُوطٌ (M, TA) [and ↓ وَسِيطٌ]; between good and bad; (Msb, TA;) as also ↓ أَوْسَطُ: (Msb:) conforming, or conformable, to the just mean; just; equitable: (Zj, S, K:) good; (Zj, M, Msb, K;) as also ↓ وَسِيطٌ: (M:) most conforming, or conformable, to the just mean; most just; most equitable; applied to what is so of a thing; (S, M, K;) whatever it be; (S, K;) as also ↓ أَوْسَطَ: (M:) best; (Msb;) as also ↓ أَوْسَطُ: (S, * Msb, K *:) most generous: (M:) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst.: (Mgh:) the fem. of ↓ أَوْسَطُ is وُسْطَى; (Mgh, Msb;) and the pl. masc. أَوَاسِطُ; and pl. fem. وُسَطٌ. (Msb.) Hence, (Msb,) ↓ الإِصْبَعُ الوُسْطَى (S, Msb, K) The middle finger. (Msb.) And ↓ اليَوْمُ الأَوْسَطُ [The middle day]. (Msb.) And ↓ اللَّيْلَةُ الوُسْطَى [The middle night. (Msb.) And ↓ العَشَرَةُ الأَوَاسِطُ, meaning The [ten middle] days. (Msb.) And ↓ العَشْرُ الوُسَطُ, meaning The [ten middle nights: not ↓ العَشْرُ الأَوْسَطُ; for this is a vulgar mistake, into which relaters of traditions have fallen; or it may be a mistake of transcription. (Msb.) And ↓ الصَّلٰوةُ الوُسْطَى, (M, Mgh, &c.,) mentioned in the Kur, [ii. 239,] (M, K,) meaning The middle prayer (Bd, TA) between the other prayers, (Bd,) or between the prayers of the night and the day; (TA;) or the most excellent of them in particular: (Bd:) i. e. the prayer of the afternoon; ('Alee Ibn-Abee-Tálib, I'Ab, and others, Mgh, Bd, K;) because the prophet said, on the day of the Ahzáb, "they have diverted us from الصلوة الوسطى, the prayer of the afternoon: " (Bd:) or the prayer of daybreak; (also said to be on the authority of 'Alee, Mgh, Bd, K;) because it is between the prayers of the night and the day; (Bd;) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur: (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) the prayer of Friday; (M, K;) because it is the most excellent of the prayers; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet: (M, K:) these three opinions are of the strongest authority; (B;) and the first is that which commonly obtains: (Mgh:) or the prayer of noon; (Mgh, Bd, Msb, K;) because it is in the middle of the day: (Bd:) or the prayer of Friday on the day thereof; but on other days the prayer of noon: (K, and also said to be on the authority of 'Alee:) or the prayer of sunset: (Mgh, Bd, K:) or the prayer of nightfall: (Bd, K:) or [the night-prayer called] الوِتْر: (K:) or the prayer of the breaking of the fast: (K:) or the prayer of sacrifices: (K:) or the prayer of the period called the ضُحَى: (K:) or the prayer of the congregation: (K:) or the prayer of fear: (K:) or the prayers of nightfall and daybreak together: (K, and said to be on the authorities of 'Omar and 'Othmán:) or the prayers of daybreak and the afternoon together: (K:) or any of the five prayers; because before it are two prayers and after it are two prayers: (K:) or all the divinely-appointed prayers: (K:) or certain prayers not particularized: (K:) or prayer of middling length, between long and short. (K.) Hence also, شَىْءٌ وَسَطٌ A middling thing; a thing of middle sort or kind; (Msb;) between good and bad; (S, Msb;) as also ↓ أَوْسَطُ: (Msb:) and in like manner it is applied to a male slave, and a female slave, (Msb,) and two male slaves, and two sheep or goats. (Mgh.) And مَا تُطْعِمُونَ ↓ مِنْ أَوْسَطِ أَهْلِيكُمْ, in the Kur, [v. 91,] Of the middle sort of that which ye give for food to your families, (Mgh, Msb,) between what is prodigal and what is niggardly. (Mgh.) And ↓ النَّمَطُ الأَوْسَطُ The middle class of men: occurring in a saying of 'Alee, cited in full in art. غط. (M.) And ↓ عَلِّمْنِى دِينًا وَسُوطا Teach thou to me a religion of the middle sort: occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce فَرَطَ. (M, TA.) And جَعَلْنَاكُمْ أُمَّةً وَسَطًا, in the Kur, [ii. 137,] (S, Mgh, Msb,) [We have made you to be a nation] conforming, or conformable, to the just mean; just; equitable: (Zj, S, IB, Bd, K:) or good. (Zj, Bd, Msb, K.) And مَرْعًى وَسَطٌ Choice pasturage. (M.) And رَجُلٌ وَسَطٌ A good man; as also ↓ وَسِيطٌ: (M:) or a man having good grounds of pretension to respect. (TA.) And فُلَانٌ ↓ فِى قَوْمِهِ وَسِيطٌ, (S, K *,) or بَيْنَهُمْ, (as in some copies of the K,) Such a one is the best of his people (↓ أَوْسَطُهُمْ) in race, and the highest of them in station. (S, K.) And فُلَانٌ ↓ وَسِيطُ الدَّارِ وَالحَسَبِ [Such a one is of good quality, or of the best quality, in respect of tribe, and of grounds of pretension to honour]. (Lth.) And هُوَ مِنْ وَسَطِ قَوْمِهِ, and ↓ من أَوْسَطِهِمْ, He is of the best of his people. (Msb.) And in like manner, هُوَ مِنْ وَسَطِ الشَّىْءِ, and ↓ من أَوْسَطِهِ, It is of the best of the thing. (Msb.) And قَالَ ↓ أَوْسَطُهُمْ in the Kur, lxviii. 28, The best of them said: (Jel:) or the most rightly directed, of them, to the truth: (Msb:) or it means ↓ أَوْسَطُهُمْ رَأْيًا [the most remote, of them, from either extreme, in judgment]; or سِنًّا [in age]. (Bd.) وَسُوطٌ: see وَسَطٌ, as an epithet, in

two places. وَسِيطٌ: see وَسَطٌ, as an epithet, in five places. — — A mediator, or an intercessor, for the purpose of accommodation, (O, K,) between people, (O,) or between two persons engaged in mutual altercation or litigation. (K.) وَسَاطَةٌ [originally an inf. n.: (see 1:) — — and hence, as a subst., Mediation, or intercession]. (S, K: see 5.) — — وَسَاطَةُ الدَّنَانِيرِ The best of deenárs. (TA.) [وَسِيطَةٌ A mean, or means: pl. وَسَائِطُ.] وَاسِطٌ: see وَسَطٌ, as a subst., and also as an epithet. — — وَاسِطُ الكُورِ, (Lth, S, K,) or الرَّحْلِ, (ISh, Az, M,) and ↓ وَاسِطَتُهُ, (Lth, M, K,) and ↓ مَوْسِطَتُهُ, (Lh, M, [or perhaps ↓ مُوسِطَتُهُ, corresponding to ↓ مُؤْخِرَتُهُ,]) The fore-part of the camel's saddle: (S, K:) accord. to Lth, (Az, TA,) the part, of the camel's saddle, which is between the قَادِمَة and the آخِرَة; (Az, M, L;) but this is a mistake; (Az, L;) for the واسط of the camel's saddle is one of the شَرْخَانِ, (ISh, Az, L,) which are its two extremities, [or upright pieces of wood,] like the قَرَبُوسَانِ of the horse's saddle, (Az, L,) between which the rider sits; (ISh, Az, L;) it is the extremity which is next to the head of the camel; (Az, L;) the tall forepart next to the breast of the rider, (ISh, Az, L,) against which the breast of the rider sometimes strikes; (TA, in art. نحز;) the آخِرَة being the extremity which is next to the tail of the camel; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against (تُحَاذِى) the head of the rider: (ISh, Az, L:) the former of these is not called واسط as being a middle part between the آخرة and the قادمة, as Lth says; nor has the camel's saddle any [part called] قادمة. (Az, L.) — — الوَاسِطُ also signifies The piece of wood that is in the middle, between the two pieces called the عِضَادَتَانِ, in the yoke that is upon the neck of a bull which draws a cart or the like. (L in art. عضد.) وَاسِطَةٌ The jewel that is in the middle of a قِلَادَة [or necklace], which is the best thereof; (S;) the large pearl (دُرَّة) that is in the middle thereof, which is the most precious of the beads thereof. (L.) — — [In modern Arabic, A means of doing a thing. You say, بِوَاسِطَةِ كَذَا By means of such a thing. — — Also, An intermediary, interposer, or agent between parties; a go-between.] — — See also وَاسِطٌ. — — هُوَ فِى وَاسِطَةٍ مِنَ العَيْشِ (assumed tropical:) He is in a good condition of life. (Er-Rághib, TA, in art. حف.) أَوْسَطُ; fem. وُسْطَى; pl. masc. أَوَاسِطُ; pl. fem. وُسَطٌ: see وَسَطٌ, as a subst., in two places; and as an epithet, throughout. مُوسَطٌ What is in the middle of a بَيْت [i. e. house, or tent, &c.], particularly. (Ibn-'Abbád, K.) مَوْسِطَةٌ, or مُوسِطَةٌ: see وَاسِطٌ. قَتَلَ فُلَانًا مُوَسَّطًا He slew such a one cut [in the middle, or midst,] in two halves. (TA.) [This mode of slaughter, termed تَوْسِيطٌ, was often practised under the rule of the Egyptian Sultáns; many instances thereof being mentioned by ElMakreezee and other historians. See De Sacy's Chrest. Ar., 2nd ed., vol. i. p. 468.] مُتَوَسِّطٌ: see وَسَطٌ, as an epithet, in two places. وسع &c. See Supplement وش R. Q. 1 [وَشْوَشَ], inf. n. وَشْوَشَةٌ, He spoke in a low, faint, gentle, or soft, manner, with confusedness; accord. to an explanation, given by Khaleefeh, of the inf. n.; or the word of which he gave that explanation was وَسْوَسَةٌ, with س: (see وَسْوَسَ:) or he spoke confusedly, so as to be hardly intelligible: or he spoke in a low, faint, gentle, or soft, manner: (see وَشْوَشَةٌ below: and see R. Q. 2:) in the present day it signifies he whispered: and وَشْوَشَهُ, he whispered to him.] — وَشْوَشْتُهُ, [or rather, app., وَشْوَشْتُهُ إِيَّاهُ,] I gave or handed, it to him in a small quantity. (K.) R. Q. 2 تَوَشْوَشُوا They were in a state of commotion, and spoke together one to another, or some of them to others, in a low, faint, gentle, or soft, manner. (IDrd, K.) وَشْوَشٌ: see وَشْوَاشٌ. وَشْوَشَةٌ Speech with confusedness, (S, K,) so as to be hardly intelligible: (TA:) or confused speech: or low, faint, gentle, or soft, speech: or such a word or saying. (TA.) See R. Q. 1. — Lightness, activity, or agility. (K.) وَشْوَشِىٌّ: see وَشْوَاشٌ. وَشْوَاشٌ Light, active, or agile; (Lth, S, K;) applied to a man; (S;) and to an ostrich; (AA, K;) and so ↓ وَشْوَاشَةٌ applied to a she-camel; (K;) or this last, so applied, signifies quick, and light or active or agile; and so وَشْوَاشٌ applied to a he-camel; and ↓ وَشْوَشٌ applied to a he-camel and to a man. (TA.) You say also, رَجُلٌ ↓ وَشْوَشِىُّ الذِّرَاعِ, meaning, نَشَنْشِيُّهُ, (K,) i. e., A man slender in the [fore] arm, and light, or active, in work. (AO, TA.) وشب وَشْبٌ [app. meaning Fleshy] is from the expression تَمْرَةٌ وَشْبَةٌ, (in one copy of the K, وَشْبَاءُ, TA,) A date having a thick لِحَاء [i. e. pulp, or flesh]. (K.) Of the dial. of El-Yemen. (TA.) وِشْبٌ sing. of أَوْشَابٌ, (K,) which is the same as أَوْبَاشٌ (S, K) and أَشْوَابٌ, (TA,) [but see this last word, in art. شوب,] and signifies, A medley, or mixed multitude; (K;) or sundry, or separate sorts of people; (S;) and young men of the baser sort. (TA.) A term of dispraise only. (Marg. note in a copy of the S.) وشج 1 وَشَجَتِ العُرُوقُ والأَغْصَانُ The roots and branches became entangled together. (S.) — — وَشَجَ, aor. يَشِجُ, inf. n. وَشْجٌ and وَشِيجٌ, It (anything) became entangled, intermixed, confused, or intricate. (TA.) — — وَشَجَتْ فِى قَلْبِهِ أُمُورٌ وَهُمُومٌ (tropical:) Affairs, and griefs, or solicitudes, became perplexing in his heart. (TA.) — — قَدْ وَشَجَتْ بِكَ قَرَابَةُ فُلَانٍ, aor. تَشِجُ, K,) (tropical:) The relationship of such a one to thee has become intricate; (S, K, TA;) like as the roots and branches of trees become intricate. (TA.) 2 وَشَّج القَرَابَةَ, inf. n. تَوْشِيجٌ, (tropical:) He (God) made the relationship intricate. (S, K.) — — وشّج اللّٰهُ بَيْنَهُمْ (tropical:) God joined and mixed them together. (TA.) — — وشّج He laced together a مَحْمِل [or basket in which grapes are carried to the dryingplace] with a leather thong, or the like, (such as a شَرِيط, TA,) lest anything should fall from it. (K.) وَشِيجٌ Trees of which spears are made: (S, K:) or canes growing obliquely, or, as in the M, in an intricate manner: or the hardest of canes: or, as a coll. gen. n., (tropical:) spears; n. un. with ة: (TA:) [See also عِجْلَةٌ:] or, originally, the roots of canes: and afterwards applied to signify spears, themselves; so called because of their intermingling when meeting together. (Ham, p. 165.) — — تَطَاعَنُوا بِالوَشِيجِ (tropical:) They thrust one another with the spears. (A.) — — أَفْنَتِ السَّنَةُ الوَشِيجَ Drought destroyed the tangled trees, or their roots; no moisture remaining in the earth. (TA, from a trad.) — — وَشِيجٌ The roots of the sinews. (TA.) — — وَشِيجٌ (tropical:) Intricacy of relationship: (S, K:) pl. وَشَائِجُ. (TA.) Ex. بَيْنَهُمْ وَشَائِجُ النَّسَبِ There is an intricacy of relationship between them. (TA.) وَشِيجَةٌ The root (عِرْق) of a tree. (S, K.) — — See وَاشِجَةٌ. — — وَشِيجَةٌ [An implement made of] fibres of the palm tree (ليف) twisted, and then tied (or, as in some lexicons, attached in the manner of a net, TA,) between two pieces of wood, (or a net between two pieces of wood, TA,) upon which reaped wheat &c. are carried. (S, K.) وَاشِجٌ Anything entangled, intermixed, confused, or intricate. (TA.) وَاشِجَةٌ (S, K) and ↓ وَشِيجَةٌ (TA) (tropical:) Intricate relationship; or intricate uterine relationship; (S, K;) and close. (TA.) Ex. بَيْنَهُمْ وَاشِجَةُ رَحِمٍ Between them is an intricate and close relationship. (TA.) أَمْرٌ مُوَشَّجٌ An intricate, or a confused, affair. (TA.) وشح 2 وشّح المَرْأَةَ, inf. n. تَوْشِيحٌ, He put on the woman a وِشَاح, q. v. (S, K.) — — See 5. — — وشّحهُ وِشَاحًا (tropical:) He struck him a blow upon the place of the وِشَاح. (TA.) 5 توشّحت, (S, K,) and ↓ اتّشحت, (K,) She (a woman) put on, or decked herself with, a وشَاح q. v. (S, K.) — — توشح بِثَوْبِهِ, (S, K, &c.,) and اتّشح ↓ بِهِ, (Msb,) (tropical:) i. q. تَقَلَّدَ: (K:) but MF disapproves of this explanation: (TA:) or He put his garment under his right arm-pit, and threw it [meaning a portion of it] over his left shoulder, like as the مُحْرِم does; (T, Msb;) like تَأَبَّطَ and اِضْطَبَعَ: (T:) or he threw a portion of his garment over his left shoulder, and drew its extremity under his right arm, and tied the two extremities together in a knot upon his bosom. (M.) Also, He wrapped himself up in his garment. (L.) — — وشّحهُ ↓ الثَّوْبَ, as also أَشَّحَهُ (tropical:) He

put on him the garment in the manner described in the explanation of the phrase توشّح بِثَوْبِهِ. (M, L.) — — توشّح بِسَيْفِهِ (S, K, &c.) (tropical:) i. q. تَقَلَّدَهُ: (K:) [or i. q.] توشّح بِحَمَائِلِ سَيْفِهِ He put the suspensories of his sword over his left shoulder, leaving the right bare: (T:) and توشّح بِنِجَادِهِ [signifies the same]. (A.) — — توشح بِلِجَامِهِ (L) (tropical:) He threw the bit and bridle of his horse upon his shoulder, and put his arm through it, so that it became like a وِشَاح. (Expos. of the Mo'allakát printed at Calcutta, p. 171.) [See the verse of Lebeed quoted below.] — — توشّح امْرَأَةً (tropical:) Inivit feminam: (A, TA:) or he embraced a woman round the neck, and turned her over. (TA.) 8 إِوْتَشَحَ see 5, in two places. أُشَاحٌ: see وِشَاحٌ. وِشَاحٌ and وُشَاحٌ, (S, K,) also written ↓ إِشَاحٌ and أُشَاحٌ, and by poetic licence ↓ وِشْحَنٌّ, (S.) An ornament worn by women, (L,) [consisting of] two series (كِرْسَانِ) of pearls and jewels strung or put together in regular order, which two series are disposed, or placed, contrariwise, (يُخَالَفُ بَيْنَهُمَا,) one of them being turned (مَعْطُوف) over the other [so that they cross each other]: (L, K:) or a thing woven of leather, and adorned with jewels, like a قِلَادَة, worn by a woman: (Msb:) or a wide [piece, or thing, of] leather, (K,) or a thing woven of leather, in a wide, or broad, form, (S,) and adorned with jewels, which a woman binds (تَشُدُّهُ) between her shoulders and her flanks: (Lth, S, Mgh, K:) or a قِلَادَة of the belly, which is sometimes long, so that the redundant portions of its two extremities are thrown over the shoulders: (Mgh:) or one of a pair of necklaces which a woman makes to hang down upon her sides; one upon her right side, and the other upon her left: (W. 144:) [hence it seems to be of different kinds; one kind consisting of two ornaments resembling necklaces, one of which rests upon the right shoulder and against the left flank, the other resting upon the left shoulder and against the right flank; another kind seems, from an expression in the A, "a woman bearing a وِشَاح, and وِشَاحَيْنِ," to be one such ornament; another, an ornament resembling a necklace, thrown over the head, so as to rest upon the shoulders, crossing in front, and passing round the loins, and is tied or crossed in front, and of which the redundant portions are thrown over the shoulders: see also كَشْحٌ:] pl. وُشُحٌ and أَوْشِحَةٌ (S, K) and وَشَائِحُ: (M, K:) the last thought by ISd to be formed as though from وِشاحة. (L.) — — Lebeed says: وَلَقَدْ حَمَيْتُ الحَىَّ تَحْمِلُ شِكَّتِى فُرُطٌ وِشَاحِى إِذْ غَدَوْتُ لِجَامُهَا [And I have protected the tribe; a swift, outstripping, horse, whose bit and bridle were my وِشَاح when I went away, bearing my arms: see توشّح بلجامه]: he relates his having gone forth as a scout for his people, mounted on his camel, with his horse by his side, and bearing its bit and bridle like a وشاح, so that he might bit the horse if he perceived the enemy. (L.) — — وِشَاحٌ (assumed tropical:) A bow: (L:) [so called because of the manner in which it is worn]. — — وِشَاحٌ (M) and ↓ وِشَاحَةٌ (M, K) (assumed tropical:) A sword: (M, K:) so called because of the manner in which it is worn: see 5. (M.) — — هِىَ غَرْثَى الوِشَاحِ, [and عَطْشَى الوِشَاحِ, or عَطِشَةُ الوِشَاحِ, and جَائِعَةُ الوشاح,] (tropical:) She is slender in the belly and flanks. (K.) [See also art. غرث.] وِشَاحَةٌ: see وِشَاحٌ. وَشْحَآءُ A she-goat (S, K) that is black, (L,) with a white mark, or with two white marks, like a وشاح; expl. by مُوَشَّحَةٌ بِبَيَاضٍ. (S, L, K.) مُوَشَّحٌ (tropical:) A garment, and a cock, having two marks like a وِشَاح. (L.) — — مُوَشَّحَةٌ (tropical:) A gazelle, and a sheep, and a bird, having two streaks, or strips, one on each side. (L.) [See صُلْصُلٌ.] وشر 1 وَشَرَ, (S, K,) inf. n. وَشْرٌ, (TA,) He sawed a piece of wood with a مِيشَار; a dial. form of أَشَرَ; (S, K;) i. q. نَشَرَ. (K.) — — وَشَرَتْ, aor. تَشِرُ, (Msb,) inf. n. وَشْرٌ, (S, K,) She (a woman) sharpened (S, Msb, K) her teeth, (S, K,) or her canine teeth, (Msb,) and made them thin [and serrated], (S, Msb, K,) meaning their edges: (TA:) [as also أَشَرَتْ.] See وَاشِرَةٌ. 10 استوشرت She (a woman) asked for her [teeth or] canine teeth to be sharpened and made thin [and serrated]. (Msb.) وُشُرٌ a dial. form of أُشُرٌ [A serration and a sharpness of the extremities of the teeth]. (Sgh, K.) وَاشِرَةٌ A woman who sharpens and makes thin [and serrated] the [teeth, or] canine teeth. (Msb.) It is said in a trad., لَعَنَ اللّٰهُ الوَاشِرَةَ وَالمُوتَشِرَةَ [May God curse her who sharpens and makes thin and serrated the teeth, or the canine teeth, and her who orders one to do this, or who asks for it to be done]. (S, TA.) An old woman does this in order to make herself like the young. (TA.) مُوَشَّرُ العَضُدَيْنِ, applied to the beetle, [meaning, Having the fore-shanks formed thin, and serrated;] as also without ء. (K.) مِيشَار, without ء, A saw; a dial. form of مِئْشَارٌ. (S, * K.) مُوتَشِرَةٌ A woman who orders one to sharpen teeth and to make them thin [and serrated]: (L:) or who asks for this to be done; as also ↓ مُسْتَوْشِرَةٌ: (K:) if with ء, it is from أَشْرٌ, not وَشْرٌ; and if without ء, accord. to the regular way it should be مُتَّشِرَةٌ. (K.) مُسْتَوْشِرَةٌ: see مُوتَشِرَةٌ. وشظ &c. See Supplement وص 2 وصّصت, (AZ, TA,) or ↓ وَصْوَصَتْ, (M,) She (a girl, M,) put on, or wore, her نِقَاب [a kind of fare-veil], (AZ, TA,) or her قِنَاع [a kind of head-covering], (M,) in such a manner that nothing was seen but her eyes: (AZ, M, TA:) تَوْصِيصٌ and تَرْصِيصٌ signify the same: (AZ, S, CK:) the former is of the dial. of Temeem: (AZ, TA:) or both the above verbs signify she (a woman) contracted her نقاب (K, TA) so that it shewed nothing but her eyes: (TA:) or وصوصت signifies she (a woman) put her نقاب near to her eyes. (Fr. TA.) R. Q. 1 وَصْوَصَتْ: see 2, throughout. — — وَصْوَصَ He looked through a hole such as is termed وَصْوَصٌ. (K.) — — He (a whelp) opened his eyes. (K.) — وَصْوَصَ عَيْنَهُ He (a man) contracted his eye in order to obtain a sure view. (IDrd, M.) وَصَائِصُ. وَصْوَصٌ: see وَصْوَصٌ, (S,) or ↓ وَصْوَاصٌ, (M,) or both, (K,) the latter on the authority of Lth, (TA,) A hole in a veil or the like, of the size of the eye, through which one looks. (S, M, K.) And وَصَاوِصُ, [the pl. of the former, or of either,] The narrow parts of the apertures for the eyes of a بُرْقُع [a kind of woman's face-veil]; (M, TA;) as also وَصَائِصُ. (TA.) وَصْوَاصٌ: see وَصْوَصٌ. — — A small بُرْقُع [a kind of face-veil]: (S, M:) pl وَصَاوِصُ (S,) signifying small بَرَاقِع worn by a girl. (K.) — — بُرْقُعٌ وَصْوَاصٌ A بُرْقُع that is contracted [so as to show nothing but the eyes]. (M, TA.) وصأ 1 وَصِئَ, as also صَئِئَ, (mentioned by Lb, TA,) It (a garment) was, or became, dirty. (K.) وصب 1 وَصَبَ, aor. يَصِبُ, inf. n. وُصُوبٌ; (S, K;) and ↓ اوصب; (K;) It continued; was constant; (S, K;) was fixed, settled, or firm. (K.) — — وَصَبَ لَبَنُ النَّاقَةِ (assumed tropical:) The milk of the camel continued, or was constant. (A.) — — وَصِبَ, aor. يَوْصَبُ, inf. n. وَصَبٌ; (S, K, Msb;) and ↓ وصّب and ↓ اوصب and ↓ توصّب; (K;) He (a man, S,) was, or became, diseased, ill, or sick: (S, K:) or in pain: (Msb:) [or in violent pain: or in continual, or constant, pain: or emaciated in body by reason of fatigue or disease: or in a state of excessive fatigue: and, sometimes, he suffered fatigue, or weariness, and languor: see وَصَبٌ:] تَوْصِيْبٌ is also explained as signifying the being languid: (TA:) and ↓ توصّب, as signifying he felt, or experienced, pain in his body. (A.) — — وَصَبَ الشَّحْمُ (tropical:) The fat [in an animal] continued. (TA.) — — وَصَبَ عَلَى الأَمْرِ, (S, K,) aor. يَصِبُ, [inf. n. وُصُوبٌ;] and وَصِبَ, aor. يَصِبُ; the latter aor. extr. [with respect to analogy]; (Kr;) like وَثِقَ, aor. يَثِقُ, and وَمِقَ, aor. يَمِقُ, &c; but not mentioned by the lexicographers with these verbs; (TA;) [and ↓ اوصب; see below;] and ↓ واصب; (TA;) i. q. وَاظَبَ; He kept. attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; (S, K;) and managed it, or conducted it, well. (K.) — — وَصَبَ فِى مَالِهِ, and عَلَى ماله; and وَصِبَ; aors. as above; He kept, attended, or applied himself, constantly to his property, [meaning his camels &c.,] and

managed it well. (Kr.) — — القَوْمُ عَلَى الشَّىْءِ ↓ اوصب The people kept, attended. or applied themselves, constantly, perseveringly, or assiduously, to the thing. (S, K.) 2 وصّبهُ He took care of him, tended him, or nursed him, in his sickness: like مرّضه. (TA, from a trad.) — — See 1. 3 وَاْصَبَ see 1, and 4. 4 اوصبهُ It (a disease) rendered him ill, or sick. (TA.) See وَصَبٌ. — — اوصبهُ He (God) afflicted him with a disease, sickness, or malady. (S, K.) See وَصَبٌ. — — اوصب He (a man) had diseased children born to him. (K.) Accord. to IKtt, اوصب القَوْمُ The people had their children wearied by disease. (TA.) — اوصبتِ النَّاقَةُ الشَّحْمَ (tropical:) The she-camel grew fat, (K,) and continued so: (TA:) [explained in the K by نَبَتَ شَحْمُهَا, [which is probably a mistake for ثَبَتَ; and if so, I prefer another reading of the phrase in the K, mentioned in the TA; namely, اوصب النَّاقَةَ الشَّحْمُ; i. e., the she-camel was constantly fat]. — — اوصبت النَّاقَةُ, and ↓ واصبت, (assumed tropical:) The she-camel yielded milk continually, or constantly. (A.) — — See 1. 5 تَوَصَّبَ see 1, in two places. وَصْبٌ The space between the third finger and the first finger; or, lit., what is between those two fingers. (K.) وَصَبٌ A disease, sickness, or malady: (S, K:) or pain: (Msb:) or violent pain: or continual, or constant, pain: or continuance of pain: (TA:) or emaciation of the body by reason of fatigue or disease: (IDrd:) or excessive fatigue: (Zj:) and, sometimes, fatigue, or weariness, and languor: (TA:) pl. أَوْصَابٌ. (K.) وَصِبٌ (S, K) and ↓ وَاصِبٌ (TA) Diseased; ill; sick: (S, K:) or in pain: (Msb:) [or in violent pain: or in continual, or constant pain: &c.: see وَصَبٌ]: pl. of the former وَصَابَى and وَصَابٌ. (K.) وَاصِبٌ: see وَصِبٌ. — — عَذَابٌ وَاصِبٌ [Kur. xxxvii. 9,] A continual, perpetual, constant, or fixed, punishment. (Fr, TA.) — — لَهُ الدِّينُ وَاصِبًا, [Kur, xvi. 54,] as Zj observes, is said to mean To Him shall be rendered obedience perpetually, or constantly: (Fr, S:) or it may mean To Him shall be rendered obedience, whether man be content with that which he is commanded to do, or not; or whether it be easy to him, or not: to Him shall be rendered obedience, even if it be attended by excessive fatigue. (TA.) — — مَفَازَةٌ وَاصِبَةٌ A desert far-extending, [as though] without end; (S;) that extends so far as scarcely to have an end; (A;) very far-extending. (K.) مُوَصَبٌ Afflicted by God with a disease, sickness, or malady. (S.) نَاقَةٌ مُوصِبَةٌ, and ↓ مُوَصِّبَةٌ [perhaps a mistake for مُوَاصِبَةٌ: see 4:] (assumed tropical:) A she-camel that yields milk continually, or constantly. (A.) مُوَصَّبٌ Having many pains [or diseases]. (S, K.) مُوَصِّبَةٌ: see نَاقَةٌ مُوصِبَةٌ. وصد 4 اوصد He closed, a door, or an entrance; syn. أَغْلَقَ; (S, M, A, L, K;) and أَطْبَقَ: (Msb, K:) as also آصَدَ. (S, L, K.) — — See 10. — — أُوصِدَ It (a door, or entrance) became closed. (S.) — — اوصد He covered, or covered over, a cooking-pot. (M, A, L.) — — وَقَعَ الجَبَلُ عَلَى بَابِ الكَهْفِ فَأَوْصَدَهُ The mountain fell upon the entrance of the cavern, and stopped it up. (L, from a trad.) See also أَوْطَدَ. — — اوصدوا عَلَيْهِ (tropical:) They straitened him, and imposed on him a difficulty which he was unable to bear. (A.) 10 استوصد (S, A, L, K) and ↓ اوصد (A, K) He made a fold, such as is called وَصِيدَة, (S, L,) or وَصِيد, (K,) or a حَظِيرَة, for his sheep or goats, (A,) in a mountain. (S, L.) وِصَادٌ (M, L,) as also إِصَادٌ, (L,) and ↓ وَصِيدٌ [see the Kur, xviii. 17,] (K,) i. q. مطبق: (M, L, K.:) [in a copy of the M written مَطْبَقٌ: in the L, without any syll. signs: in the CK, مُطْبَق: and in my MS. copy of the K, مُطْبِق: see the remarks on these words in art. أصد:]) or وِصَادٌ and إِصَادٌ are like طِبَاقٌ. (O.) وَصِيدٌ A court, or an open or a wide space in front of a house or dwelling, or extending from its sides: (S, M, A, L, Msb, K:) as also أَصِيدٌ; q. v.: (L:) pl. وُصُدٌ and وَصَائِدُ. (TA.) — — A threshold (Msb, K) of a door or entrance. (Msb.) — — A door, or entrance. (A.) See وِصَادٌ. — — It has the first of these meanings in the Kur, xviii. 17; (A, L, TA;) or the second: (TA:) or the third: (A, TA:) or it there means The cavern of the Asháb el-Kahf. (K *, TA.) — — Also, وَصِيدٌ, (K,) or ↓ وَصِيدَةٌ, (S, A, L,) [as also أَصِيدَةٌ,] A fold (حَظِيرَة) for sheep or goats: (A:) or a house like a حظيرة, of stones, made in the mountains, for flocks or herds; (L, K;) i. e., for sheep or goats &c.: (TA:) an enclosure like a حظيرة, made for flocks or herds, excepting that it is of stones, and a حظيرة [is] of branches of trees: (S, L:) F, misunderstanding this explanation, has erroneously said in the K, that وَصِيدٌ also signifies a حظيرة of branches of trees: (TA:) pl. وَصَائِدُ. (A.) — — [Snares, or traps, for catching beasts of prey: see رَصَائِدُ in art. رصد.] — — وَصِيدٌ Herbage having the roots near together. (S, L, K.) — — وَصِيدٌ (tropical:) Strait; straitened; (K, TA;) as also مُوصَدٌ ↓ عَلَيْهِ. (A, TA.) وَصِيدَةٌ: see وَصِيدٌ. مُوصَدٌ A door, or entrance, closed: (L:) or become closed. (S.) — — In the Kur, eiv. 8, [and xc. 20,] مُوصَدَةٌ (as some read instead of مُؤْصَدَةٌ, L) signifies Closed over. (S, L.) — — See وَصِيدٌ. وصر وِصْرٌ A covenant, compact, or contract: (S, K:) a dial. form of إِصْرٌ; like as they said إِرْثٌ and وِرْثٌ, and إِسَادَةٌ and وِسَادَةٌ. (S.) — — Also, (S, A, K,) and ↓ وَصَرَّةٌ (Lth, A, K) and ↓ وَصِيرَةٌ (K) and ↓ أَوْصَرٌ, (Lth, TS, L,) A written statement of a purchase or sale, transfer, bargain, or contract: (S, A, K, TA:) the first is from إِصْرٌ, and is generally used in this sense: pl. of the first, أَوْصَارٌ; and of the second, وَصَرَّاتٌ: Lth says, that the second is an arabicized word; and others say, that the first and second are Persian words, arabicized. (TA.) One says, أَقْطَعَهُ الأَرْضَ وَكَتَبَ لَهُ الوِصْرَ, and ↓ الوَصَرَّةَ, [He made him a grant of the land to be held in fee, and wrote for him the statement of the transfer.] (A.) And it is said in a trad., هٰذَا اشْتَرَى مِنِّى أَرْضًا وَقَبَضَ مِنِّى وِصْرَهَا فَلَا هُوَ يَرُدُّ عَلَىَّ الوِصْرَ وَلَا يُعْطِينِى الثَّمَنَ [This man purchased of me some land (or دَارًا a house, as in the TA) and received of me the written statement of its sale, but he will not restore to me the written statement of the sale, nor will he give me the price]. (S.) وَصَرَّةٌ: see وِصْرٌ. أَوْصَرٌ: see وِصْرٌ. وَصِيرَةٌ: see وِصْرٌ. وصف, &c See Supplement وضأ 1 وَضُؤَ (S, K) aor. يَوْضُؤُ, inf. n. وَضَاءَةٌ; (TA;) and وَضِئَ, aor. يَوْضَأُ; (IO, &c.;) He was, or became, fair, beautiful, neat, or clean. (S, K.) — — وَاضَأَهُ ↓ فَوَضَأَهُ, (S, K,) aor. of the latter يَضَأُ, (S,) dev. from rule, by which, as a verb of the class called افعال المغالبة, it should be like يَنْصُرُ, (TA,) He vied with him for the honour of surpassing in fairness, or comeliness, and prevailed over him therein. (S, K.) 2 وضّأهُ [He made him, or assisted him, to perform the ablution termed وُضُوْءٌ, or وَضُوْء. (M, TA.) [See an ex. voce قِسْطٌ.] 3 وَاْضَأَ see 1. 5 توضّأ, (S, K,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. تَوَضُّؤٌ,] وُضُوْءٌ, or وَضُوْءٌ, or both, [see these two nouns below,] from وَضَاءَةٌ, (lit., He made himself fair, beautiful, neat, or clean: TA:) He performed ablution, لِلصَّلَاةِ for, or preparatory to, prayer. (S, K.) — — It sometimes signifies He washed some one or more of his members: he purified his hand, or hands, and mouth, by washing, from the foul smell of fat, or greasy, food: he washed his hand. — — Some say تَوَضَّيْتُ [for تَوَضَّأْتُ]; but this should not be said: (S:) it is of weak authority, or is viciously so pronounced: (K:) it is said to be of the dial, of Hudheyl. (TA.) — — توضّأ, and توضّأت, He (a youth), and she (a girl), arrived at the age of puberty. (K.) إِضَاءٌ: see وَضِىْءٌ. وَضُوْءٌ: see وُضُوْءٌ. وُضُوْءٌ signifies The act of ablution, &c. (S, K) (see 5); and ↓ وَضُوْءٌ, the water with which that act is performed, or the water that is prepared for that act, (S, K, TA,) and is said to be also an inf. n., [or rather a quasi-inf. n., signifying the act itself]: (S, K:) or they are syn. words of two different dialects, each sometimes used as an inf. n., signifying the act, (though inf. ns. of the measure فَعُولٌ deviate from constant rule, TA,) and each sometimes as signifying the water. (S, K, TA.) AA says, that ↓ وَضُوْءٌ signifies " the water with which one performs the ablution above mentioned; " and he knew not وُضُوْءٌ [though it occurs in many traditions]: and A 'Obeyd disallows وُضُوْءٌ, and allows only ↓ وَضُوْءٌ. (TA.) وَضِىْءٌ, (S, K,) pl. أَوْضِيَاءُ

and وِضَآءٌ; (K;) and ↓ وُضَّآءٌ, [S, K; in the CK, erroneously, وُضَّآءٍ;] pl. وِضَاءٌ and وُضَّاؤُونَ and وَضَاضِئُ; (K;) and ↓ وَاضِئٌ, (K,) which is used in the future sense, accord. to Lh, [like an act. part. n., though from a neut. verb,] as in the ex. [mentioned in the K] مَاهو بِوَاضِئٍ; وَضِيْءٌ being used in the present sense; (TA;) Fair, beautiful, neat, or clean. (S, K.) — — In the following of En-Nábighah, فَهُنَّ إِضَآءٌ صَافِيَاتُ الغَلَائِلِ [And they are fair, beautiful, neat, or clean; unsullied as to their inner garments], ↓ إِضَآءٌ may be put for وِضَآءٌ. (TA.) وَضَاءَة Fairness, beauty, neatness, or cleanness. (S, K.) أَوْضَأُ .وَضِيءٌ: see وُضَّآءٌ and وَاضِئٌ: Fairer, neater, or cleaner. (TA, from a trad.) مِيضَأَةٌ, and, sometimes, ↓ مِيضَاءَة, A place in which, and from which, one performs the ablution termed وضوء; (K;) [as also ↓ مُتَوَضَّأٌ:] a مِطْهَرَة (K: in the CK, مَطْهَرَة), meaning that from which, or in which, one performs the said ablution: (TA:) [a tank for ablution, accord. to present usage]. مِيضَاءَةٌ: see what precedes. مُتَوَضَّأٌ: see مِيضَأَةٌ. A privy; or place where one performs ablution. (K, TA, voce مَذْهَب, &c.) 1 وضح وَضَحَ, aor. يَضِحُ, inf. n. وُضُوحٌ (S, Msb, L, K) and ضِحَةٌ and ضَحَةٌ, (L, K,) the last with fet-hah because the guttural letter; (TA;) and ↓ اتّضح, (S, Msb, K,) and ↓ اوضح, and ↓ توضّح; (L, K;) It (an affair, أَمْرٌ, S, K, and a thing, شَيْءٌ, L,) appeared; became apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) became clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered. (Msb.) — — (tropical:) It (language) was perspicuous. (The Lexicons, passim.) — — مَلَكَ الطَّرِيقِ ↓ توضّح The middle of the road became plainly apparent, obvious, or conspicuous. (S.) — — مِنْ أَيْنَ وَضَحَ الرَّاكِبُ, as AZ says, or, as others say, ↓ من اين اوضح, Whence did the rider make his appearance? (L.) Or وَضَحَ الرَّاكِبُ signifies the rider came forth: (ISd:) and ↓ من اين أَوْضَحْتَ whence hast thou come forth? (IAar, S,) and [in like manner one says] من اين بَدَا وَضَحُكَ. (S.) — وَضَحَتِ الإِبِلُ بِاللَّبَنِ (tropical:) i. q. أَلْمَعَت. (K.) — وَضِحَ, aor. وَضَحَ, inf. n. وَضَحٌ, [a verb of which the inf. n. is explained in the Msb by the word درن: if this be not a mistake of a copyist, it app. signifies He, or it, was dirty; or was dirtied, soiled, or besmeared]. 2 وَضَّحَ see 4. 4 اوضحهُ, (S, Msb, K,) and اوضح عَنْهُ, (L,) inf. n. إِيضَاحٌ: (TA,) and ↓ وضّحهُ, (K,) inf. تَوْضِيحٌ; (TA;) He rendered it apparent or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) rendered it clear, or unobscured; exposed it to view; displayed it; laid it open; disclosed or uncovered it. (Msb.) — — He rendered language perspicuous. (The lexicons, passim.) — — اوضحت الشَّجَّةُ فِى الرَّأْسِ The wound upon the head laid bare the bone. (Msb,) [See مُوضِحَةٌ.] — — اوضح لَهُ الأَمْرَ, (S, K,) and الكَلَامَ, (S,) He made the affair, (S, K,) and the language, (S,) plain, or clear, to him. (S, K.) — — See 1. — — اوضح قَوْمًا He saw a people. (L.) — — اوضح He (a man) had white children born to him: (S, L:) and in like manner one says [اوضحت] of a woman. (L.) 5 تَوَضَّحَ See 1. — — توضّح [app., He (a sheep or goat) had a whiteness predominant over other colours, overspreading generally his whole body: or in his breast and back and face]. (L.) 8 إِوْتَضَحَ see 1. 10 استوضح شَيْئًا He put his hand over his eyes (in the sun, L) to try if he could see a thing, (S, L, K,) guarding his eyes with his hand from the rays of the sun: as also اِسْتَكَفَّهُ, and اِسْتَشْرَفَهُ. (L.) One says اِسْتَوْضِحْ عَنْهُ يَا فُلَانُ [Try if thou canst see him, or it, by putting thy hand over thine eyes, O such a one]. (S.) — — استوضح السَّبِيلَ He sought or endeavoured to see plainly or clearly the way: syn. اِسْتَبَانَهُ. (Beyd, vi. 55.) — — استوضح الشَّمْسَ He blinked at the sun; syn. تَحَاوَصَ إِلَيْهَا. (A.) — — استوضحهُ الأَمْرَ, (S, K,) and الكَلَامَ, (S,) He asked him to make the affair, (S, K,) and the language, (S,) plain, or clear, to him. (S, K.) — — استوضح عَنِ الأَمْرِ He inquired respecting the thing or affair; sought for information respecting it; inquired into it; investigated it. (L.) وَضَحٌ Light, and whiteness, (S,) of anything: (TA:) the whiteness of daybreak, or dawn: and of the moon; (K;) and its light. (TA.) — صُومُوا مِنَ الوَضَحِ إِلَى الوَضَحِ Fast ye from new moon to new moon. (IAth, from a trad.) — — وَضَحٌ (tropical:) Leprosy; syn. بَرَصٌ. (S, K.) It is sometimes used in this sense, metonymically. (S.) — — وَضَحٌ A mark in a horse differing in colour from the generality of his coat. You say بِالفَرَسِ وَضَحٌ In the horse is such a mark. (S.) — — وَضَحٌ A blaze, or white mark on a horse's forehead or face. (K.) — — What is termed تَحْجِيلٌ in the legs of a horse. (L, K.) And also applied to other varieties of colour. (L.) — — فرَسٌ ذُو أَوْضَاحٍ A horse having a blaze and what is termed تحجيل. (A.) — — وَضَحٌ Whiteness of the hair, or hoariness; or white, or hoary, hair. (K.) — — (tropical:) Milk: (L, K:) thought by ISd to be so called because of its whiteness: or milk that has not been mixed with water: (L:) or that is just drawn. (TA, art. زهر.) Aboo-Dhueyb says, عَقَّوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ ثُمَّ اسْتَفَاؤُوا وَقَالُواحَبَّذَا الوَضَحُ [They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. عقى.] — — وَضَحٌ A sound, whole or perfect, [silver coin, of the kind called] دِرْهَم. (S, K.) دِرْهَمٌ وَضَحٌ A clean, white dirhem: pl. أَوْضَاحٌ. (TA.) — — وَضَحٌ The middle, or main part and middle, of a road; the part of a road along which one travels. (S, K.) — — وَضَحٌ A woman's ornament (حَلْىٌ) of silver: (A 'Obeyd, K:) or, of stones; (El-Meshárik;) i. e. of silverstones: (Towsheeh:) so called because of its whiteness: (TA:) pl. أَوْضَاحٌ: (K:) or أَوْضَاحٌ signifies a kind of woman's ornament (حَلْيٌ) made of whole [silver coins such as are called] دَرَاهِمِ: (S:) and (according to some, TA,) وَضَحٌ signifies an anklet; syn. خَلْخَالٌ (K) — — وَضَحٌ (K) or وَضَحُ الطَّرِيقَةِ, (L, but the latter word is there written; طريقة,) Small portions, or parts, of herbage; (L, K;) what he has become white thereof: (AHn:) pl. أَوْضَاحٌ: (L:) or أَوْضَاحٌ مِنْ كَلَإٍ signifies somewhat of herbage that has become white: (As:) Az says, I have mostly heard the term وَضَحٌ, with respect to herbage, applied to the نَصِىّ and صِلِّيَان صَيْفِىّ which is not a year old and has not become black: and on another occasion he says, that it is the remains of the حَلِىّ and صِلِّيَان only. (L.) — — وَضَحٌ Whiteness predominating over other colours in sheep or goats, overspreading generally the whole body: pl. أَوْضَاحٌ: (L:) or, in the breast and back and face: (T:) you say also ↓ مِنْ أَيْنَ بَدَا لَهُ تَوْضِيحٌ. (L.) — — وَضَحُكَ: see 1. — — وَضَحُ القَدَمِ Whiteness of the hollow of the sole of the foot. (L.) وَضَحَةٌ A she-ass. (K.) وَضِيحَةٌ, Camels, or camels and sheep; syn. نَعَمٌ: pl. وَضَائِحُ. (L, K.) وَضَّاحٌ: see وَاضِحٌ. وَاضِحٌ and ↓ وَضَّاحٌ [but the latter has an intensive signification] Apparent, or plainly apparent; overt; conspicuous; manifest; notorious; plain; obvious; or evident; (L, K;) clear, or unobscured; exposed to view; displayed; laid open; disclosed, or uncovered. (So accord. to the explanation of the verb in the Msb.) — — Perspicuous language. (The Lexicons passim.) — — Also the ↓ latter, A man of white, or fair, and beautiful, complexion: (S, L, K:) of beautiful and smiling countenance. (L.) — — See مُتَوَضِّحٌ. — — Also the ↓ latter, (tropical:) Leprous. Hence Jedheemeh El-Abrash was called الوَضَّاحُ. (S.) — — ↓ الوَضَّاحُ The day. (L, K.) The night is called الدَّهْمَانُ. (L.) — — ↓ بِكْرُ الوَضَّاحِ The prayer of morning, or daybreak. The prayer of nightfall is called ثِنْىُ دَهْمَانَ. (L, K [but in the CK and a MS. copy of the K, for دَهْمَانَ, we find دُهْمَانَ].) — — ↓ عَظْمُ وَضَّاحٍ, (L, K,) and عُظَيْمُ وَضَّاحٍ, (L,) A certain game (of the children of the Arabs of the desert,

L,) in which children take a white bone and throw it in the darkness of night, and then disperse themselves in search of it: (L, K:) he who finds it wins. (L.) [See more in art. عظم.] — — هُوَ مِنْكَ أَدْنَى وَاضِحَةٍ ↓ He is plainly apparent to thee, as though he had become white. (Th.) — — رَجُلٌ وَاضِحُ الحَسَبِ, and ↓ وَضَّاحُهُ, (tropical:) A man as though he were conspicuous, clean, or pure, and white, with respect to rank or quality, nobility, reputation, or the like. (L.) — — In like manner one says, ↓ لَهُ النَّسَبُ الوَضَّاحُ (tropical:) He is of conspicuous and pure race, or lineage. (TA.) — — وَاضِحٌ (assumed tropical:) An illustrious man. (EsSaadee.) — — [And so] مِنَ النَّاسِ وَأَوْبَاشٌ ↓ أَوْضَاحٌ [Illustrious people, and mixed people of the baser sort;] companies of people of various tribes. No sing. of اوضاح in this sense has been heard. (L.) — — الوُضَّحُ [pl. of وَاضِحٌ] The stars called الكَوَاكِبُ الخُنَّسُ [namely, Saturn, Jupiter, Mars, Venus, and Mercury,] when in conjunction with the bright stars of the Mansions of the Moon. (L.) وَاضِحَةٌ: see وَاضِحٌ. — — صِيَامُ الأَوَاضِحِ, originally وَوَاضِح, (Hr, K,) pl. of وَاضِحَةٌ, (TA,) or صِيَامُ الأَوْضَاحِ, (IAth,) The fasting during the days of the white nights: (K *, TA:) which was commanded by Mohammad: (K:) these are the 13th, 14th, and 15th, [of the lunar month]. (TA.) — — الوَاضِحَةُ The teeth that appear when one laughs: (S, K:) an epithet in which the quality of subst. predominates: pl. ضَوَاحِكُ. (TA.) — — See مُوضِحَة. أَوْضَاحٌ: see وَضَحٌ and وَاضِحٌ. تَوْضِيحٌ inf. n. of 2, q.v. — — And see وَضَحٌ at the end. مُوضِحَةٌ (S, K) and ↓ وَاضِحَةٌ (TA) A wound by which the head or face is broken, that shows the whiteness of the bone: (S, K, TA:) or, that removes the skin which is between the flesh and the bone: the only kind of شَجَّة for which retaliation is allowed: for [some] other kinds there are assigned mulcts: and for this too is assigned a mulct, consisting of five camels: but a موضحة may also be in other parts than the head or face; and respecting this, a judge must give his sentence: pl. مَوَاضِحُ. (TA.) [See شَجَّةٌ.] — — مَوَاضِحُ الحَقِّ i. q. مَبَايِنُهُ, q.v. (TA, in art. بين.) — — مُوضِحَةٌ A woman who brings forth white children. (O, in TA, art. بيض.) مُتَوَضِّحٌ and ↓ وَاضِحٌ A camel that is white, but not intensely so; (En-Nadr, L, K;) more white than such as is termed أَعْيَص [app. a mistake for أَعْيَس] and أَصْهَب: (En-Nadr, L:) also (the former accord. to the K, and the latter also accord. to the L) of such a colour in the أَقْرَاب [or flanks]. (L, K.) — — مُتَوَضِّحٌ One who is apparent, or plainly apparent. (K.) — — One who shows himself openly in the road, (S,) or who goes along the middle, or main part and middle of the road, (K,) and does not enter a woody place or the like where he would be concealed. (S, K.) وضخ 1 وَضَخَ الدَّلْوَ, and ↓ اوضخها, He nearly half-filled the bucket, so that it resembled one half-full. (L, K.) [See also 4.] 3 واضخهُ, inf. n. مُوَاضَخَةٌ (S, K) and وِضَاخٌ, (K,) He emulated, or imitated, him (that is his companion) in drawing water, doing as he did. (As, Ks, S, K.) This is the original signification: afterwards used with reference to any two persons emulating each other. (Ks, S.) [Hence,] — — (tropical:) He emulated him, or imitated him, in running; (L, K;) and exerted himself excessively, or exceeded the usual bounds or degree, therein: (L:) or [so in the L; in the K, and] went, journeyed, or marched, like him; or kept pace with him in going, journeying, or marching; (S, L, K;) not a vehement rate; (S, L;) as also واضخهُ السَّيْرَ. (L.) Az says, that مواضخة, as used by the Arabs, signifies emulation, although not with unusual exertion, or an exceeding of the usual bounds or degree, in running. (L.) [See also 6.] 4 اوضخ بِالدَّلْوِ He drew water with the bucket and shook it about vehemently [app. so that it did not become, or remain full]: or he drew with it little water. (L.) [See also 1.] — — اوضخ لَهُ He drew for him little, or a little, water. (S, L, K.) — — Also, اوضخت البِئْرُ The well contained little water; its water became little; (K;) water having been taken from it for irrigation. (TA.) 6 تواضخا They (two men standing together over a well, L) emulated each other [in drawing water and] in watering, or irrigating. (L, K.) — — (tropical:) They (two horses) emulated each other [in running]; (L:) and تواضخت الإِبِلُ the camels emulated one another in going, journeying, or marching. (L, K *.) [See also 3.] وُضُوخٌ Water in a bucket resembling half [of the quantity that would fill it]: (S, L, K:) or what is less than the quantity that would fill it. (L.) وضر 1 وَضِرَ, (M, Msb, K,) said of a vessel, (TA,) and وَضِرَتْ, said of a bowl, (قَصْعَةٌ, S,) aor. يَوْضَرُ (Msb) and تَوْضَرُ, (S,) inf. n. وَضَرٌ, (S, Msb,) It was, or became, dirty, or filthy, (S, M, Msb, K,) with grease or gravy, or the dripping that exudes from flesh-meat, (S, M, K,) or otherwise, with what is termed وَضَرٌ. (M, K.) 2 وضّرهُ [He made it (a vessel) dirty, or filthy, with وَضَر, i. e., grease, or the like]. — — كَانَ نَقِيَّ العِرْضِ فَوَضَّرَهُ بِالدَّنَاءَةِ [He was unsullied in honour, and he sullied it by baseness]. (A.) وَضَرٌ Dirt, or filth: (S, Msb): and grease, gravy, or dripping that exudes from flesh-meat or from fat; (S:) or the dirt of grease or gravy, or of what exudes from flesh-meat, and of milk: (M, A, K:) and (so in the M; but in the K, or) the washings of a skin that is used for milk or for water, and of a bowl and the like: (M, K:) [see خَضْرَاءُ الوَضَرِ voce عُشْبٌ:] and remains of هِنَآء [or tar] (AO, S, K) &c.: (AO, S:) [and feculence of clarified butter, adhering to the interior of a skin: see عَبَكَةٌ and عَبَقَةٌ:] and the soil, or stain, of saffron and the like; (K;) or of [the perfume called] خَلُوق, or of [other] perfume having a colour: and a mark that remains from what is not perfume: (TA:) pl. أَوْضَار. (K.) — — Also, The odour, (A,) or what a man smells of the odour, (AA, S, K,) of food in a corrupt state. (AA, S, A, K.) — — You say also of a man, فِى أَخْلَاقِهِ وَضَرٌ (tropical:) In his dispositions is foulness. And هُوَ ذُو أَوْضَارٍ (tropical:) He possesses foul qualities. (A.) وَضِرٌ Dirty, or filthy, (M, A, Msb, K,) with grease, or gravy, or what exudes from flesh-meat, or otherwise, with what is termed وَضَرٌ; (M, A, K;) applied to a vessel: (A:) fem. وَضِرَةٌ (M, A, K) and ↓ وَضْرَى; (M, K;) both applied to a woman; (M;) and the former, to a hand. (A.) See سَهِكٌ. — — [Hence] الوَضْرَى (IAar, K) and ↓ الوَضْرَآءُ (A, Sgh, K) The anus; syn. الإِسْتُ, (A, TA,) and الفُنْدُورَةَ, (K, TA, [in the CK, الفِنْدِيرَةُ, which is a mistranscription,]) both of which signify the same. (TA.) — — [Hence also,] فُلَانٌ وَضِرُ الأَخْلَاقِ (tropical:) Such a one is foul in dispositions. (A.) وَضْرَى and وَضْرَآءُ: see وَضِرٌ; the former in two places. وضع &c. See Supplement وط 1 وَطٌّ, [an inf. n., of which the verb is وَطَّ, aor., accord. to rule, وَطِ3ُ, but accord. to the TK, وَطُ3ُ,] The crying of the وَطْوَاط. (Sgh, K.) — — The creaking of the [kind of vehicle called] مَحْمِل. (Sgh, K.) R. Q. 1 وَطْوَطَةٌ, [inf. n. of وَطْوَطَ,] The uttering speech, or words rapidly, or near together. (K.) [See وَطْوَاطٌ.] — — (assumed tropical:) The being weak. (K.) R. Q. 2 تَوَطْوَطَ He (a child) cried out. (Ibn 'Abbád, Sgh, K.) وُطُطٌ: see the last sentence of the next paragraph. وَطْوَاطٌ The bat; syn. خُفَّاشٌ: (As, S, K:) or the large خُفَّاش: (Msb:) or the swallow; syn. خُطَّافٌ; (S, Msb;) this is thought by A'Obeyd to be, more probably than the first, the correct meaning; (S;) or the last may be right, but the first is that which is commonly known: (IB:) or it has the first signification, and also signifies a species of the swallows (خَطَاطِيف) of the mountains, (K, TA,) black and likened to a species of the خَشَاشِيف [or bats], because of its [frequent] receding and turning aside [in its flight]: (TA:) [Golius says, as on the authority of the K, "pec. genus montanum et. vocale, quod a>/pous dicitur; i. e. the swift:] pl. وَطَاوِيطُ, (Msb,) or وَطَاوِطُ, (S,) or both, (Kr, K,) but the latter, which is irreg., only allowable in poetry, in cases of necessity. (Kr.) It is used in the first of these senses in the proverb, أَبْصَرُ فِى اللَّيْلِ مِنَ الوَطْوَاطِ [More clear-sighted in the night than the bat]. (S, Msb.) — — Clamorous; (Lh, K;)

applied to a man: (Lh:) and one who utters his speech, or words, rapidly, or near together; (Lh, K;) as though his voice were the voice of bats: so they assert it to mean: (Lh:) fem. with ة: (K:) and [in like manner] ↓ وَطْوَاطِىٌّ signifies loquacious; a great talker; a babbler. (K *, TA.) — — (assumed tropical:) A man weak in intellect and judgment: (ISh:) or weak and cowardly; (A 'Obeyd, S K;) in the opinion of A'Obeyd, as being likened to the flying thing so called; (S;) as also ↓ وَطْوَاطِىٌّ: (K:) and ↓ وُطُطٌ, (IAar, K,) of which وَطْوَاطٌ is the sing., (TA,) men (IAar) weak in intellects and bodies. (IAar, K.) وَطْوَاطِىٌّ: see وَطْوَاطٌ, in two places. وطأ 1 وَطِئَ, aor. يَطَأُ; (S, K;) the و, falls out from the aor. of this verb, and from that of وَسِعَ, because they are transitive; for other verbs of the class فَعِلَ, having the aor. of the measure يَفْعَلُ, and the first radical letter infirm, are intransitive; and as these two differ from their class in being transitive, they are also made to differ in the aor.; (S;) or يَطَأُ was originally يَطِئُ, and therefore the و, falls out from it; (TA;) inf. n. وَطْءٌ, (TA) [and طِئَةٌ, q.v. infra]; and ↓ وطّأ, (K, but this has an intensive signification, MF;) and ↓ توطّأ (S, K) He trod; trod upon; (بِرِجْلِهِ with his foot; S) trod under foot; trampled upon: (S, K, TA:) or وَطِئَهُ signifies he pressed, or bore, upon him, or it, with his hand or his foot. (TA, in art. نطأ.) [See also وَطْأَةٌ.] — — طه, at the commencement of the 20th ch. of the Kur, is read by some طَهْ, and said to be for طَأْ, (the ه being substituted for ء,) and to signify Tread upon the ground with the soles of both thy fect; because Mohammad raised one of his feet in prayer. (TA.) — — هُمْ يَطَؤُهُمُ الطَّرِيقُ (tropical:) They (i. e. the sons of such a one) sojourn, or encamp, near the road, so that its passengers tread upon them [i. e., became their guests]: (Sb, K:) a tropical phrase, in which الطريق is put for أَهْلُ الطَّرِيقِ; this being done to give greater force to the phrase, as it is one expressive of praise; for the road is a thing that is constant; whereas its passengers are sometimes upon it, and sometimes absent. (L.) [It means They are a people who take up their abode near the road in order that many passengers may enjoy their hospitality.] — — [See also طَرِيقٌ.] — — Of the same kind is the phrase أَخَذْنَا عَلَى الطَّرِيقِ الوَاطِئِ لِبَنِى فُلَانٍ (tropical:) [We look to the road whose passengers tread on (i. e., make themselves the guests of,) the sons of such a one]. (IJ.) — — So too, مَرَرْنَا بِقَوْمٍ مَوْطُوئِينَ بِالطَّرِيقِ, (tropical:) [We passed by a people trod on (i. e., resorted to for their hospitality,) by the passengers of the road]. (IJ.) — — Also, يَا طَرِيقُ طَأْ بِنَا بَنِى فُلَانٍ (tropical:) O road, bring us near to [or, lit., make us to tread on, i. e., make us the guests of,] the sons of such a one ! (IJ.) — — وَطِئَ, (S, K,) aor. as above, (S,) Inivit feminam. (S, K.) — — وَطَأَ, inf. n. طِئَةٌ, (assumed tropical:) He trod under foot, and despised. Ex. نَعُوذُ بِاللّٰهِ مِنْ طِئَةِ الذَّلِيلِ We put our trust in God for protection from the vile person's treading us under foot, and despising us. (Lh.) — — وَطَأَ and ↓ وطأ (in MF's copy of the K واطأ) He prepared, and made plain, smooth, or soft. (K.) — — وَطَيْتُ, for وَطَأْتُ, is disallowed. (TA.) — — وَطُوَ, aor. يَوْطُؤُ, inf. n. وطأ, [so in the TA: probably a mistake for وَطَاءَةٌ: see طِئَةٌ below:] He (a horse &c.) was, or became, easy to ride upon. (TA.) — — وَطُوَ, aor. يَوْطُؤُ, inf. n. وَطَاءَةٌ (S, K) and وُطُوْءَةٌ (TA) and طَأَةٌ (TA, as from the K) [and, app., طِئَةٌ, q.v. infra], It (a place, S) was plain, level, smooth, soft, or easy to be travelled, or to walk, or ride or lie upon. (S, K, TA.) — كُنْتُ أَطَأُ ذِكْرَهُ (assumed tropical:) I used to conceal the mention of him, or it. (TA, from a trad.) 2 وَطَّأَ See 1, in two places. — — وطّأ, inf. n. تَوْطِئَةٌ, He made plain, level, smooth, soft, or easy to be, travelled, or to walk or ride or lie upon. (S, K.) He made a beast of carriage easy to ride upon; trained, or broke, it (M, voce رَاضَ.) — — Also, (TA,) and ↓ توطّأ, (L,) He prepared (L, ubi supra, and TA,) a bed, or a chamber. (TA.) — — He arranged, or facilitated, an affair. (TA.) وَطَّيْتُ [for وَطَّأْتُ] is disallowed. (S.) — — وطّأ He (i. e. God) rendered a land plain, level, smooth, soft, or easy to walk or ride or lie upon. (TA.) — — Also, He (God,) rendered a land depressed. (K.) — See 4. 3 وَاطَأَهُ عَلَى أَمْرٍ, (AZ, S, K,) inf. n. مُوَاطَأَةٌ (S) and وِطَآءٌ; (TA;) and ↓ تواطأه and ↓ توطّأه; (K;) (tropical:) He agreed, or concurred, with him respecting a thing. (S, K.) The radical signification of واطأ is said to be He trod in the footsteps of another: and the signification of agreement is therefore figurative. (MF.) — — فُلَانٌ يُوَاطِئُ اسْمُهُ اسْمِى (tropical:) [Such a one's name agrees, or is the same, with mine]. (S.) — — لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللّٰهُ (tropical:) [That they may agree in the number of (the mouths) which God hath made sacred: Kur, ix. 37]. (S.) — — أَشَدُّ وِطَآءً, as some read, [in the Kur, lxxiii. 6,] signifies (tropical:) More, or most, suitable; (S;) [i. e., prayer, and the recitation of the Kur-án]: but some read وَطْأً, in the sense of قِيَامًا: see نَاشِئَةٌ. (S, L.) See 4. 4 اوطأهُ غَيْرَهُ He made another to tread, or trample, upon him. (TA.) — — اوطأه فَرَسَهُ He made his horse to tread, or trample, upon him. (K, TA.) — — اوطأهُ الأَرضَ He made him to tread upon the ground. (Msb.) — — أَوْطَؤُوهُمْ (assumed tropical:) They overcame them, or prevailed over them, in a contention, or dispute. (TA.) — — In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (اوطؤوهم). (TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, they made (others) to tread, or trample, upon them: (K, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.) — — اوطأهُ العَشْوَةَ, (K,) and عَشْوَةً, (S, K,) He made him to pursue a course without being rightly directed. (K *, TA.) See art. عشو. — — اوطأَ فِى الشِّعْرِ, (S, K,) inf. n. إِيطَآءٌ; (TA;) and اوطأَ الشِّعْرَ, and ↓ واطأ فِيهِ, and ↓ وطّأهُ, and أَطَّأَهُ, and آطَأَهُ, (K,) in which last the و is changed into ا; (TA;) He repeated a rhyme in a poem, (S, K,) using the same word in the same sense: (Akh, K:) when the word is the same, but the meaning different, the repetition is not called ايطاء [but جِنَاسٌ تَامٌّ]. (TA.) This repetition (ايطاء) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.) 5 تَوَطَّأَ See 1, 2, 3. — — تَوَطَّيْتُ for تَوَطَّأْتُ is incorrect. (S.) — — توطّأ He, or it, was, or became, prepared. (K.) [See also 8.] 6 تَوَاطَؤُوا (assumed tropical:) They agreed together. (S.) — — تواطؤوا عَلَيه (assumed tropical:) They agreed together, or concurred, respecting it. (TA.) [See 3.] 8 إِتَّطَأَ It was prepared, and became plain, smooth, or soft. (K.) [See also 5.] — — إِتَّطَأَ العِشَآءُ (in a trad.) The evening became completely dark: [or the period of nightfall fully came:] also read إِيتَطَى, accord. to the dial. of the tribe of Keys, and explained as signifying the period of nightfall came. The latter verb also signifies " concurrence, or concord, and agreement, with another. " (TA.) — — إِيتَطَأَ الشَّهْرُ [About half the month has elapsed]. This is said a day before the half, and a day after the half. (AZ.) — — إِتَّطَأَ, (as in the CK,) or إِيتَطَأَ, (as in a MS. copy of the K,) measure إِفْتَعَلَ [in the TA written إِسْتَطَأَ, which is doubtless a mistake,] It was right, and attained its full period; was perfect, or complete. (K.) 10 استوطأ He found, or deemed, a thing plain, level, smooth, soft, or easy to walk or ride or lie upon. (K, TA.) — — He found, or deemed, the thing on which he rode smooth, soft, or easy to ride upon. (S.) وَطْءٌ and ↓ وَطَآءٌ and ↓ مِيطَأٌ (measure مِفْعَلٌ, as shown in the TA; but in the CK, مِيطَآءٌ;) Depressed land, or low ground, between eminences نِشَاز [in the CK نَشاز] and أَشْرَاف [in the CK إِشْراف]: (K:) نشاز, is pl. of نَشَزٌ, and اشراف is pl. of شَرَفٌ; and both signify " eminences. " (TA.) طَأَةٌ: see طِئَةٌ. طِئَةٌ and ↓ طَأَةٌ (in both of which the final ة is a substitute

for the incipient و, S) and ↓ وَطَآءَةٌ (S, K) and ↓ وُطُوءَةٌ (K) Plainness, levelness, smoothness, softness, or state of being easy to walk or ride or lie upon. (S, K, TA.) وَطْأَةٌ [A tread, or a treading. — — And hence,] (tropical:) A pressure; oppression; affliction; violence: (S, K:) or a vehement assault, or punishment; syn. أَخْذَةٌ شَدِيدَةٌ: (K:) also, a hostile expedition or engagement; battle, fight, or slaughter. (TA.) — — اَللّٰهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ, in a trad., O God, make thy punishment of Mudar severe. (S, TA.) — — وَطِئَنَا العَدُوُّ وَطْأَةً شَدِيدً (tropical:) [The enemy assaulted, or punished, us with a very vehement assault, or punishment]. (TA.) آخِرُ وَطْأَةٍ وَطِئَهَا اللّٰهُ بِوَجٍّ, in a trad., (tropical:) The last assault, or conflict, which God caused to befall (the unbelievers was) in Wejj [a valley of Et-Táïf]. (TA.) — — وَطْأَةٌ and ↓ مَوْطَأٌ (K) and ↓ مَوْطِئٌ (S, K) A place on which the sole of the foot is placed; a footstep, or footprint. (S, K.) وَطَآءٌ: see وِطَآءٌ, and وَطْءٌ. وِطَآءٌ (S, K) and ↓ وَطَآءٌ, (K,) the former is the word commonly known and approved; the latter disapproved by many; (TA;) The contr. of غِطَآءٌ (a covering); [what is placed, or spread, beneath one, to sit or lie upon]: (S, K:) pl. اوْطِئَةٌ. (TA, in art. خور.) وَطِيْءٌ Plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon. (S, K, TA.) — — دَابَّةٌ وَطِيْءٌ (IAar) A beast easy to ride upon. (TA.) — — عَيْشٌ وَطِيْءٌ [An easy life]. (TA.) — — وَطِيْءُ الخُلُقِ Easy in nature, or dispositon. (TA.) وَطَاءَةٌ: see وُطُوءَةٌ. طِئَةٌ: see طِئَةٌ. وَطِيْئَةٌ A certain kind of food, (S,) i. q. حَيْسَةٌ: (IAar:) or dates of which the stones are taken out, and which are kneaded with milk: or what is called أَقِط, with sugar: (K:) or a food of the Arabs, prepared with dates, which are put into a stone cooking-pot; then water is poured upon them, and clarified butter if there be any; (but no اقط is mixed up with them;) and then it is drunk, like حيسة: (T:) or it is like جَيْس; dates and اقط kneaded together with clarified butter: (ISh:) or a certain kind of food, also called وَطِيْءٌ; a thin عَصِيدَة: when it is thickened, it is called نَفِيئَة; when a little more thick, نَفِيتَة; when a little thicker, لَفِيتَة; and when so thick that it may be chewed, عصيدة. (El-Muffaddal.) — — Also, (as some say, TA,) A thing like [the kind of sack called] a غِرَارَة: (S:) or a غرارة containing dried meat (قَدِيد) and كَعْك (K) and other things: (TA:) — — أَخْرِجْ إِلَيْنَا ثَلَاثَ أَكْلٍ مِنْ وطيئةٍ Take forth and give us three cakes of bread from a غرارة. (S, TA, from a trad.) — — [See also وَاطِئَةٌ and مُوْطَأٌ.] وَاطِئَةٌ Fallen dates. (K.) An act. part. n. in the sense of a pass.: (K:) [such dates being so called] because they are trodden under foot. (TA.) Or [it is changed] from وَطَايَا, pl. of وَطِيْئَةٌ, [which is] from وَطَأَ; [and such dates are] so called because their owner has despised them, or trampled upon them, (ذللّها,) and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (TA.) — — وَطْأَةٌ (K) [pl. of وَاطِئٌ] and وَاطِئَةٌ (S, K) Travellers; wayfarers: (S, K:) so called from their treading the road. (S.) لَا يُتَوَضَّأُ مِنْ مَوْطَإٍ One is not to perform وضوء (i. e., to repeat it,) on account of treading on filth in the road: but this does not mean that one is not to wash off the filth. (TA, from a trad.) — — See وَطْأَةٌ. مَوْطِئٌ: see وَطْءٌ. مِيطَأٌ: see وَطْأَةٌ. آثَارٌ مَوْطُوءَةٌ (in a trad. respecting destiny) Tracks trodden [as it were] by past predestined events, good and evil. (TA, from a trad.) مُوَطَّأُ الأَكْنَافِ, (K,) and ↓ وَطِيْءُ الاكناف, (TA,) A man of easy nature, or disposition, generous, and very hospitable: or one in whose vicinity his companion is possessed of power, authority, or dignity; not harmed, nor inconveniently situated. (K.) — — اَللّٰهُمَّ اجْعَلْهُ مُوَطَّأَ العَقِبِ (assumed tropical:) O God, make him to be (a Sultán, followed by many dependants, and) one whose heels shall be trod upon: (K *, TA:) an imprecation, occurring in a trad. respecting a man who had been secretly informed against to 'Omar, who said this with reference to the informer if a liar. (TA.) وطب وَطْبٌ A skin (سِقَاءٌ) in which milk is put, (S, K,) specially used for that purpose: (S:) or a skin in which are put clarified butter and milk: (Mejma' el-Bihár, &c.:) it is made of the skin of an animal such as is termed جَذَعٌ, [meaning a goat in its second year,] or what is above that [in age]: (ISk, S, K:) the skin of a sucking kid, in which milk is put, is called شَكْوَةٌ; and that of one that is weaned, بَدْرَةٌ; and the like of a شكوة, in which clarified butter is put, عُكَّةٌ; and the like of a بدرة, مِسْأَدٌ: (ISk, S:) see also بَدْرَةٌ: pl. of pauc. أَوْطُبٌ, and of mult. وِطَابٌ (S) and أَوْطَابٌ, (dev. with respect to analogy, (TA,) [accord. to most grammarians; but not so accord. to Fr, because its first radical letter is و;] and pl. pl. (i. e. pl. of اوطب, TA,) أَوَاطِبُ. (K.) — — وَطْبٌ (tropical:) A hard, rough, rude, or coarse, man: syn. رَجُلٌ جَافٍ. (S, K.) — — وَطْبٌ (tropical:) A large breast: (K:) likened to the skin so called. (TA.) — — صَفِرَتْ وِطَابُهُ (tropical:) He died: or he was slain: (K:) the body's becoming empty of the soul is compared to the skin's becoming empty of the milk: or the meaning is his blood issued forth from his body: or, as some say, his skins became empty of their milk; a hostile attack having been made upon his camels, and no milch camel remaining in his possession. (TA.) [See similar sayings voce رفْدٌ; and see Ham., p. 34.] طبة, without teshdeed, [but whether طَبَةٌ or طِبَةٌ is meant is not said,] A piece of skin, or hide: thought by ISd to be perhaps from الوَطْبُ: but the word commonly known is طِبَّة, with teshdeed, mentioned in art. طب. (TA.) وَطْبَةٌ, occurring in a trad., accord. to one relation, and explained by En-Nadr as signifying The kind of food called حَيْسٌ, made of dates and أَقِط and clarified butter: but said to be erroneous: accord. to another relation, رطبة, which is erroneous: accord. to another, وَطِيئَةٌ [q. v., app. the right reading]. (TA.) See حَيْسٌ. وَطْبَاءُ (tropical:) A woman having large breasts: (S, K:) as though having a وَطْب; (S;) i. e., carrying a وطب of milk. (TA.) وطث 1 وَطَثَ, (aor. يَطِثُ, K,) inf. n. وَطْثٌ, He struck the ground vehemently with his foot: (S, K:) or he (a camel) struck vehemently with his foot: (TA:) a dial. form of وَطَسَ, or viciously pronounced for the latter word: (S:) or the ث of وطث is a substitute for the س of وطس; and the meaning is he broke: (Yaakoob:) or وَطَثَهُ, aor. يَطِثُهُ, inf. n. وَطْثٌ, signifies he trod, or trampled, upon it so that he broke it. (T.) وطح 1 وَطَحَهُ, aor. يَطِحُ, (inf. n. طِحَةٌ, TA,) He pushed him, or thrust him, with his hands, ungently, harshly, or violently. (K.) 6 تواطح القَوْمُ The people did evil, or mischief, one to another, by turns: or fought together. (El-Umawee, S, K.) — — تواطحت الإِبِلُ عَلَى الحَوْضِ, (TA,) or تواطحت الحَوْضَ, (K,) The camels crowded, or pressed together, to the tank or cistern. (K.) وَطَحٌ [so in the S] and so written by Aboo-Sahl, but in the copies of the K وَطْحٌ, (TA,) Dung (عَرَّة) or mud that adheres to cloven hoofs, and to the claws, or talons of birds: (S, K:) n. un. with ة. (TA.) وطد 1 وَطَدَ, aor. يَطِدُ, inf. n. وَطْدٌ (S, L, K) and طِدَةٌ; (L, K;) and ↓ وطّد, (K,) inf. n. تَوْطِيدٌ; (S, L;) He made a thing constant, firm, steady, steadfast, fast, or established. (S, L, K.) — — وَطَدَ, aor. يَطِدُ, inf. n. وَطْدٌ (S, L, K) and طِدَةٌ; (L, K;) and ↓ وطّد, (K,) inf. n. تَوْطِيدٌ; (S, L;) He, or it, pressed upon a thing heavily; syn. ثَقَّلَ. (S, L, K.) — — وَطَدَهُ إِلَيْهِ He drew and pressed him to him; hugged him. (L, K *.) — — وَطَدَ, inf. n. وَطْدٌ, He pressed a thing to another thing, and made it fast. (AA, L.) — — وَطَدَهُ إِلَى الأَرْضِ He pressed him to the ground [with his hand, or hands, or foot, or feet,] and kept him fixed upon it, preventing his moving: (IAth, L:) he trod upon him vehemently: (S, L:) occurring in a trad. (L.) — — وَطَدَ لَهُ مَنْزِلَةً (tropical:) He prepared, or established, (مَهَّدَ,) for him a station; (L, K;) as also ↓ وطّد. (TA.) — — وَطَدَ الأَرْضَ He closed up, (K,) and trod, (TA,) the ground, in order that it might become hard. (K, TA.) — — See 5. — — وَطَدَ He trod; trod upon; trod under foot; trampled upon; a dial. form of وَطِئَ. (K.) —

وَطَدْتُ عَلَى بَابِ الغَارِ الصَّخْرَ — I piled up the rocks at the entrance of the cave so as to stop it up with them. (S, L.) See also 4. 2 وَطَّدَ see 1. — — وطّد اللّٰهُ لِلسُّلْطَانِ مُلْكَهُ, as also اطّدهُ, (tropical:) God established, or confirmed, to the Sultán his dominion. (L.) — — وَطَّدَهُ He beat it with the implement called مِيطَدَة. (A.) 4 وَقَعَ الجَبَلُ عَلَى بَابِ الكَهْفِ فَأَوْطَدَهُ The mountain fell upon the entrance of the cavern, and stopped it up with its ruins. Occurring in a trad. IAth says, One should only say وَطَدَهُ; or perhaps وطده is a dial. form. Another relation gives أَوْصَدَهُ. (L.) See also 1. 5 توطّد, (S, L, K,) and ↓ اتّطد; (L;) and ↓ وَطَدَ, (L, K,) inf. n. وَطْدٌ; (L;) It became constant, firm, steady, steadfast, fast, or established. (S, *, L, K.) 8 اِوْتَطَدَ see 5. وَطْدَةٌ i. q. وَطْأَةٌ: so in the following words [of a trad.]; اللّٰهُمَّ اشْدُدْ وَطْدَتَكَ عَلَى مُضَرَ [O God, make thy punishment of Mudar severe!] (K *, TA.) [See also وَطْأَةٌ.] وَطِيدٌ and ↓ مَوْطُودٌ Rendered constant, firm, steady, steadfast, fast, or established. (L, K.) See also وَاطِدٌ. — — وَطِيدٌ and مَوْطُوبٌ Pressed upon heavily; syn. مُثَقَّلٌ. (L, K.) وَطِيدَةٌ (assumed tropical:) An established station which a man holds. (Yaakoob, L.) وَطَائِدُ (tropical:) The foundations, or bases, or the columns, (قَوَاعِد,) of a building: (S, L, K:) the columns (أَسَاطِين) of a mosque. (A.) — — فُلَانٌ مِنْ وَطَائِدِ الإِسْلَامِ (tropical:) [Such a person is one of the columns of el-Islám.] (A.) — — وَطَائِدُ (tropical:) The supports called أَثَافِىّ of a cooking-pot: (A, K:) app. pl. of وَطِيدَةٌ. (TA.) وَاطِدٌ Constant, firm, steady, steadfast, fast, settled, or established; as also, by transposition, طَادٍ [q. v. in art. طدو]. (S, L.) See also وَطِيدٌ, and مُتَوَاطِدٌ, and مُوَطَّدٌ. مَوْطُودٌ: see وَطِيدٌ, and مُوَطَّدٌ. مِيطَدَةٌ A wooden implement with which the foundations of a building &c. are compressed, in order that they may become hard. (A, L, K.) — — A piece of wood with which a boring-instrument, or drill, is held: [i. e., a wooden socket which fits upon the top]. (S, L.) عِزٌّ مُوَطَّدٌ, and ↓ مَوْطُودٌ, and ↓ وَاطِدٌ, (tropical:) Established, or confirmed, might, or glory. (A.) مُتَوَاطِدٌ Continuous; or constant and uninterrupted; (K;) as also ↓ وَاطِدٌ and طَادٍ. (TA.) — — (tropical:) Strong; vehement; hard. (K, TA.) وطر وَطَرٌ A want; an object of want or need: (Zj, S, A, Msb, K:) or one which one purposes to accomplish: (Lth:) or for which one is anxious, (A, K,) or desirous: (Msb:) pl. أَوْطَارٌ. (S, A, Msb, K.) It has no verb. (Kh, S, Msb.) You say, قَضَيْتُ وَطَرِى I accomplished, or obtained, my want, &c. (A, Msb, K.) And قَضَيْتُ مِنْ كَذَا وَطَرِى I accomplished my want of such a thing [so as to have no further need of it: see Kur, xxxiii. 37, in two places]. (Lth.) وطس, &c See Supplement وظب

1 وَظَبَ عَلَى شَىْءٍ, (aor. يَظِبُ, K,) inf. n. وُظُوبٌ, (and وَظْبٌ, Msb,) He continued, to do a thing; persevered in it: (Lth, Lh, S, K:) or, (as also وَظَبَهُ, aor. and inf. n. as above, TA,) i. q. ↓ وَاظَبَ, [which is the more common,] inf. n. مُوَاظَبَةٌ, he kept, attended, or applied himself, constantly, perseveringly, or assiduously, to a thing; he was, or became, intent upon it; (AZ, Lh, S, K;) ↓ واظب is said to be sometimes trans. without a preposition, like لَازَمَ; but Es-Saad denies this. (TA.) — — وُظِبَتِ الرَّوْضَةُ The meadow was incessantly pastured on, [so that it became destitute of herbage]. (TA.) See the pass. part. n. — — فُلَانٌ يُوظَبُ عَلَيْهِ, and ↓ يُوَاظَبُ عَلَيْهِ, [Such a one is deprived of his property (his camels &c.) by successive misfortunes]. (TA, [but for يوظب is there written يظب.]) See the pass. part. n. — وَظَبَ, inf. n. وَظْبٌ, He trod; trod upon; trod under foot; trampled upon. (K, TA.) 3 وَاْظَبَ see 1. — — واظبهُ عَلَى خِدْمَةِ فُلَان He incited him, or urged him, to keep to, or continue in, the service of such a one. (TA, from a trad.) وَظْبَةٌ The vulva (حَيَاء, L, or جَهَاز, K,) of a solid-hoofed animal. (L, K.) وَاظِبٌ, and ↓ مُوَاظِبٌ عَلَيْهِ, على كَذَا Keeping, attending, or applying himself, constantly, perseveringly, or assiduously, to such a thing; intent upon it. (Lh.) مِيظَبٌ i. q. ظُرَرٌ, (K,) which is a kind of stone. (TA.) رَجُلٌ مَوْظُوبٌ A man deprived of his property (مال [app. meaning his camels &c.]) by successive misfortunes. (S, K.) — — أَرْضٌ مَوْظُوبَةٌ A land that has been pastured on by turns, so that there remains in it no herbage, or pasture. (S, K.) In like manner, رَوْضَةٌ موظوبة: or a meadow that has been incessantly pastured on. And وَادٍ موظوب A valley of which the herbage has been eaten by cattle &c., so that it has become barren, or bare. (TA.) مُوَاظِبٌ: see وَاظِبٌ. وظف, &c See Supplement وعب 1 وَعَبَهُ, aor. يَعِبُ, (inf. n. وَعْبٌ, Msb;) and ↓ اوعبهُ, (inf. n. إِيعَابٌ; Msb;) and ↓ استوعبهُ; (and ↓ تَوعّبهُ; TA, voce تَعَبْعَبَ;) He took it altogether; took the whole of it. (K, Msb.) See 4. 4 أَوْعَبَ see 1. — — اوعبهُ (TA) and ↓ استوعبهُ (S, TA) He extirpated it; eradicated it. (S, TA.) — — اوعب and ↓ استوعب He went to, or attained, the utmost limit in anything. (TA.) — — اوعب الجِذْعَ (tropical:) He extirpated the trunk of a palmtree. (K.) But this is a mistake: the right reading is اوعب الجَدْعَ He made the mutilation (of a nose, ear, hand, or lip) to be radical, or total. (TA.) See مُوعَبٌ. — — اوعب أَنْفَهُ He cut off the whole of his nose. (S, TA.) — — اوعبهُ He cut off the whole of his tongue. (TA.) — — اسْتَرَطَ مَوْزَةً فَأَوْعَبَهَا He swallowed a banana-fruit, and left nothing of it. (Lh.) — — اوعب الشَّىْءَ فِى الشَّىْءِ, (K,) and ↓ وَعَبَهُ فِيهِ, (Az,) He put, inserted, or introduced, the whole

of the thing into the [other] thing. (K, Az, Msb.) — — اوعب فِى مَالِهِ He lent, or paid in advance, of his property, syn. أَسلف: (IM:) or he was prodigal of his property; syn. أَسْرَفَ: (IKtt:) or, as some say, he expended his property in every way. (TA.) — — اوعب القَوْمُ (tropical:) The people collected themselves together; congregated: (S, TA:) they came all together. (TA.) — — اوعب He collected; gathered together; congregated. (K.) — — اوعب بَنُو فُلَانٍ جَلَاءً فَلَمْ يَبْقَ بِبَلَدِهِمْ مِنْهُمْ أَحَدٌ (tropical:) [The sons of such a one came all together, emigrating, so that there remained not in their country one of them]. (ISk, S.) — — اوعب بَنُو فُلَانٍ لِبَنِى فُلَانٍ The sons of such a one collected together a company for the sons of such a one. (Lh.) — — اوعب القَوْمُ (tropical:) The people went forth all together on a military expedition. (TA.) — — اوعبوا النَّفَرَ They [collected together the men, and] went forth all together on a military expedition. (TA, from a trad.) 5 تَوَعَّبَ see 1. 10 إِسْتَوْعَبَ see 1. — — استوعب الشَّىْءَ (tropical:) It (a place, or a vessel,) was large enough to contain the thing; it held the thing, or received it into its capacity. (TA.) — — النِّعْمَةُ الوَاحِدَةُ تَسْتَوْعِبُ جَمِيعَ عَمَلِ العَبْدِ يَوْمَ القِيَامَةِ (tropical:) One favour [of God] will be equivalent to all the works of a man on the day of resurrection. A trad. (TA.) — — اسْتوعب [generally signifies He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; or took in the gross; engrossed: like اِسْتَغْرَقَ]. See 1: and 4, in two places. إِذَا اسْتُوعِبَ جَدْعُهُ الدِّيَةُ, said in a trad. respecting the nose, If the mutilation thereof be total, so that nothing be left of it, the [whole] price of blood [shall be paid]: (S:) or, accord. to another relation, أُوعِبَ كُلُّهُ [If] the whole of it be cut off. (TA.) وَعْبٌ A wide road. (K.) You say, طَرِيقٌ وَعْبٌ: and the pl. is وِعَابٌ. (TA.) — — وِعَابٌ Wide places in a land. (K.) Correctly, it is pl. of وَعْبٌ; but in the Moajam [el-Buldán] it is made a proper name of certain places. (TA.) وَعِيبٌ An ample house, or tent. (K.) An ample vessel, that takes in the whole of what is put into it. (TA.) — — جَاءَ الفَرَسُ بِرَكْضٍ وَعِيبٍ The horse came at his utmost rate. (S, K.) — — وَعِيبٌ Pudendum mulieris amplum. (TA.) هٰذَا أَوْعَبُ لِكَذَا This is most proper, or fit, for the full giving, or receiving, or the like, of such a thing: syn. أَحْرَى لِاسْتِيفَائِهِ. (K.) This is taken from the following words of a trad. — — نَوْمَةٌ بَعْدَ الجِمَاعِ أَوْعَبُ لِلْمَاءِ A sleep after coitus is most proper for the complete evacuation of the semen remaining in the penis. (TA.) جَدْعٌ مُوعَبٌ, (also written مُوعِبٌ, TA,) A mutilation of the nose, ear, hand, or lip, by which it is extirpated. One says, in reviling, جَدَعَهُ اللّٰه جَدْعًا موعبًا May God

mutilate him by an utter mutilation of the nose, &c.! (S.) جَاؤُوا مُوعِثِينَ (tropical:) They came having collected together all that they could: (S, K:) they came all together, not one of them remaining behind. (Msb.) وعث 1 وَعِثَ, aor. وَعَثَ, (inf. n. وَعْثٌ, TA,) and وَعُثَ, aor. وَعُثَ, (inf. n. وُعُوثَةٌ and وَعَاثَةٌ, TA,) It (a road) was difficult to travel, (K,) and arduous to ascend. (TA.) — — وَعِثَ, aor. وَعَثَ, inf. n. وَعْثٌ and وَعْثٌ; and وَعُثَ, aor. وَعُثَ, inf. n. وُعُوثَةٌ; it (a road) was soft, and like what is termed وَعْثٌ. (ISd.) — — وَعِثَ It (dust) was fine, and it (land) was soft, and loose, so that the feet of beasts of carriage sank in it. (TA.) — — وَعِثَتْ يَدُهُ His hand broke. (K.) 2 وعّث, inf. n. تَوْعِيثٌ, He withheld, or restrained, and turned, or diverted, [another from a thing]. (K.) وعّثهُ عَنْ كَذَا He turned him, or diverted him, from such a thing; as also عوّثهُ. (Az.) 4 اوعث He came upon a tract such as is called وَعْثٌ: (S, K:) he came upon an even and soft tract: (A:) he walked along a tract such as is called وَعْثٌ. (Msb.) — — اوعث فِى مَالِهِ He was prodigal of his wealth, (ISk, S, K.) — اوعث, inf. n. إِيعَاثٌ, He confounded, or confused. (TA.) وَعْثٌ A place that is even and soft, (S, K,) such as is termed دَهْسٌ, (K,) or كَثِيرُ الدَّهَسِ, (S,) in which the feet sink, (S, K,) and upon which it is troublesome to walk: (S:) or sand in which the feet of camels, &c., sink: (ISd:) and [in like manner] ↓ وَعْثَاءُ signifies that in which the hoofs of horses and the like, and the feet of camels, sink, consisting of fine sand, and what is termed دَهَاس, of small pebbles: (Az, from Khálid Ibn-Kulthoom:) or وَعْثٌ signifies whatever is soft and even: (As:) or sand that is not much in quantity: or a soft place: pl. وُعْثٌ and وُعُوثٌ: and [in like manner] ↓ نَقًا مُوَعَّثٌ an extended and gibbous tract of sand, which is soft, and in which the feet sink. (TA.) — — Also وَعْثٌ and ↓ وَعِثٌ and ↓ مُوَعَّثٌ A difficult road. (K.) — — هُوَ يَمْشِى فِى الوَعْثِ, and فِى الوُعُوثِ, He walks along a tract such as is called دَهَاس, (and along tracts of that kind,) in which walking is laborious. (TA.) — — وَعْثٌ (tropical:) A bone broken, (S, K,) and chipped, or notched. (S.) — — وَعْثٌ Leanness: (K:) soft leanness. (TA.) — — وَعْثٌ A corrupt and confused state of an affair: pl. وُعُوثٌ. (L.) — — وَعْثٌ (tropical:) Anything inconvenient, troublesome, difficult, or toilsome. (Msb.) — — إِمْرَأَةٌ وَعْثَةٌ A woman who is fat, (K,) or fleshy; (S;) as though the fingers would sink into her, by reason of her softness and fleshiness. (TA.) امراة وَعْثَةُ الأَرْدَافِ (tropical:) A woman having soft buttocks. (ISd.) Ru-beh says, تُمِيلُهَا أَعْجَازُهَا الأَوَاعِثُ [Her soft buttocks make her to bend]. Here اواعث may be pl. of وَعْثٌ, contr. to analogy; or it may be pl. of أَوْعُثٌ, which may be pl. of وَعْثٌ. (ISd.) ↓ وَعْثَاءُ also signifies the same as وَعْثٌ. (ISd.) — — [For the prov.] عَلَى مَا خُيِّلَتْ وَعْثُ القَصِيمِ (TA,) [see 2, in art. خيل.] وَعِثٌ: see وَعْثٌ. وُعُوثٌ Adversity; difficulty; distress; affliction; evil. (TA.) — — See وَعْثٌ. وَعْثَاءُ (tropical:) Inconvenience, trouble, difficulty, or toil, (S, K,) of travel: (S:) or severity of trouble, difficulty, or toil, thereof. (A'Obeyd.) — — Also the like with respect to crimes, sins, or the like: you say, رَكِبَ الوَعْثَاءَ meaning (tropical:) He committed a crime, sin, fault, or act of disobedience. (A'Obeyd.) — — See وَعْثٌ. مُوْعُوثٌ A man deficient in rank or quality, nobility, or eminence, reputation or note or consideration, or what is termed حَسَب. (S, K.) مُوَعَّثٌ: see وَعْثٌ. وعد 1 وَعَدَ, aor. يَعِدُ, inf. n. وَعْدٌ and عِدَةٌ, (S, L, Msb, K,) [in which the ة is a substitute for the elided و,] or the latter is a quasi-inf. n., (L,) and مَوْعِدٌ and مَوْعِدَةٌ, (L, Msb, K,) or the last is a quasi-inf. n., (L,) and مَوْعُودٌ and مَوْعُودَةٌ, (L, K,) the last two being instances of inf. ns. of the measures مَفْعُولٌ and مَفْعُولَةٌ, (L,) He promised. (TA.) It is trans. immediately, and by means of the prep. ب; (L, Msb, K;) but some say that the ب is redundant in this case; and most of the lexicologists disallow it with this form of the verb, allowing it only with أَوْعَدَ. (TA.) It is also used with reference to good and evil: (S, L, Msb, K:) you say وَعَدَهُ خَيْرًا [He promised him good]: and وَعَدَهُ شَرًّا (tropical:) [He threatened him with evil]: (Fr, Fs, S, L, Msb, K, &c.:) and, [accord. to some,] وعده بِخَيْرٍ, and بِشَرّ. (IKoot, Msb.) When neither good nor evil is mentioned, if you mean the former, you say وَعَدَ [He promised good]: and if you mean the latter, ↓ أَوْعَدَ, (Fr, T, S, L, Msb, K,) inf. n. إِيعَادٌ, with which وَعِيدٌ is syn., (S, L, Msb, K,) being one irregular inf. n., [or quasiinf. n.,] (Msb,) [He threatened,] or threatened with, evil]; and ↓ أَوْعَدَهُ [He threatened him, menaced him, or threatened him with evil]; (Msb;) as also ↓ توعّدهُ, (L, Msb,) inf. n. تَوَعُّدٌ; (S, L, K;) and ↓ اتّعدهُ. (L.) You also say ↓ اوعد خَيْرًا [He promised good]; (IAar, T, ISd, Msb, K;) but this is extr.: (L:) and ↓ اوعد بِشَرٍّ [He threatened, or threatened with, evil]: (S, L, Msb, K:) when ب is introduced after this form of the verb, it relates only to evil: (Fs, Msb:) but you also say ↓ اوعده شَرًّا. (Msb.) — — Failure of performance, with respect to a promise, the Arabs regard as a lie; but with regard to a threat, as generosity. A poet says, وَإِنِّى وَإِنْ أَوْعَدْتُهُ أَوْ وَعَدْتُهُ لَمُخْلِفُ إِيعَادِى وَمُنْجِزُ مَوْعِدِى [And verily I, if I threaten him or promise him, fail to perform my threat, but fulfil my promise]. (Msb.) Nay, they do not apply the term خُلْفٌ to the failure of performing a threat. (TA.) — — يَوْمُنَا يَعِدُ بَرْدًا (tropical:) Our day promises cold. (L.) — — وَعَدَتِ الأَرض (tropical:) The land promised good produce. (A.) — — وَاعَدَهُ فَوَعَدَهُ: see 3. 3 واعدهُ, inf. n. مُوَاعَدَةٌ, He promised him, the latter doing the same to him. (Aboo-Mo'ádh, L.)— — وَاعَدَهُ فَوَعَدَهُ He vied with him in promising, and surpassed him therein, by promising more. (L, K. *) — — واعدهُ الوقتَ, and المَوْضِعَ, [He appointed with him the time, and the place]. (L, K.) أَوْعَدَنِى مَوْعِدًا is a vulgar mistake. (Aboo-Bekr, L.) 4 أَوْعَدَ see 1 throughout. — اوعد, (A, L,) inf. n. إِيعَادٌ, (L,) in the sense of which وَعِيدٌ is also used [as a quasi-inf. n.], (S, A, L, K) (tropical:) He (a stallion-camel) brayed, (هَدَرَ, S, A, &c.) on his being about to attack and fight with other camels. (S, A, L.) 5 تَوَعَّدَ see 1. 6 تواعدوا and ↓ اتّعدوا signify the same, [They promised one another]: (K *, TA:) or the former relates to good, (S, Msb, K,) signifying they promised one another something good: (S, Msb,) and the latter, to evil, (S, L, K,) signifying they threatened one another: (L:) and this distinction is commonly admitted and observed. (TA.) — — تَوَاعَدْنَا المَوْضِعَ, [and الوَقْتَ, We appointed mutually the place, and the time]. (Msb.) 8 اتّعد, (A,) [aor. يَتَّعِدُ,] inf. n. إِتِّعَادٌ, (S, L, K,) He accepted a promise: (S, A, L, K:) originally إِوْتَعَدَ; the و being changed into ت and then incorporated [into the augmentative ت]: some persons say ائْتَعَدَ, aor. يَأْتَعِدُ, (inf. n. ائْتِعَادٌ, TA) and pronounce the act. part. n. مُؤْتَعِدٌ, with ء; (S, L, K;) like as they say يَأْتَسِرُ: (S, L:) but [if they do not change the و into ت] they should say إِيتَعَدَ, and يَاتَعِدُ, and مُوتَعِدٌ, without وَعْدٌ. (IB, L.) — — Also, He confided in the promise of another. (L.) — — See also 1: — — and 6. وَعْدٌ and ↓ عِدَةٌ (in which latter the ة is a substitute for the [elided] و, S, L) and ↓ مَوْعِدٌ and ↓ مَوْعِدَةٌ and ↓ مَوْعُودٌ (A) and ↓ مَوْعُودَةٌ: (L:) see 1: A promising; a promise; (A, L;) meaning, of something good: (S, L, &c.:) pl. of the first, وُعُودٌ; (IJ, L;) or this has no pl.: (T, S, L, Msb:) and of the second, عِدَاتٌ: (T, S, L, Msb:) (and of the ↓ third, مَوَاعِدُ:] and of ↓ مَوَاعِيدُ, موعود. (L.) When عِدَة is used as a prefixed n., [in a case of wasl,] the ة is elided, (Fr, S, L,) and ى is substituted for it: (Fr, L:) a poet says, وَأَخْلَفُوكَ عِدَى الأَمْرِ الَّذِى وَعَدُوا [And they have broken to thee the promise of the thing which they promised]. (Fr, S, L.) — — العِدَةُ ↓ عَطِيَّةٌ [A promise is equivalent to a gift]: i. e., it is base to break it as it is to take back a gift. A proverb. (TA.) — — وَعَدَهُ عِدَةَ بِالقَمَرِ ↓ الثريَّا [He promised him as the moon promises the Pleiades]: for the moon and the Pleiades are in conjunction once in every month. Another proverb. (TA.) [Perhaps we may also read عِدَّةَ الثُّرَيَّا القَمَرَ: see مداد, in art. عد.] — — إِخْلَافُ الوَعْدِ مِنْ أَخْلَاقِ الوَغْدِ [The breaking of a promise is one of

the natural habits of the mean and base]. A saying of the Arabs. (MF.) — — وَعْدٌ also signifies The fulfilment of a promise. Ex. مَتَى هٰذَا الوَعْدُ, in the Kur, [x. 49, &c.] means, When shall be the fulfilment of this promise? (L.) — — Also, a thing promised. (TK, art. نجز.) عِدَةٌ: see وَعْدٌ, and 1. عِدِىٌّ Of, or relating or belonging to, a promise: rel. n. of عِدَةٌ, like زِنِىٌّ of زِنَةٌ, formed without restoring the و like as it is restored in [the rel. n. of] شِيَةٌ: [see art. شيو:] but Fr says عِدَوِىٌّ and زِنَوِىٌّ, like شِيَوِىٌّ. (S, L.) وَعِيدٌ: see 1: A threatening; a threat: (S, L, K:) also written وِعِيدٌ. (TA.) See also 4. الوَعِيدِيَّةُ A certain sect of the خَوَارِج, who are extravagant in threatening; asserting that transgressors [who have been true believers] shall remain in hell for ever. (TA.) وَاعِدٌ (tropical:) A horse that promises run after run. (L, K.) — — (tropical:) A beast that promises to be productive of good, and fortunate. (L.) (tropical:) See an ex. in a verse cited voce مَصْدَق. — — (tropical:) A tree, or herbage, promising good produce. (A.) — — (tropical:) A cloud, which, as it were, promises rain. (L, K.) — — (tropical:) A day which promises heat; (L;) as also a year: (TA:) or of which the commencement promises heat; or cold. (S, L, K.) — — أَرْضٌ وَاعِدَةٌ (tropical:) Land of which the herbage is hoped to prove good and productive, (As, S, A, L, K,) by reason of its first appearance. (As, L.) مَوْعِدٌ signifies A covenant, or compact. So, accord. to Mujáhid, in ch. xx. vv. 89 and 90, of the Kur-án. (L.) — — مَوْعِدٌ and مَوْعِدَةٌ: see 1, and وَعْدٌ. — — See also مِيعَادٌ. مِيعَادٌ (S, A, L, Msb, K) and ↓ مَوْعِدٌ (S, A, L, Msb) A time, and a place, of promise: (S, A, L, Msb, K:) [and , of appointment; an appointed time, and place]. — — مِيعَادٌ A mutual promising, or promise. (S, K.) مَوْعُودٌ and مَوْعُودَةٌ: see 1, and وَعْدٌ — — اليَوْمُ الموعود [The promised day; meaning] the day of resurrection. (TA.) — — مَعْهُودٌ وَمَشْهُودٌ وَمَوْعُودٌ Past and present and future: the tenses of a verb. (Kh, in L, art. عهد.) — — مَوْعُودٌ is one of the inf. ns. which have pls. governing as verbs; its pl. being مَوَاعِيدُ. Ex. مَوَاعِيدَ عُرْقوب أَخَاهُ بِيَثْرِبَ [As 'Orkoob's promisings of his brother in Yethrib.] (IJ, ISd.) See عُرْقُوبٌ. وعر 1 وَعُرَ, (S, A, Msb, K,) aor. يَوْعُرُ; (TA;) and وَعَرَ, aor. يَعِرُ; (Msb, K;) and وَعِرَ, (Lh, A, K,) aor. يَوْعَرُ (K, TA) and يَعِرُ; (Lh, TA;) inf. n. وُعُورَةٌ (S, Msb, K) and وَعَارَةٌ, (Msb, K,) of the first (Msb, TA) and second; (TA;) and وَعْرٌ, (Msb, K,) of the first (TA) and second; (Msb, TA;) and وُعُورٌ, (K,) of the second only; (TA;) and وَعَرٌ, (K,) of the third: (TA:) It (a place, A, K, and a mountain, S, Msb,) was, or became, rugged; (A, K;) as also ↓ توعّر: (S, * A, K:) or difficult. (Msb.) — — [Hence,] ↓ توعّر (tropical:) It (an affair), and he, (a man,) was, or became difficult, or hard. (K, * TA.) You say, سَأَلْنَا فُلَانًا حَاجَةً فَتَوَ عَّرَ عَلَيْنَا (tropical:) We asked of such a one a thing wanted, and he was hard, or difficult, to us. (Sgh, TA.) — — [Hence also,] وَعُرَ, inf. n. وَعَارَةٌ and وُعُورَةٌ, (tropical:) It (a thing) was, or became, little, or scanty. (K, TA.) 2 وعّرهُ, inf. n. تَوْعِيرٌ, He made it (a place, K, and a mountain, S,) rugged: (S, * K:) [or difficult.] 4 اوعر بِهِ الطَّرِيقُ The road became rugged to him: or brought him to a rugged land. (K, * TA.) — — اوعر He came, or lighted, upon a rugged place. (A, K.) — — See also 10. — — (tropical:) His (a man's) property became little, or scanty. (K, * TA.) The man is thus likened to a rugged place without plants or herbage. (TA.) — — اوعرهُ (tropical:) He made it (a thing, A, K,) little, or scanty. (S, A, K.) 5 تَوَعَّرَ see 1, in two places. 10 استوعرهُ He found it, (S, Msb,) or deemed it, (K,) namely a place, (Msb,) or a road, (A, K,) or a thing, (S, Sgh,) rugged, (S, * K,) or difficult; (Msb;) as also ↓ اوعرهُ. (Sgh, K.) وَعْرٌ Rugged; contr. of سَهْلٌ: (A, K:) or difficult: (Msb:) applied to a place, (TA,) and a road, (A,) and a mountain: (S, Msb:) as also ↓ وَعِرٌ, (A, K, or, accord. to As, this latter is not allowable, (S,) and F's assertion, that this which is said in the S is nothing, being a negation of a negation without evidence, is a thing unheard of, MF,) and ↓ وَاعِرٌ and وَعِيرٌ and ↓ أَوْعَرُ: (K:) and plain with ruggedness: and a mountain rugged, and difficult of ascent: and a place inspiring fear, and desolate: (TA:) pl. أَوْعُرٌ, (K,) a pl. [of pauc.] of وَعْرٌ, (TA,) and وُعُورٌ, (A, K,) a pl. of mult. [of the same], (TA,) and وُعُورَةٌ, (A,) [of the same,] and أَوْعَارٌ, (A, K,) a pl. [of pauc.] of وَعِرٌ and وِعِيرٌ. (TA.) — — Applied to a place where a thing is sought, (مَطْلَبٌ, S, and Msb) (assumed tropical:) Difficult [of access]. (Msb.) — — Also, applied to a thing, (tropical:) Little, or scanty. (A, TA.) And you say, فُلَانٌ وَعْرُ المَعْرُوفِ, meaning, (tropical:) Such a one has little goodness, beneficence, or kindness. (S, A, K.) — — It is also an imitative sequent to قَلِيلٌ; (S, K;) [but in this case it is only a corroborative;] and to وَتْحٌ: (S:) and so is ↓ وَعِرٌ to مَعِرٌ, in the phrase شَعَرٌ مَعِرٌ وَعِرٌ, (K,) meaning, (assumed tropical:) Little, scanty, hair. (TA.) وَعِرٌ: see وَعْرٌ, in two places. وَعِيرٌ: see وَعْرٌ. وَاعِرٌ: see وَعْرٌ. أَوْعَرُ: see وَعْرٌ. وعز 1 وَعَزَ: see 4. 2 وَعَّزَ see 4. 4 اوعز إِلَيْهِ فِى كَذَا, (S, K,) or بِكَذَا, (Mgh,) inf. n. إِيعَازٌ, (Mgh, TA,) He commanded, ordered, or enjoined, him, respecting such a thing, syn. تقدّم, (S, Mgh, K,) and أَمَرَ, (Mgh, K,) أَنْ يَفْعَلَ أَوْ يَتْرُكَ that he should do [it] or not do [it]; (K;) as also ↓ وعّز اليه, (S, K *) inf .n تَوْعِيزٌ; (S;) and (sometimes S) ↓ وَعَزَ اليه, (S, K, *) inf. n. وَعْزٌ; (S;) which are also explained by قَدَّمَ [signifying the same as تَقَدَّمَ and أَمَرَ]: or the first and second are correct, accord. to ISk, but the last (وَعَزَ) is not allowable, accord. to him, nor is it, as related by AHát, accord. to As. (TA.) وعس See Supplement وعظ 1 وَعَظَهُ, (S, Msb, K, &c,) aor. يَعِظُ, (Msb, K,) inf. n. وَعْظٌ and عِظَةٌ, (S, Msb, K,) in which the ة is a substitute for the elided و, (TA,) and عَظَةٌ, (TA,) and مَوْعِظَةٌ, (K,) in which the ة is not to denote the fem. gender, because this is not real, (TA,) or this last is a simple subst., (Msb,) He exhorted him, admonished him, or warned him; he put him in fear: (IF:) he exhorted him to obedience; commanded him to obey: (Msb:) he gave him good advice, or counsel; and reminded him of the results of affairs: (S:) he reminded him by informing him of that which should make the heart tender: (Kh:) he reminded him of that which should soften his heart, by the mention of reward and punishment. (K.) It is said in the Kur, [xxxiv. 45,] إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ I only exhort you, or command you, to do one thing. (Msb.) And you say, وُعِظَ بِغَيْرِهِ [He was exhorted, admonished, or warned, by the example of another: see 8]. (S.) [And وعَظَ, alone, He preached a sermon or sermons.] 8 إِتَّعَظَ [He became exhorted, admonished, warned, or put in fear:] he obeyed, or conformed to, [an exhortation to obedience, or] a command, and restrained himself: (Msb:) he accepted good advice, and the being reminded of the results of affairs: (S:) he became reminded of that which should soften his heart, by the mention of reward and punishment. (K.) It is said, السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ وَالشَّقِىُّ مَنْ اتَّعَظَ بِهِ غَيْرُهُ [The happy is he who is exhorted, or admonished, or warned, by the example of another, and the unhappy is he by the example of whom another becomes exhorted, or admonished, or warned]. (S, L.) عِظَةٌ: see 1. — — [As a simple subst.,] it has for its pl. عِظَاتٌ: and is syn. with ↓ مَوْعِظَةٌ: (TA:) [the pl. of the latter is مَوَاعِظُ.] It is said in trad., لَأَجْعَلَنَّكَ عِظَةً I will assuredly make thee a warning, or an example, to others. (TA.) And in the Kur, [ii. 276,] فَمَنْ جَآءَهُ مِنْ رَبِّهِ ↓ مَوْعِظَةٌ [But he to whom cometh an exhortation, or an admonition, or warning, from his Lord]. (TA.) And ↓ القَتْلُوبِالمَوْعِظَةِ [The slaying by way of warning], mentioned in a trad., is when the innocent is slain in order that he who gives reason for suspicion may become warned. (TA.) وَاعِظٌ: see وَاعِظٌ. وَعَّاظٌ [One who exhorts, admonishes, warns, or puts in fear:] one who exhorts to obedience; who commands to obey:

(Msb:) one who gives good advice, or counsel; [who reminds of the results of affairs; &c.: and a preacher of a sermon or sermons: see 1:] and in like manner ↓ وَعَّاظٌ [one who exhorts, &c., much, or frequently]: (TA:) pl. of the former وُعَّاظٌ. (Msb, TA.) مَوْعِظَةٌ: see 1: — — and عِظَةٌ, in three places. وعق &c. See Supplement وغب 1 وَغُبَ, aor. يَوْغُبُ, inf. n. وُغُوبَةٌ (and وَغَابَةٌ, IM and others), He (a camel) was, or became, large, big, or bulky. (S, K.) وَغْبٌ What is of a mean sort, of the utensils and furniture of a house, or tent: (S, K:) pl. أَوْغَابٌ and وِغَابٌ: (K:) the former, of pauc.; the latter, of mult. (TA.) The اوغب of a house, or tent, are the wooden bowl and the stone cooking-pot and the like: (S:) [as also أَوْقَاب]. — — A sack, such as is called غِرَارَة: (K:) but this is included among the meaner sort of the utensils of a house, or tent; and is therefore not particularly mentioned by any of the lexicographers except T. (TA.) — — وَغْبٌ (As, S, K) and وَغَبَةٌ (Th, K) Stupid: foolish; of little sense: (S, K:) i. q. لَغْبٌ, a weak, stupid, man: (TA, voce لغب:) pl. as above. (K, TA.) See also وَقْبٌ. — — وَغْبٌ Weak in body: (as also وَغْدٌ: TA:) pl. as above. (K.) — — Base; mean; vile.: (as also وَغْدٌ: TA:) pl. as above. (K.) — — وَغْبٌ A large, big, or bulky, camel: (S, K:) pl. as above: fem. with ة. (K.) وغد 1 وَغُدَ, aor. وَغُدَ, (S, K, &c.,) inf. n. وُغَادَةٌ, (L, Msb, K,) He was, or became, a low, or ignoble, mean, or sordid, and weak person, (S, Msb,) who served for the food of his belly: (S, L, Msb:) or light, (L,) stupid, and weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid; (L, K;) or weak in body: (L, K:) or light in intellect: or weak as is a slave. (Msb.) — — وَغَدَ القَوْمَ, aor. يَغِدُ, (S, L,) inf. n. وَغْدٌ, (L,) He served the people; acted as a servant to them. (S, L.) 3 واغدهُ, (L,) inf. n. مُوَاغَدَةٌ, (S, L, K,) He (a man) did like as he (another man) did: (L, K:) accord. to some, specially in pace, or in going, or marching; (L;) he went like him; or kept pace with him: (S *, L:) and he ran with him; or vied with him in running: (K:) you say وَاغَدَتِ النَّاقَةُ الأُخْرَى the she-camel went like, or kept pace with, the other: (L:) and sometimes the term مُوَاغَدَةٌ is used in relation to a single she-camel, because one of her fore legs, and her hind legs, moves with (تُوَاغِدُ) the other. (As, S, L, K.) وَغْدٌ A low, or ignoble, mean, or sordid, and weak person, (S, A, Msb:) who serves for the food of his belly: (S, A, L, Msb:) or light, (L,) stupid, weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid: (L, K:) or weak in body: (L, K:) or light in intellect: (Msb:) or weak; as is a slave: (Umm-El-Heythem, Msb:) or who eats and carries away. (Expos. of the Lámeeyeh of Et-Tughráee.) — — A servant of a people. (L, K.) — — A slave. (L, K.) — — A boy. (L, K.) — — Pl. أَوْغَادٌ (A, L, Msb, K) and وُغْدَانٌ and وِغْدَانٌ. (L, K.) — — A certain arrow, (S, A, L, K,) of those used in the game called المَيْسِر, (S, L,) to which no portion, or share, pertains. (S, A, L, K.) Accord. to the A, this is the original signification. (TA.) — — The fruit of the بَاذِنْجَان. (L, K.) — — المُوَاغَدَةُ A certain game (K) of the Arabs, in which one player does like as the other does. (TA.) — — See also 3. وغر 1 وَغَرَتْهُ الشَّمْسُ The sun fell vehemently upon him. (A.) — — وَغَرَتِ الهَاجِرَةُ, (K,) aor. تَغِرُ, (K, * TA,) inf. n. وَغْرٌ, (TA,) The summer-midday was, or became, intensely, or vehemently, hot. (K, * TA.) — [Hence, (see وَغْرٌ,)] وَغِرِ صَدْرُهُ, (S, Msb, K,) aor. يَوْغَرُ (S, Msb, * K, *) and يِيْغَرُ, with kesr to the first letter, (Fr, K,) [an irreg. form,] like يِيجَلُ; (TA;) and وَغَرَ, aor يَغِرُ; (K, TA;) but يَوْغَرُ is more common than يَغِرُ; (Az, TA;) inf. n. وَغَرٌ, (S, Msb, K,) of the former, (S, Msb,) and وَغْرٌ, (K,) [of the latter,] or وَغْرٌ is a simple subst., and the inf. n. is وَغَرٌ; (S, * Msb, [but perhaps this is said because only the former of the two verbs is mentioned in the S and Msb];) His bosom was, or became, affected with rancour, malevolence, malice, or spite, and enmity; and burned with wrath, or rage; (S, A, Msb, K;) عَلَى فُلَانٍ against such a one: (S, A: *) or became filled with wrath, or rage, (Msb, TA,) and rancour, malevolence, malice, or spite: (TA:) or burned by reason of intense, or violent, wrath, or rage: (TA:) and ↓ توغّر he (a man, TA,) burned, and was, or became, hot, with wrath, or rage. (K, TA.) You say also, وَغِرَ عَلَيَّ فُلَانٌ, aor. يِيغَرُ, [see above, Such a one became affected with rancour, &c.; or burned with wrath, or rage; against me]. (Fr, TA.) 2 وَغَّرَ see 4, in two places. 4 اوغروا They entered upon the summer-midday when the heat was intense, or vehement. (K, TA.) — اوغر المَاءَ He heated the water, (K, TA,) by putting into it heated stones: (TA:) or i. q. أَحْرَقَهُ: (TA:) — — He made the water to boil. (S, K.) Sometimes, a live pig has its hair scalded off in it, and is then slaughtered: (S, K:) or, accord. to some lexicons, is then roasted. (TA.) This is done by certain Christians. (S, K.) You say أَوْغَرَ النَّصَارَى الخِنْزِيرَ The Christians boiled some water, and scalded off the hair of a live pig in it, and then slaughtered it. (A.) — — اوغر اللَّبَنَ, He made the milk what is termed وَغِير and وَغِيرَة; as also, ↓ وغّرهُ, (S, K) inf. n. تَوْغِيرٌ. (S.) — اوغرهُ He made him to be affected with rancour, malevolence, malice, or spite, and enmity, and to burn with wrath; or rage: (K:) or he made him to be affected with wrath, or rage: (A:) [in like maner,] ↓ وغّرهُ عَلَيْهِ, (TK,) inf. n. تَوْغِيرٌ, (K,) he incited him to rancour, malevolence, malice, or spite, against him. (K, * TK.) You say also, أَوْغَرْتُ صَدْرَهُ عَلَى فُلَانٍ I made his bosom hot with wrath, or rage, against such a one. (S.) 5 تَوَغَّرَ see 1. وَغْرٌ Rancour, malevolence, malice, or spite, and enmity; and a burning with wrath, or rage; (S, A, K;) as also ↓ وَغَرٌ; (A, K;) or the latter is an inf. n., (S, TA,) but the former is a simple subst.: (TA:) or the state of being filled with wrath, or rage: (Msb:) from وَغْرَةٌ, explained below. (S.) You say, فِى صَدْرِهِ عَلَيَّ وَغْرٌ In his bosom is rancour, &c., against me. (S,) And ذَهَبَ وَغْرُ صَدْرِهِ The rancour, &c., of his bosom departed. And الهَدِيَّةُ تُذْهِبُ وَغْرَ اصَّدْرِ The gift dispelleth the rancour, malevolence, malice, or spite, and the heat, of the bosom. (TA.) وَغَرٌ: see وَغْرٌ. وَغْرَةٌ, (S, K,) and وَغْرَةُ حَرٍّ, (Msb,) Intenseness, or vehemence, of heat: (Msb, K:) or of the burning thereof, (S, TA,) when the sun is in the meridian. (TA.) You say, نَزَلْنَا فِى وَغْرَةِ القَيْظِ عَلَى مَآءِ كَذَا We alighted during the intense midday heat at such a water. (TA.) وَغِيرٌ Milk into which heated stones are thrown, and which is then drunk: (K:) or (so accord. to the TA; but in the K, and) milk boiled and cooked: (K:) or milk made hot with heated stones; as also ↓ وَغِيرَةٌ: (S:) or the latter, or pure milk alone, heated until it is thoroughly cooked; and sometimes clarified butter is put into it. (ISd, TA.) — — Also, Flesh-meat roasted upon heated stones: (Lth, TA:) or upon stones heated by the sun. (L, K.) وَغِيرَةٌ: see وَغِيرٌ. هُوَ وَاغِرُ الصَّدْرِ He has the bosom [affected with rancour, malevolence, malice, or spite, and enmity, and] burning with wrath, or rage; عَلَيَّ against me: (TA:) or filled with wrath, or rage. (Msb.) كَرِهَتِ الخَنَازِيرُ الحَمِيمَ المُو غَرَ The pigs hated the boiled hot water. A proverb. (TA.) See 4. وغل &c. See Supplement وفد 1 وَفَدَ عَلَيْهِ, (S, M, A, K,) [in the Msb, وَفِدَ, but this appears to be a mistake,] and إِلَيْهِ, (M, K,) aor. يَفِدُ, (M, K,) inf. n. وُفُودٌ (M, A, K) and وَفْدٌ (M, K) and وِفَادَةٌ, (M, A, K,) or this last is a simple subst., (S,) and إِفَادَةٌ, (M, K,) in which the و is changed into إ, (M,) He came to him, (S, M, A, K,) namely, to a king, (A,) or governor, (S, A,) or great man, ('Ináyeh,) as an ambassador, envoy, or messenger; (S, A;) or to convey gifts, and to ask aid, or assistance: ('Ináyeh:) or he went forth to him, namely, to a king, or governor. (As, L.) 2 وَفَّدَ see 4. 4 اوفدهُ عَلَيْهِ, (M, A, K,) and إِلَيْهِ, (S, M, K,) inf. n. إِيفَادٌ; (K;) and ↓ وفّدهُ إِلَيْهِ, (L,) inf. n. تَوْفِيدٌ; (K;) He sent him to him, (S, M, A, K,) namely, to a king, (A,) or governor, (S,) [or great man, as an ambassador, envoy, or messenger; or to convey gifts, and to ask aid, or assistance: see 1]. — — الأَمِيرُ إِلَى الأَمِيرِ الَّذِى فَوْتَهُ ↓ وفّدهُ [The governor, sent him as an envoy to the governor who was above him]. (L.) — — مَا أَوْفَدَكَ عَلَيْنَا (assumed tropical:) [What hath caused thee to

come to us?]. (TA.) — — بَيْنَمَا أَنَا فِضِيقٍ إِذْ أَوْفَدَ اللّٰهُ عَلَيَّ بِرَجُلٍ فَأَخْرَجَنِى مَنْهُ (tropical:) While I was in difficulty, lo, God brought to me a man, and extricated me from it. (A.) — اوفد عَلَى الشَّىْءِ, inf. n. إِيفَادٌ, (tropical:) It rose up, or stood up, so as to be higher than the thing; overtopped it; overpeered it; overhung it; overlooked it. (S, L, K *.) A poet (Homeyd Ibn-Thór El-Hilálee, TA) says, تَرَى العِلَافِىَّ عَلَيْهَا مُوفِدَا كَأَنَّ بَرْجًا فَوْقَهَا مُشَيَّدَا [Thou seest the 'Iláfee saddle overtopping her, as though a high-raised tower were upon her.] (S, L.) And one says of a horse, مَا أَحْسَنَ مَا أَوْفَدَ حَارِكُهُ How beautiful is the prominence of his withers! (S, L.) ↓ توفّد is also syn. with اوفد in the above sense. (K, TA.) — — اوفد inf. n. إِيفَادٌ, (tropical:) It (a white antelope) raised its head and erected its ears. (L, K.) — — اوفد, inf. n. إِيفَادٌ, He hastened, or went, quickly: (S, L, K:) occurring in the poetry of Ibn-Ahmar. (S, L.) — — اوفد, inf. n. إِيفَادٌ, (tropical:) It rose, or became elevated. (A, L, K.) — — اوفد, (tropical:) He raised, or elevated, a thing. (L.) 5 توفّدت الإِبِلُ, and الطَّيْرُ, (assumed tropical:) The camels, and the birds, strove to outgo, or outstrip, one another. (L.) — — توفّدت الأَوْعَالُ فَوْقَ الجَبَلِ (tropical:) The mountain-goats ascended upon the mountain. (A.) — — See 4. 6 توافدنا عَلَيْهِ [We came together as ambassadors, or envoys, &c., to him: see 1]. (A.) 10 إِسْتَوْفَدَنِى (assumed tropical:) [app. He asked, or desired, me to come]. (TA.) — استوفد (tropical:) He elevated himself, and made himself erect, in his manner of sitting; (A;) a dial. form of استوفز [q. v.] (S.) وَفْدٌ: see وَافِدٌ. — — الحَاجُّ وَفْدُ اللّٰهِ (tropical:) [The pilgrims of Mekkeh are the ambassadors of God]. (A.) — — وَفْدُ اللّٰهِ ثَلَاثَةٌ الغَازِى وَاحَاجُّ وَالمُعْتَمِرُ (tropical:) [The ambassadors of God are three; the warrior, and the pilgrim of Mekkeh, and the performer of the ceremonies of the عُمْرَة]. A tradition. (L *, El-Jámi' es-Sagheer.) — وَفْدٌ The upper part of an elevated long tract (حَبْل: in some copies of the K, جَبَل:) of sand. (S, L, K.) وَفَادَةٌ, subst. from وَفَدَ عَلَيْهِ, (S,) A coming to a king, (A,) or governor, (S, A,) [or the like,] as an ambassador, envoy, or messenger, [&c.: see 1]. (S, A.) — — لَهُ وِفَادَةٌ [a phrase of frequent occurrence in notices of companions of Mohammad, meaning, He had the honour of coming as an envoy to the Prophet]. (TA, passim; and other works.) وَافِدٌ A man coming to a king, (A,) or governor, (S, A,) [or great man,] as an ambassador, or envoy, or messenger; (S, A;) [or to convey gifts, and to ask aid, or assistance: See 1:] pl., (S, L,) or [rather] this first is a quasi-pl. n., (L,) ↓ وَفْدٌ (S, A, L, K) and وُفَّدٌ (K) and وُفَّادٌ; (A, Msb;) and pl. of وَفْدٌ, أَوْفَادٌ and وُفُودٌ: (S, L, Msb, K:) وَفْدٌ is also explained as signifying a party that assembles together and comes to a country or town: and a party that repairs to princes, or governors, to visit, and to ask aid, or assistance, or some benefit, &c.: (L:) and a party that comes to a king respecting an affair of conquest, or for congratulation, or the like: (Mgh:) and a company chosen to go forth for the purpose of having an interview with great men: (En-Nawawee:) and a company of riders: (Jel, xix. 88:) and a company riding and honoured: (Zj, in explanation of the same verse of the Kur-an:) but from the explanations in the K, and other lexicons, it seems to signify a party coming, whether walking or riding, chosen for the purpose of having an interview with great men, or not: the explanations of En-Nawawee and some others may be in accordance with general or conventional acceptations, and those of the rest may be proper, or literal. (TA.) — — وَافِدٌ (tropical:) A camel, (S, A, K,) or bird, (A,) or bird of the kind called القَطَا, (K,) that precedes the others (S, A, K) in pace, and in coming to water. (A.) — — الوَافِدَانِ (in the poetry of ElAasha, S, L) (tropical:) The parts of the two cheeks which project when one chews, and which become depressed when one grows old. (S, A, L, K.) One says of a very old man, غَابَ وَافِدَاهُ (tropical:) [The middles of his cheeks have become depressed]. (A.) هُمْ عَلَى أَوْفَادٍ They are upon a journey: (L, K:) as also أَوْفَازٍ. (TA.) مُوفِدٌ (tropical:) Prominent, or elevated: (A, L:) applied to a camel's hump, (A,) and to the pubes. (L.) مُسْتَوْفِدٌ (tropical:) Erecting himself, and not placing himself at his case, in his manner of sitting; (L;) i. q. مُسْتَوْفِزٌ. (L, K.) وفر 1 وَفَرَ, (T, S, M, A, Msb, K,) aor. يَفِرُ; (T, Msb, K; *) and وَفُرَ, [aor. يَوْفُرُ;] (A, K;) inf. n. وُفُورٌ (T, S, M, Msb, K) and فِرَةٌ and وَفْرٌ, (M, K,) [all of the former,] or وَفْرٌ is inf. n. of the trans. v.; (Msb;) and وَفَارَةٌ, (K,) [which is of the latter;] It (a thing) was, or became, full, complete, perfect, whole, or entire: (S, Msb:) or it (a thing, TA, or property, M, K, and herbage, M, [and a collection of goods, or commodities, or household furniture and utensils,]) was, or became, much, abundant, ample, or copious; (T, M, A, K;) not deficient: (T:) or it (anything) was, or became, generally, or universally, comprehensive: [syn., in the last sense, عَمَّ, as is implied by an explanation of the epithet وَفْرٌ, by which this sense of the verb is indicated in the lexicons whence this signification is taken:] (M, A, K:) as also ↓ اتّفر, (K,) [and ↓ توفّر: see وَافِرٌ.] You say also of a branch, ↓ اِسْتَوْفَرَ وَرَقًا [It was full of, or abounded with, leaves]. (L, K, art. غمد. ?? وَفَرَ عِرْضُهُ, and وَفِرَ, (M, L,) inf. n. [of the former] وُفُورٌ, (M,) (tropical:) [His honour, dignity, or estimation, was unimpaired;] he was honourable, or generous, not careless of his honour, or dignity, or estimation. (M, L.) — وَفَرَهُ, (T, S, M, A, Msb, K, *) aor. يَفِرُهُ, (T, Msb,) inf. n. وَفْرٌ (T, S, M, Msb, K) and فِرَةٌ, (T, M,) and وَفْرَةٌ, (TA, as from the K, but wanting in the CK and in a MS. copy of the K,) He made it full, without lack or defect, complete, perfect, whole, or entire; (S, Msb;) as also ↓ وفّرهُ, inf. n. تَوْفِيرٌ; (K;) and ↓ اوفرهُ, inf. n. إِيفَارٌ; and ↓ استوفرهُ: S, * TA:) or, as also ↓ وفّرهُ, (T, M, A, K,) which latter is the usual form, (Lth, T,) he made it much, abundant, ample, or copious; (Lth, T, M, A, K;) not deficient. (Lth, T.) You say, وَفَرَ لَهُ مَالَهُ He made his property much, abundant, ample, or copious. (K, * TA.) And it is said in a trad., الحَمْدُ لِلّٰهِ الَّذِى لَا يَفِرُهُ الْمَنْعُ Praise be to God, whom withholding doth not make to abound. (TA.) You say also, ↓ وفّر الثَّوْبَ He cut out the garment whole. (M, K.) And ↓ وفّر السِّقَآءَ He made the skin whole, without cutting off any redundance. (M.) And ↓ وَفَّرْتُ لَهُ طَعَامَهُ, inf. n. تَوْفِيرٌ, I made his food full, or complete, in quantity; not deficient. (Msb.) And ↓ وَفَّرْتُ عَلَيْهِ حَقَّهُ فَاسْتَوْفَرَهُ I gave him the whole of his right, or due, and so he received the whole of it; syn. of the former verb with its objective complement and the prep., وَفَّيْتُهُ, (A, Mgh,) or أَعْطَيْتُهُ الجمِيعَ; (Msb;) and of the latter verb with its objective complement, ↓ اِسْتَوْفَاهُ: (A, Mgh, K:) or both these verbs, thus used, signify the same, i. e., استوفاه, (S, K) [in the former of which we read, وَفَرَ عَلَيْهِ حَقَّهُ تَوْفِيرًا وَاسْتَوْفَرَهُ أَيِ اسْتَوْفَاهُ; and in the latter, اِسْتَوْفَرَ عَلَيْهِ حَقَّهُ إِسْتَوْفَاهُ كَوَفَّرَهُ.] You also say, وَفَرَهُ عَطَآءَهُ, (M, K,) inf. n. وَفْرٌ, (TA,) He restored, or returned to him his gift, being content with it, (M, K.) or deeming it little. (M, TA.) And وَفَرَ اللّٰهُ حَظَّهُ مِنْ كَذَا God made his lot, or share, of such a thing, full, or complete. (T.) And ↓ وفّر شَعَرَهُ (tropical:) He left his hair to become abundant and long. (A, TA.) And وَفَرْتُ العِرْضَ, aor. أَفِرُهُ, (Msb,) inf. n. وَفْرٌ (Msb, TA) and فِرَةٌ; (TA [in my copy of the Msb, افر, which is probably a mistranscription;]) and وَفَّرْتُهُ, in an intensive sense; (Msb;) He preserved, or guarded, honour, dignity, or estimation. (Msb.) And وَفَرَهُ عِرْضَهُ; (S, M, A, K;) and وفّرهُ عِرْضَهُ; (A;) and وَفَرَهُ لَهُ; (M;) or ↓ وفّرهُ لَهُ, (K,) inf. n. تَوْفِيرٌ; (TA;) (tropical:) [He preserved his honour, &c., unimpaired;] he spoke well of him, and did not find fault with him; (A;) he did not revile him; (M, K;) as though he preserved it [namely his

honour, &c.] to him abundant and good, not diminishing it by reviling. (M.) It is said in a proverb, تُوفَرُ وَتُحْمَدُ عَلَى كَذَا (S, * A,) (tropical:) Thy honour, or dignity, or estimation, will be preserved, or guarded, and thou wilt be spoken well of, for such a thing: (A:) from وَفَرْتُهُ عِرْضَهُ; and مَالَهُ: (S:) said by him to whom a thing is offered: and applied to a man who, when thou hast given to him a thing, returneth it to thee without discontent, or without esteeming it little. (Fr, S.) 2 وَفَّرَ see وَفَرَهُ, and what follows it in the same paragraph. 4 أَوْفَرَ see وفَرَهُ. 5 تَوَفَّرَ see وَفَرَ. — — توفّر عَلَيْهِ (tropical:) He was regardful of those things pertaining to him (namely his companion, A) which one is under an obligation to respect or honour; (S, A, K;) and held loving communion, commerce, or intercourse, with him. (TA.) — — توفّر عَلَى كَذَا (tropical:) He turned his purpose, or intention, or strong determination or resolution, (هِمَّتَهُ,) toward such a thing. (A, Mgh, Msb.) 8 إِوْتَفَرَ see وَفَرَ. 10 إِسْتَوْفَرَ see وَفَرَ: — and see وَفَرَهُ, in two places. وَفْرٌ: see وُفُورٌ. — — Also, [an inf. n. used as an epithet in which the quality of a subst. predodominates] Much, or abundant, property, (Lth, T, S,) of which nothing is deficient: (Lth, T:) what is much, abundant, ample, or copious, of property, and of goods, or commodities, or household furniture and utensils; (M, A, K;) whereof nothing is deficient: (TA:) or what is generally, or universally, comprehensive, (عَامٌّ,) of anything: (M, A, K:) pl. وُفُورٌ. (M, K.) See also وَافِرٌ. فِرَةٌ: see وُفُورٌ. وَفْرَةٌ: see وُفُورٌ. — — Also, Hair collected together upon the head: or hair hanging down upon the ears: or hair extending beyond the lobe of the ear: (M, K:) or hair extending to the lobe of the ear: (S:) or hair (T, Mgh, Msb) such as is termed جُمَّة, (T, A, Mgh,) extending to the ears: (T, A, Mgh, Msb:) it is said to be larger than what is termed جُمَّة; but this is a mistake: (M:) the order is this: first, the وَفْرَة; then, the جُمَّة; then, the لِمَّة: (S, M, K:) the second of these three is what extends beyond the ears; (M;) and the third is what descends upon the shoulder-joints: (S, M:) pl. وِفَارٌ. (M, K.) وُفُورٌ and ↓ وَفْرٌ and ↓ وَفْرَةٌ and ↓ فِرَةٌ [are inf. ns., (see 1,) used as simple substs.,] all signify the same: (S, TA:) Fulness, completeness, perfectness, wholeness, or entireness: (S:) or muchness, abundance, ampleness, or copiousness: (TA:) and the second also, richness; or competence. (A, K.) You say, هٰذِهِ أَرْضٌ فِى نَبْتِهَا وَفْرٌ, (S,) and ↓ وَفْرَةٌ, (S, A,) and ↓ فِرَةٌ, (S, A, K,) i. e., وُفُورٌ, (S, A, TA,) This is land in the herbage of which is fulness, &c., (S,) or abundance; (TA;) the herbage of which has not been pastured upon. (S, A, TA.) And هُوَ فِى وَفْرَةٍ مِنَ المَال [He is in possession of abundance of property]. (A.) وَافِرٌ and ↓ مَوْفُورٌ and ↓ مُوَفَّرٌ and ↓ مُتَوَفِّرٌ [and ↓ أَوْفَرُ and ↓ وَفْرٌ] all signify the same: [i. e., Full, without lack or defect, full-sized, complete, perfect, whole, or entire: or much, abundant, ample, or copious.] (A, TA.) You say, مَالٌ وَافِرٌ and نَبَاتٌ وَافِرٌ, &c., [Full, or complete, &c., or] much, or abundant, property, and herbage, &c., (TA.) And ↓ شَىْءٌ مَوْفُورٌ A thing that is full, complete, &c. (S.) And ↓ جَزَآءٌ مُوَفَّرٌ A recompense of which nothing is deficient. (TA.) And فُلَانٌ مُوَفَّرُ ↓ الشَّعَرِ (tropical:) Such a one has his hair left to become abundant and long. (TA.) And ↓ سِقَآءٌ أَوْفَرُ, (T, S, A, K,) and ↓ وَفْرٌ, (Sgh, K,) A skin for milk, or water, made of hide of which nothing is deficient. (T, S, A, K.) And in like manner, مَزَادَةٌ وَفْرَآءُ A leather water-bag made of a complete skin; (S, M, A, K;) nothing thereof being deficient: (S, TA:) also signifying a leather water-bag filled (M, K, * TA) completely. (M, TA.) And ↓ أَرْضٌ وَفْرَآءُ Land in the herbage of which is abundance: (M, K, * TA:) and land of which the herbage has not been diminished. (S, K.) And ↓ أُذُنٌ وَفْرَآءُ An ear having a large lobe: (M:) or a large ear, (K, TA,) large in the lobe. (TA.) You say also, هُمْ مُتَوَافِرُونَ ↓ They are numerous. (S, K.) — — الوَافِرُ The fourth metre (بَحْر) in prosody; (M, * K;) the measure of which consists of مُفَاعَلَتُنْ six times [in its original state]: (Sgh, K:) or, [in practice,] مُفَاعَلَتُنْ مُفَاعَلَتُنْ فَعُولُنْ, twice: or مُفَاعَلَتُنْ, twice: (M, L:) so called because its feet are made full like those of the كَامِل, except that there is [in practice] an elision in their letters, so that it is not complete. (M, L.) أَوْفَرُ, fem. وَفْرَآءُ, [pl. وُفْرٌ:] see وَافِرٌ, in three places. فَافِرٌ. مُوَفَّرٌ: see — — تَرَكْتُهُ عَلَى أَحْسَنِ مُوَفَّرٍ (tropical:) I left him in the best state, or condition. (TA.) مَوْفُورٌ: see وَافِرٌ. مُتَوَفِّرٌ: see وَافِرٌ. مُتَوافِرٌ: see وافزهُ 3 وفز He hastened with him; vied, or strove, with him in hastening; or made haste to be, or get, before him; syn. عَاجَلَهُ. (A, TA.) 4 اوفزهُ He hastened him. (K.) 5 توفّز He prepared himself (A, K) لِكَذَا for such a thing, (A,) or لِلشَّرِّ for evil, or mischief. (K.) — — Also, He turned over and over upon his bed. (A.) See also 10. 10 استوفز فِى قِعْدَتِهِ He put himself in an upright posture, not at his ease, in his manner of sitting; he sat erect, not at his ease: (S, Mgh, K:) or he put down his knees [upon the ground] and raised his buttocks: (Aboo-Mo'ádh, K:) or he raised himself upon his legs, or feet, without having yet set himself firmly in a standing posture, but having prepared himself to leap, or spring, (Lth, K, TA,) or to go away: (Lth, TA:) or he sat in a posture as though he desired to rise and stand up; whether in the manner termed إِقْعَآء [i. e. sitting upon the ground with the shanks erect], or otherwise. (MF.) وَفْزٌ and ↓ وَفَزٌ Haste: pl. (of the latter, TA,) أَوْفَازٌ. (S, K.) You say, نَحْنُ عَلَى أَوْفَازٍ, (S, K,) and عَلَى وَفَزٍ, (K,) We are in haste: (K:) or we are on a journey; [like عَلَي أَوْفَادٍ;] the time of our journeying has come. (S, TA.) And لَقِيتُهُ عَلَى أَوْفَازٍ, and عَلَى وَفَزٍ, I found him in a state of haste: (Az, TA:) or preparing [his apparatus for travel]. (M, TA.) وَفَزٌ: see وَفْزٌ. وَفَزَةٌ An upright posture in sitting, so that one is not at his ease. (Lth, TA.) See 10. مُتَوَفِّزٌ Turning over and over upon the bed, scarcely sleeping: (K, * TA:) mentioned by Z, and by Sgh in the O, on the authority of Ibn-'Abbád. (TA.) مُسْتَوْفِزٌ act. part. n. of 10, q. v. One says, إِطْمَئِنَّ فَإِنِّى أَرَاكَ مُسْتَوْفِزًا [Be thou at ease, for I see thee to be sitting in an upright and uneasy posture]. (TA.) وفض 1 وَفَضَ, (A, Mgh, K.) aor. يَفِضُ, (K,) inf. n. وَفْضٌ (A, K) and وَفَضٌ; (IDrd, K;) and ↓ اوفض, (S, Mgh, K,) and ↓ استوفض; (S, K;) He ran: (A, Mgh, K:) he hastened, or went quickly. (S, A, Mgh, K.) Hence, in the Kur. [lxx. 43,] كَأَنَّهُمْ إِلَى نُصْبٍ يُوفِضُونَ ↓, or نَصْبٍ, As though they were hastening, or going quickly, to a thing set up for worship. (Fr, S, TA.) You say also وَفَضَتِ الإِبِلُ The camels hastened, or went quickly: (M:) or went the pace termed خَبَب. (Khaleefeh El-Hoseynee.) And The camels became dispersed: (AA:) and ↓ استوفضت they became dispersed (K, TA) in their pasturing. (TA.) 4 اوفض: see 1, in two places. — Also, He made a she-camel to go the pace termed خَبَب; as also اوصف. (Khaleefeh El-Hoseynee.) And He dispersed camels. (The same, and K.) See also 10. — اوفض لَهُ He spread for him a carpet, or the like, by which to preserve himself from the ground; (K, TA;) as also اوضم. (TA) 10 استوفض: see 1, in two places. — Also, He required, or commanded, another to hasten, or be quick, or he hastened, hurried, or urged, him. (S, M, A, K, [but in the M; it seems to relate to camels, or an ostrich.]) — — He drove away (S, M, K) camels, or an ostrich; as also ↓ اوفض: (M:) he drove away, or expelled, another from his country: (M:) he banished him. (Mgh, K.) وَفْضٌ (S, M, K,) and ↓ وَفَضٌ (M, K) Haste: (S, M, K:) [like وَفْزٌ and وَفَزٌ:] pl. أَوْفَاضٌ. (K.) You say, جَآءَ عَلَى وَفْضٍ, and ↓ وَفَضٍ, and أَوْفَاضٍ, He came in haste. (M.) And لَقِيتُهُ عَلَى أَوْفَاضٍ I found him in a state of haste: (S, K:) like أَوْفَازٍ. (S.) وَفَضٌ: see وَفْضٌ, in two places. وَفْضَةٌ A pastor's [bag of the kind called] خَرِيطَة, for his implements and provisions, (M, K,) which he carries therein. (M.) — — And hence, as being likened thereto, (M,) A [quiver of the kind called] جَعْبَة, (M, K,) or a thing like the جَعْبَة. (S,) for arrows, (M,) of skins, or hides, (S, M, K,) in which is no wood: (S, M:) or [a quiver] smaller than the جعبة, having its upper and lower parts of equal size: the جعبة is round

and wide, and has a cover on the top, over its mouth: [see the latter word:] (ISh:) pl. وِفَاضٌ (S, M, A, K) and وَفَضَاتٌ. (A, TA.) — — Also, A thing like a quiver (كِنَانَة), (Fr, M,) of small size, (Fr,) in which a man of the class called أَوْفَاض puts his food. (Fr, M.) — — Also, The small depression between the two mustaches, beneath the nose, (K, TA,) of a man. (TA.) أَوْفَاضٌ Parties of men: (A'Obeyd, S, K:) a mixed multitude: (A'Obeyd, M, K:) from وَفَضَتِ الإِبِلُ meaning " the camels became dispersed: " (AA:) or poor, weak, defenceless people: (L:) or an assemblage, (K,) or a mixed multitude or collection, (S,) from various tribes, such as the أَصْحَابُ الصُّفَّةِ: (A'Obeyd, S, K:) or a company of whom every one has a وَفْضَة for his food, (Fr, M, K,) i. e. a thing resembling a كِنَانَة, (Fr, M,) of small size, (Fr,) in which he puts his food; (Fr, M;) but this explanation is disapproved by A'Obeyd (TA) [and by ISd]: or الأَوْفَاضُ applies to the persons called أَهْلُ الصُّفَّةِ, (M,) who were a mixed multitude (A'Obeyd, M) from various tribes, (A'Obeyd,) consisting of ninety-three men. (TA.) [See صُفَّةٌ.] مِيفَاضٌ Going quickly, or swiftly; applied to a she-camel, (S, M, K,) and to an ostrich. (S, M.) مُسْتَوْفِضٌ Going quickly, or hastening, by reason of fright; (As;) or running away by reason of fright; as though desiring his وَفْض, or running: (Sgh:) or frightened. (TA.) وفق &c. See Supplement وقب 1 وَقَبَ الظَّلَامُ The darkness came in upon the people. (S, K *.) — — So in the verse of the Kur. [cxiii. 3,] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ And from the mischief of night when it cometh in upon men; (S;) [for other explanations see غَاسِقٌ in art. غسق.] — — وَقَبَتِ الشَّمْسُ, (inf. n. وَقْبٌ and وُقُوبٌ, K,) (tropical:) The sun set: (S, K:) entered its place [of setting.] (S.) — — وَقَبَ القَمَرُ, (inf. n. وُقُوبٌ, TA,) The moon entered upon a state of eclipse; (K;) entered into the cone-shaped shade of the earth. (TA.) — — وَقَبَتْ عَيْنَاهُ (and simply وَقَبَ, TA,) His eyes became sunk, or depressed, in his head. (S.) — — وَقَبَ, aor. يَقِبُ, inf. n. وَقْبٌ and وَقِيبٌ, He (a horse) made a sound with his prepuce: [in the S and K, the verb is not mentioned, but only the latter of the two inf. ns., which is explained as signifying " the sounding of a horse's prepuce: "] or made a sound by the motion of his penis in its prepuce. (TA.) — — وَقَبَ, aor. يَقِبُ, inf. n. وَقْبٌ It (a thing) entered: (S:) but it is said in a marginal note in a copy of the S, that the inf. n. is correctly وُقُوبٌ, because the verb is intrans.: accord. to some, it signifies he, or it, entered into a وَقْبٌ, q. v.; and in the K, وَقْبٌ is given as the inf. n. of the verb in this sense. (TA.) [In the CK, وَقْت is put by mistake for وَقْب.] — — وَقَبَ, [aor. يَقِبُ,] inf. n. وَقْبٌ and وُقُوبٌ, He, or it, became absent, hidden, or concealed. (K.) — — وَقَبَ [aor. يَقِبُ,] inf. n. وَقْبٌ, He, or it, came; approached; advanced. (K.) 4 اوقب النَّخْلُ The palm-tree became rotten in the fruit-bearing stalks of its racemes. (TA.) — — اوقب He (K), or it, (a people, S,) hungered; suffered hunger. (S, K.) — — اوقب شَيْئًا, (inf. n. إِيقَابٌ, TA,) He put a thing into a وَقْبَة, q. v.: (Fr, S, K:) or, as in some Lexicons, into a وَقْب. (TA.) وَقْبٌ A small hollow, or cavity, (نُقْرَةٌ,) in which water collects, in a mountain: (S:) or in a rock: as also ↓ وَقْبَةٌ: (K:) or, accord. to some, وقب is a coll. gen. n., of which وقبة is the n. un.: (MF:) pl. أَوْقَابٌ: (TA:) or وَقْبٌ, accord. to the K, (but accord. to the TA ↓ وَقْبَةٌ,) signifies what is like a well, in a tract of hard and large stones that produce no plants, a fathom, or two fathoms, in depth, (K,) in which the rain-water stagnates. (TA.) — — The cavity, or socket, of the eye: (S:) any cavity, or socket, in the body; as that of the eye, and that of the shoulder-blade: (K:) pl. وُقُوبٌ and وِقَابٌ. (TA.) — — The pit, or cavity, above the eye of a horse: (K:) pl. وُقُوبٌ and وِقَابٌ. (TA.) — — The hole into which enters the axle of a pulley. (K.) — — See also وَقْبَةٌ. — Stupid; foolish; of little sense: (S, K:) like وَغْبٌ: (S:) an epithet of a man: pl. أَوْقَابٌ: (K, TA:) fem. with ة. (TA.) — — So in the following trad. of El-Ahnaf: إِيَّاكُمْ وَحَمِيَّةَ الأَوْقَابِ [Beware of the care with which stupid people defend their rights: a proverb]. (TA.) For الاوقاب, another relation substitutes الأَوْغَاب, meaning the same, or weak persons. (TA, art. وغب, on the authority of AA.) — — See أَوْقَابٌ — — A despised, or contemptible, low, base, or ignoble, man. (Th, K.) قِبَةٌ The thing that is in the belly, resembling the فَحِث: (TA:) the إِنْفَحَّة [a name given to the stomach of a sucking kid, &c.] when it has grown large, of a شاة, [i. e., a sheep or goat or the like]: (K:) not in any animals but those termed شاء: (IAar:) mentioned before, in art. قب, [q. v., where it is also written قِبَّةٌ]. (TA.) وَقْبَةٌ A large aperture, or hole, in a wall, in which is shade: (K:) pl. أَوْقَابٌ. — — See وَقْبٌ. — — وَقْبَةُ الثَّرِيدِ, (S, K,) and الدُّهْنِ, (K,) but the latter is a mistake, and the correct word is المُدْهُنِ, [a vase for ointment], (TA,) i. q. أُنْقُوعَتُهُ, [i. e., its cavity or hollow]. (S, K.) Lth says, that ↓ وَقْبٌ signifies any cavity, hollow, or pit; as that in a [stone of the kind called] فِهْرٌ, and in a مُدْهُن, or مُدْهُنَة, q. v. (TA.) وُقْبِيٌّ Fond of, or given to, the company of أَوْقَاب, i. e., stupid, or foolish, persons. (K.) أَوْقَابٌ [pl. of وَقْبٌ?] The utensils and furniture, of the meaner sort, of a house, or tent: (K, TA:) as also أَوْغَابٌ. (TA.) ذَكَرٌ أَوْقَبُ Multum penetrans in vulvam penis. (K.) — — رَكِيَّةٌ وَقْبَاءُ, A well of which the water sinks into the earth. (TA.) مِيقَبٌ i. q. وَدَعَةٌ [The shell called cowry]. (K.) مِيقَابٌ A man who drinks much of water: (K:) or of the beverage called نَبِيذ. (L.) — — مِيقَابٌ A stupid, or foolish, woman: or one who gives birth to stupid, or foolish, children; syn. مُحْمِقَةٌ. (K: [so in the CK: in a MS. copy, مُحَمَّقَةٌ, one to whom stupidity, or folly, is imputed: but the former is evidently the right reading; ميقاب being an epithet similar to مِذْكَارٌ and مِئْنَاثٌ &c.]) — — Also Latam vulvam habens mulier. (K.) — — بَنُو المِيقَابِ a reproachful appellation, (K,) referring to the mother of the persons to whom it is applied. (TA.) — — سَيْرُ المِيقَابِ A journeying continued during a day and a night together. (K.) وقت 1 وَقَتَ, aor. يَقِتُ, inf. n. وَقْتٌ; and ↓ وقّت, inf. n. تَوْقِيتٌ; He determined, defined, or limited, a thing as to time; (IAth, L, Msb;) and otherwise: (L, Msb:) he determined, or defined, times. (S, K.) وَقَتَهُ He declared [or appointed] a time in which it should be done. (S.) وَقَتَ اللّٰهُ الصلاةَ, aor. يَقِتُ; and ↓ وَقَّتَهَا, God hath determined, or defined, a time for prayer. (Msb.) ↓ وقّت, as also أَقَّتَ, He assigned, or appointed, for a thing, a particular time; he assigned, or appointed, a particular time for doing a thing. (IAth, L.) ↓ وَقَّتَهُ لِيَوْمِ كَذَا [I appointed him, or it, for such a day]; like أَجَّلْتُهُ. (S.) — — In the following words of the Kur. [lxxvii. 11,] وَإِذَا الرُّسُلُ أُقِّتَتْ ↓ اقتت is a dial. form of وُقِّتَتْ, like as أُجُوهٌ is of وُجُوهٌ; (S;) and the meaning is And when the Apostles shall have one [particular] time assigned to them to decide between the people [to whom they have been sent to preach]: (Zj:) or, shall be collected at their appointed time, on the day of resurrection. (Fr.) This is the general reading: but there are other reading; namely, وُقِّتَتْ, and وُقِتَتْ, (S, TA,) and وُوقِتَتْ, which last is of the measure فُوعِلَتْ, from المُوَاقَتَةُ. (K.) — — لَمْ يَقِتْ فى الخَمْرِ حَدًّا He (Mohammad) did not determine, or define, for [drinking wine,] a castigation consisting of a certain number [of blows, or stripes]. (TA, from a trad.) — — وَقَتَ sometimes signifies He [i. e. God] made the entering upon the state of إِحْرَام in pilgrimage, and prayer at the commencement of its appointed time, obligatory, or incumbent, upon men. (TA.) — — ↓ وَقَّتَ لِأَهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ He appointed, for the people of El-Medeeneh, Dhu-l-Huleyfeh as the place where they should enter upon the state of إِحْرَام. (TA, from a trad.) 2 وَقَّتَ see 1 throughout. 3 واقته, inf. n. مُوَاقَتَةٌ, [He made an appointment with him for a particular time]. (K.) وَقْتٌ (S, K) A time; or space, or measure, of time, (M, L, K, Msb,) appointed for any affair; a season: (Msb:) mostly used with

respect to what is past: (M, K:) sometimes with respect to the future: (TA:) as also ↓ مِيقَاتٌ, (K, Msb:) or, accord. to some, there is a difference between these two words; the former having an absolute signification, and the latter signifying a time appointed for the performance of some action: [as in the S:] (TA:) pl. of the former أَوْقَاتٌ, and of the latter مَوَاقِيتُ. (Msb.) [Hence, وَقْتَئِذٍ Then; at that time.] — — وَقْتٌ (tropical:) A space, or measure, of local extension; as a mile, &c. (Sb.) مَوْقِتٌ, [of the measure] مَفْعِلٌ from الوَقْتُ: (S, K:) [it may therefore be an inf. n., or a noun of place, or a noun of time]. El-'Ajjáj says, وَالجَامِعُ النَّاسَ لِيَوْمِ المَوْقِتِ [And He who congregateth mankind for the day of the appointment of a particular time, or, of the place of a certain event, or, of the time of a certain event; i. e., for the day of resurrection]. (S.) مِيقَاتٌ: see وَقْتٌ. — — Also, A place in which a certain action is appointed to be performed. (S.) Ex. مِيقاتُ الحَجِّ The place where the pilgrims enter upon the state of إِحْرَام: (S, K:) you say, هٰذَا ميقاتُ أَهْلِ الشَّأْمِ This is the place where the people of Syria enter upon the state of احرام. (S.) — — [Also, A place in which a meeting is appointed to take place at a particular time. Ex.] الآخِرَةُ مِيقَاتُ الخَلْقِ [The world to come is the place in which mankind are appointed to meet after the resurrection]. (L.) — — [Also, That which determines the commencement, or the like, of a period &c. Ex.] الهِلَالُ ميقاتُ الشَّهْرِ [The crescent is that which determines the commencement of the month]. (L.) — — See also مَوْقِتٌ. مَوْقُوتٌ and ↓ مُوَقَّتٌ Determined, defined, definite, or limited, as to time. (L.) — — وَقْتٌ مَوْقُوتٌ, and ↓ مُوَقَّتٌ, A determined, defined, definite, or limited, time. (K.) — — إِنَّ الصَّلَاةَ كَانَتْ عَلَى المُؤْمِنِينَ كِتَابًا مَوْقُوتًا [Kur. iv. 104,] For prayer is to the believers a prescript, or an appointment, or ordinance, ordained [to be performed] in the times [thereof]. (S, K, &c.) — — Also [مَوْقُوتٌ (see 1) and] ↓ مُوَقَّتٌ Determined, defined, or definite, as to its extreme limit, extent, or amount: (L:) both signify anything defined, definite, or limited. (Msb.) مُوَقَّتٌ: see مَوْقُوتٌ. وقح 1 وَقُحَ, (S, K,) aor. يَوْقُحُ; (S;) and وَقِحَ, (K,) aor. يَوْقَحُ; (TA;) and وَقَحَ, (K,) aor. يَقِحُ; (TA;) inf. n. وَقَاحَةٌ and وُقُوحَةٌ, (S, K,) inf. ns. of the first, (TA,) and وُقْحٌ and وُقُحٌ, (S,) [also of the first,] and وَقَحٌ, so in [most of] the copies of the K, [but in the CK وُقْحٌ.] inf. n. of the second, (TA,) and قِحَةٌ and قَحَةٌ, (S, K,) in both of which the ة is a substitute for the [elided] و, (S,) and in the latter of which the fet-hah is put in the place of kesreh because of the guttural letter, both inf. ns. of the second and third; (TA;) and ↓ اوقح, and ↓ استوقح; (S, K;) It (a solid hoot, S, K, and a camel's foot, and the back, TA) was, or became, hard. (S, K.) — — وَقُحَ, (S, K,) and وَقِحَ, and وَقَحَ, (K,) inf. n. وَقَاحَةٌ and قِحَةٌ and قَحَةٌ (S) and وُقْحٌ and وُقُوحٌ; (Lh;) and ↓ توقّح; (A;) He (a man) had little shame: (S, K:) he was hard-faced, having little shame: he was bold to do bad, foul, or abominable, things, and cared not for them, accord. to Bd and Z. (TA.) 2 وقّح, inf. n. تَوْقِيحٌ, He repaired a tank, or cistern, with pieces of dry clay, or tough clay in which was no sand, and (or, as is sometimes done, TA) with broad and thin stones. (K.) — — وقّح, inf. n. تَوْقِيحٌ, He rendered a solid hoof hard by means of melted fat, (S, K,) burning with the melted fat the places where the hoof was worn by treading, and the hairs next to the hoof. (TA.) 4 أَوْقَحَ see 1. 5 تَوَقَّحَ see 1. 10 إِسْتَوْقَحَ see 1. وَقِحٌ and ↓ وَقَاحٌ (tropical:) A man having little shame. (S, A.) — — وَقَاحُ الوَجْهِ, an epithet applied to a woman, (S,) without ة, as well as to a man, and ↓ وَقِيحُ الوَجْهِ, applied to a man, (tropical:) Hard-faced, having little shame; (TA;) as also ↓ وَقْحَى applied to woman. (Msb.) وَقَاحُ الذَّنَبِ (assumed tropical:) A man patient in riding. (IAar, K.) [See ذَنَبٌ.] — — وَقَاحٌ (S, K) and ↓ وَاقِحٌ (K,) A hard solid hoof, (S, K,) and camel's foot, and the back; the former an epithet both masc. and fem.: (TA:) pl. of the former وُقُحٌ, (S, K,) and وُقَّحٌ. (TA.) فَرَسٌ وَقَاحٌ (assumed tropical:) A hard and strong horse. (Msb.) — — See وَقِحٌ. وَقِيحٌ and وَقْحَى: see وَقِحٌ. وَاقِحٌ: see وَقَاحٌ. رَجُلٌ مُوَقَّحٌ (tropical:) A man who has been tried or proved, or rendered experienced or expert (Lh. S, K) by trials which have befallen him; as also مُوَقَّعٌ. (Lh, S.) — — بَعِيرٌ مُوَقَّحٌ (tropical:) A camel jaded by work. (TA.) وقد 1 وَقَدَتِ النَّارُ, aor. تَقِدُ, inf. n. وُقُودٌ (S, A, L, Msb, K) and وَقُودٌ, (Sb, Zj, L, K,) but this is a deviation [as to form] from the constant course of speech, and most hold that the former is an inf. n. and the latter a subst. signifying " fire-wood " [or " fuel "], though there are some instances of inf. ns. of the measure فَعُولٌ, whereof قَبُولٌ is one, (El-Basáïr, TA,) and وَقْدٌ (S, A, L, Msb, K) and وَقَدٌ and قِدَةٌ and وَقَدَانٌ (S, L, K) and وَقِيدٌ; (S, L;) and ↓ توقّدت, and ↓ اتّقدت, (S, L, Msb, K,) and ↓ استوقدت; (L, Msb, K;) The fire burned; burned up; burned brightly or fiercely; blazed; or flamed; syn. اِشْتَعَلَتْ; (Msb, art. شعل;) and هَاجَت; (L;) and سَطَعَتْ وَارْتَفَعَ لَهَبُهَا. (Bd, ii. 16.) — — وَقَدَتْ بِكَ زِنَادِى (assumed tropical:) [May my زند emit fire by thy means!] a prayer, like وَرِيَتْ بك زنادى: (L:) [meaning, do thou aid, or help, me]. — — وَقَدَ and ↓ توقّد It (anything) shone, or glistened. (L.) — — قَلْبُهُ ↓ توقّد (tropical:) His heart became excited with ardour, or eagerness. (L.) — — [And ↓ توقّد (tropical:) He (a man) was, or became, clever, ingenious, acute, sharp, or penetrating. (See وَقَّادٌ.)] 2 وَقَّدَ see 4. 4 أَوْقَدَاوقد النَّارَ, (S, A, L, Msb, K,) inf. n. إِيقَادٌ; (L, Msb;) and ↓ وقّدها, (L,) and ↓ توقّدها, (K,) and ↓ استوقدها; (S, L, Msb, K;) He lighted, or kindled, the fire; made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. أَضْرَمَهَا; (K, art. ضرم;) and أَشْعَلَهَا; (TK;) he raised the fire, or made it to burn up, with fire-wood, or fuel: (A:) or the ↓ last signifies he desired, or endeavoured, to kindle the fire. and to make it burn up, or burn brightly or fiercely, and blaze, or flame. (Bd, ii. 16.) — — كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللّٰهُ (tropical:) [Whenever they kindle a fire for war, God extinguisheth it; Kur. v. 69,] meaning, whenever they contrive a mischievous and deceitful plot, God annulleth it. (Msb.) — — أَوْقَدْتُ لِلصِّبَا نَارًا [in some copies of the K, لِلصَّبِىِّ,] (assumed tropical:) I relinquished silly and youthful conduct. (L, K.) A poet says, صَحَوْتُ وَأَوْقَدْتُ لِلَّهْوِ نَارًا وَرَدَّ عَلَىَّ الصِّبَا مَا اسْتَعَارَا (assumed tropical:) [I recovered from intoxication, and relinquished vain and frivolous diversion; and youthfulness restored to me what it had borrowed]. (L.) — — أَبْعَدَ اللّٰهُ دَارَهُ وَأَوْقَدَ نَارًا أَثَرَهُ (tropical:) [May God remove his dwelling far away, and] may He not bring him back, or restore him! (L, K.) It was a custom of Arabs, when a man whose evil or mischief they feared removed from them, to light a fire behind him, that his evil or mischief might go with him. (L.) 5 تَوَقَّدَ See 1 and 4. — — توقّد is also said of the odour of perfume, (S, A, K, in art. وهج,) meaning (assumed tropical:) It was, or became, hot [or strong]. (TK.) 8 إِوْتَقَدَ see 1. — — اتّقدت الشَّمْسُ [The sun was, or became, burning, or fiercely burning]. (M, K, in art. صقر, conj. 4, &c.) 10 إِسْتَوْقَدَ see 1 and 4. وَقْدٌ Fire itself. (A, L, K.) Ex. مَا أَعْظَمَ هٰذَا الوَقَدَ How great is this fire! (A.) — — See also 1. وَقْدَةُ الحَرِّ, (S, K,) or الوَقْدَةُ, (L,) (tropical:) The greatest heat; (S, L, K;) which is a period of ten days, or of half a month. (S, L.) — — طَبَخَتْهُمْ وَقْدَةُ الصَّيْفِ (tropical:) [The greatest heat of the summer affected them with a hot, or burning, fever]. (A.) — — وَقَدَاتُ سُهَيْلٍ: see the last paragraph of art. عدل. وَقْدَى, fem. Shining, or glistening. (L.) — — See also مِيقَادٌ. وَقُودٌ Fire-wood; (S, L, Msb, K;) but it is only so called when kindled; (El-Hareeree, in De Sacy's Anthol. Gramm. Ar., p. 31 of the Arabic text;) as also وِقَادٌ and وَقِيدٌ: (K:) or any fuel; anything with which fire is kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame: (L:) or the blaze, or flame, of fire, which one sees. (Lth, L.) — — وَقُودُهَا النَّاسُ وَالْحِجَارَةُ [Kur. ii. 22; and lxvi. 6; The fuel whereof shall be men and stones]. (L.)

— — See also 1. In the Kur. lxxxv. 5, it is most properly rendered as an inf. n.; (Az, L;) and some in this case read الوُقُود. (Yaakoob, S, L.) وَقَّادٌ Shining, or shining brightly; (L, K;) applied to a star. (L.) — — وَقَّادٌ (L, K) and ↓ مُتَوَقِّدٌ (L) (tropical:) A heart, or mind. quickly excited with ardour, or eagerness, in liveliness and acuteness or penetration. (L, K.) — — Also, both words, (tropical:) A man (L) clever, ingenious, acute, sharp, or penetrating. (L, K.) غَائِرُ الوَاقِدَيْنِ (tropical:) Blind: (A:) by الواقدين are meant the two eyes: El-Aashà says, accord. to one reading, رَأَتْ رَجُلًا غَائِرَ الوَاقِدَيْنِ but the reading commonly known is الوَافِدَيْنِ. (JK.) مَوْقِدٌ (S, A, L, Msb) and ↓ مُسْتَوْقَدٌ (A, L) and ↓ مُوقَدٌ (JK) A fire-place; a place in which fire is lighted. (S, A, * L, Msb.) See an ex. voce حَسَاسٌ.] مُوقَدٌ: see مُوْقِدٌ. زَنْدٌ مِيقَادٌ A زند that quickly produces fire. (A, L, K.) You also say زند وَقَدَى, i. e., مُتَوَقِّدَةٌ. (JK.) مُتَوَقِّدٌ: see وَقَّادٌ. مُسْتَوْقِدٌ: see مَوْقِدٌ. وقد 1 وَقَذَهُ, aor. يَقِذُ, (S, L, &c.,) inf. n. وَقْذٌ, (S, L, K, &c.,) He beat him, or struck him, violently: (L, K:) he beat him until he became relaxed, or languid, and at the point of death: (S, L, Msb:) or he beat him so that he became at the point of death: (A:) he broke his skull, wounding the brain: (L:) he beat or struck, him upon the small protuberance above the back of the neck, so that the sound of the blow or blows reached the brain, and deprived him of reason: (Aboo-Sa'eed, L:) he beat him (a man) until he died. (L.) — — وَقَذَهُ بِالضَّرْبِ [He killed him with beating]. (ISk, L.) — — وَقَذَ الشَّاةَ He beat the ewe, or she-goat, to death with pieces of wood [&c.: see وَقِيذٌ]. (L.) — — وَقَذَهُ He prostrated him. (K.) — — ضَرَبْتُ الحَيَّةَ حَتَّى وَقَذْتُهَا I beat the serpent until I killed it. (A.) — — وَقَذَهُ (assumed tropical:) It (clemency, forbearance, or gravity,) rendered him still, quiet, or tranquil: (L, K:) it (the fear of God) rendered him still, quiet, or tranquil, and had such an effect upon him as to prevent his committing an unlawful action. (L.) — — وَقَذَهُ (tropical:) It (drowsiness, S, L, Msb) overcame him: (S, L, K:) or made him to fall down. (Msb.) — — وَقَذَهُ (assumed tropical:) He, or it, left him ill, or sick; as also ↓ أَوْقَذَهُ. (K.) — — وَقَذَهُ المَرَضُ, and الغَمُّ, (assumed tropical:) [Disease, and grief, overcame him, or rendered him infirm, or caused him to be at the point of death]. (L.) — — وَقَذَتْهُ العِبَادَةُ (tropical:) [Religious service rendered him infirm, or caused him to be at the point of death]. (A) — — وَقَذَتْنِى كَلِمَةٌ سَمِعْتُهَا (tropical:) [A word, or sentence, that I heard, distressed me.] (A.) — — وُقِذَتْ (tropical:) She (a camel) was milked against her wish, so that her milk became little. (A.) — — فِى قَلْبِى وَقْذَةٌ مِنْ ذٰلِكَ (tropical:) In my heart is some distress remaining in consequence of that. (A.) 4 أَوْقَذَ see 1. وَقِيذٌ Beaten [violently: or] until he has become relaxed, or languid, and at the point of death: [&c.: see 1:] as also ↓ مَوْقُوذٌ. (Msb.) — — وَقِيذٌ (ISk, L, K) and ↓ مَوْقُوذَةٌ (Fr, ISk, S, L, Msb, K) A ewe, or she-goat, beaten to death; (Fr, ISk, L;) after which it is eaten: (ISk, L:) killed with pieces of wood (S, L, Msb, K) &c.; (Msb;) not legally slaughtered: (Fr, L, Msb:) beaten to death with a staff, or stick; (A, El-Basáïr;) or with blunt stones: (El-Basáïr:) the Arabs in the time of paganism killed beasts thus. (A.) — — وَقِيذٌ Prostrated. (K.) [In the TA, السريع is erroneously put for الصَّرِيعُ.] — — وَقِيذٌ (assumed tropical:) A man in whom is no fat or strength; مَا بِهِ طِرْقٌ. (S, L.) — — وَقِيذٌ (assumed tropical:) A slow, heavy man: (L, K *:) as though his heaviness and weakness overcame him, or prostrated him, وَقَذَهُ. (L.) — — وَقِيذٌ (tropical:) Violently sick, and at the point of death; as also ↓ مَوْقُوذٌ: (L, K:) heavy, (Lth, L,) suffering from sickness that cleaves fast to him, and at the point of death: (Lth, A, L;) suffering from a swoon, and in such a state that it is not known whether he be dead or not. (ISh, L.) — — وَقِيذٌ (tropical:) Ill, sick; as also ↓ مُوقَذ. (TA.) — — وَقَائِذُ Stones spread about: (L, K:) sing. وَقِيذَةٌ. (L.) — — وَقِيذُ الجَوَانِحِ (assumed tropical:) Grieved in the heart; as though it were broken and weakened by grief. The جوانح [are the ribs that] enclose the heart. (L.) مُوقَذٌ: see وَقِيذٌ. مَوقِذٌ An extremity of the person, (K,) or place upon which a blow is severe, (A,) as, (K,) or namely, (A,) the elbow, (A, L, K,) and shoulder-joint, (K,) or extremity of the shoulderjoint, (A, L,) and knee, and ankle-bone: pl. مَوَاقِذُ. (A, L, K.) مَوْقُوذٌ and مَوْقَوذَةٌ: see وَقِيذٌ. مُوَقَّذَةٌ A she-camel suffering in her dugs from the effect of the rag with which they have been bound to prevent their being sucked, (S, L, K,) by reason of its tightness: (L:) or that has been sucked by her young one without its drawing her milk otherwise than scantily, by reason of the largeness of her udder, in consequence of which she suffers disease, (S, L, K,) and has a tumour (S, L) in her udder. (L.) وقر 1 وَقَرَ as syn. with أَوْقَرَ: and وَقَرَتِ النَّخْلَةُ as syn. with أَوْقَرَت: see 4. — [Hence,] وَقَرَ اللّٰهُ أُذُنَهُ, aor. يَقِرُهَا, (S, Msb, K,) inf. n. وَقْرٌ, (S, Msb,) (tropical:) God made his ear heavy, or dull of hearing: (Msb, K: *) or deaf. (S, K.) You say, أَللّٰهُمَّ قِرْ أُذُهَهُ (tropical:) O God, make his ear heavy, or dull of hearing: (A:) or deaf. (S.) — — [Hence also,] وَقِرَتْ أُذُنُهُ, (ISk, S, TA,) aor. تُوقَرُ, inf. n. وَقْرٌ; (ISk, TA;) and وَقِرَتْ, aor. تَوْقَرُ; (S, Msb, TA;) and وَقَرَتْ, aor. تَقِرُ; (Msb, TA;) inf. n. وَقْرٌ, (S, Msb, TA,) which by rule should be وَقَرٌ, as inf. n. of وَقِرَتْ, (S, TA,) but which is regular as inf. n. of وَقَرَتْ; (TA;) (tropical:) His ear was, or became, heavy, or dull of hearing: (Msb, TA: *) or deaf: (S, TA:) but in the K we find, less properly, وَقَرَ and وَقِرَ, [as though signifying he (a man) was, or became, dull of hearing: or deaf:] inf. n. وَقْرٌ, which by rule should be وَقَرٌ; and وُقِرَ, like عُنِىَ. (TA.) You say also, وَقَرَتْ أُذُنِى عَنْهُ (tropical:) [My ear was dull of hearing, or deaf, to (lit. from) him]: (A:) and وُقِرَتْ عَنِ اسْتِمَاعِ كَلَامِهِ (tropical:) [it was dull of hearing, or deaf, to (lit. from) the hearing of, or listening to, his speech]. (A, TA: but in the latter, وَقِرَتْ.) — — [Hence also,] وَقَرَ, aor. يَقِرُ, inf. n. وَقَارٌ, (assumed tropical:) He, or it, was, or became, still, or motionless; rested; syn. سَكَنَ. (TA.) So in the phrase وَقَرَ فِى القَلْبِ (assumed tropical:) It (a thing) rested in the heart, or mind: and وَقَرَفِى صَدْرِهِ (assumed tropical:) it (a secret) rested in his bosom: occurring in a trad., accord. to different relations. (TA.) You say also, كَلَّمْتُهُ كَلِمَةً وَقَرَتْ فِى أُذُنِهِ (tropical:) I spoke to him a speech which rested (ثَبَتَتْ) in his ear. (As, A.) And وَقَرَ فِى السَّمْعِ وَوَعَاهُ القَلْبُ (tropical:) [It rested in the ear; and the heart, or mind, kept it in memory]. (A.) And وَقَرَ فِى قَلْبِهِ كَذَا (tropical:) Such a thing came into his mind and left its impression remaining. (A.) — — [And hence,] وَقَرَ, aor. يَقِرُ; (Msb, K, TA;) and وَقِرَ, aor. يَوْقُرُ; (TA;) inf. n. وَقْرٌ, (K, TA,) of the former, (TA,) and وُقُورَةٌ, (K, TA,) of the latter; (TA;) (tropical:) He (a man, TA) sat: (K, TA:) or he sat with وَقَار [i. e. gravity, &c.]. (Msb.) — — [Hence also,] وَقَرَ, aor. يَقِرُ; (S, K;) and وَقُرَ, aor. يَوْقُرُ; (Msb, K;) inf. n. وَقَارٌ, (S, Msb, K,) of the former, (S,) or of the latter, (Msb, K,) and قِرَةٌ, of the former, (S, K,) and وَقَارَةٌ, of the latter; (K;) He was, or became, grave, staid, steady, sedate, or calm; (S, Msb, K;) [see وَقَارٌ, below;] as also ↓ إِتَّقَرَ and ↓ تَوَقَّرَ: (K:) or this last, signifies he showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness: (KL:) [and also, agreeably with analogy, he endeavoured, or he constrained himself, to be grave, &c.] It is said in the Kur. [xxxiii. 33,] وَقِرْنَ فِى بُيُوتِكُنَّ [meaning, accord. to some, And be ye grave, &c., in your houses, or chambers]: (S, A:) or the meaning is, and sit ye, &c.: (TA:) and so another reading, وَقَرْنَ: (TA:) or this latter, (S,) or each of these two readings, (TA,) is from القَرَارُ, (S,) [i. e.,] from قَرَّ, aor. يَقَرُّ and يَقِرُّ; (TA;) and is a contraction of إِقْرَرْنَ [or إِقْرِرْنَ]. (S.) 2 وقّره, inf. n. تَوْقِيرٌ, (assumed tropical:) He made him (a beast of carriage) to be still, or quiet. (K, TA.) —

— (tropical:) He pronounced him, or held, or reckoned him, to be grave, staid, steady, sedate, or calm; syn. of the inf. n. تَرْزِينٌ. (S.) — — (tropical:) He treated him, with honour, reverence, veneration, or respect; (S, A, K, TA;) did not hold him in light estimation. (A, TA.) 4 اوقرهُ (inf. n. إِيقَارٌ and قِرَةٌ, K, which latter is anomalous, TA,) He loaded him: (S, A, Msb, K:) or loaded him heavily: (A, K:) namely a camel, (S, Msb,) or a beast (K) or a mule, and an ass: (A:) [see وِقْرٌ, below: and ↓ وَقَرَهُ, aor. يَقِرُهُ, signifies the same; and its inf. n. seems to be وَقْرَى, q. v., as also, probably, وَقْرٌ: وَقَرَ, aor. يَقِرُ, is explained by Golius, as on the authority of Ibn-Maaroof, as signifying " gravavit, aggravavit. "] You say, أَوْقَرَ الدَّابَّةَوَقْرَةً شَدِيدَةً [He loaded the beast of carriage severely]. (TA.) And أَوْقَرَ رَاحِلَتَهُ ذَهَبًا He loaded his riding-camel with a load, or heavy load, of gold. (TA.) — — اوقرهُ الدَّيْنُ (tropical:) Debt burdened him, or burdened him heavily. (S, A. *) — — أَوْقَرَتِ النَّخْلَةُ, (S, A, Msb,) and ↓ وَقِرَتْ, (A,) The palm-tree became laden, or heavily laden, with fruit; (A;) became abundant in fruit. (S, Msb.) — — And أَوْقَرَ, or أُوقِرَ, (accord. to different copies of the S, in art. دم,) [or اوقر شَحْمًا or بِالشَّحْمِ,] said of a camel &c., i. q. دُمَّ بِالشَّحْمِ [He was, or became, loaded, or overspread, with fat: see دَمَّ]. (S, in that art.) 5 تَوَقَّرَ see 1, last signification. 8 إِوْتَقَرَ see 1, last signification. 10 استوقر وِقْرَهُ طَعَامًا He took, or received, his load, or heavy load, of wheat or other food. (K.) — — استوقرت الإِبِلُ, (K, TA,) or استوقرت الإِبِلُ شَحْمًا (A,) The camels became fat; (K;) [lit.] carried fat: (TA:) or became heavy with fatness. (A.) وَقْرٌ A heaviness in the ear; (S, A, K;) a heaviness, or dulness, of hearing: (Msb, TA:) or deafness; entire loss of hearing. (K, TA.) See 1. وِقْرٌ A load, (S, A, Msb, K,) in a general sense, (A, K, TA,) whether heavy or light or moderate, (TA,) of a mule and of an ass and of a camel; (Msb;) or mostly of a mule and of an ass; that of a camel being mostly termed وَسْقٌ: (S, TA:) or a heavy load: (A, K:) or a weight that is carried upon the back or head: (TA:) pl. أَوْقَارٌ. (A, K.) You say, جَآءَ يَحْمِلُ وِقْرَهُ He came carrying his load [&c.]. (S.) وَقْرٌ or وَقْرَى. مَوْقُورٌ: see أُذُنٌ وَقِرَةٌ. وَقُورٌ: see وَقَارٌ. مُوقَرٌ Gravity, staidness, steadiness, calmness; syn. رَزَانَةٌ, (S, Msb, K,) and حِلْمٌ, (S, Msb,) and سَكِينَةٌ, and وَدَاعَةٌ; (L, TA;) and ↓ تَيْقُورٌ is syn. with وَقَارٌ [in this sense], (S, K,) of the measure فَيْعُولٌ, (K,) originally وَيْقُورٌ, (S,) the و being changed into ت: (S, K:) [see 1:] or, accord. to some, it is syn. with تَوْقِيرٌ. (TA.) El-'Ajjáj says, فَإِنْ يَكُنْ أَمْسَى البِلَى تَيْقُورِى i. e. امسى وَقَارِى [And if wear, or waste, hath become the cause of my gravity, &c.: or, if it be syn. with تَوْقِيرِى, the cause of making me still, or quiet]. (S, TA.) Some make it to be of the measure تَفْعُولٌ, like تَذْنُوبٌ, &c. (TA.) — — Also, The greatness, or majesty, of God: as in the Kur. lxxi. 12. (S. [See 1, in art. رجو.]) — — See also وَقُورٌ. وَقُورٌ (S, A, K) and ↓ وَقَارٌ, and ↓ وَقْرٌ, (K,) or ↓ وَقِرٌ, (L,) and ↓ مُتَوَقِّرٌ, (TA,) Grave; staid; sedate; calm: applied to a man: (S, A, K, TA:) and the first applied also to a woman: (K:) pl. of the first, وُقُرٌ, (A, TA,) applied to men, (A,) and to women. (TA.) وَقِيرٌ (tropical:) Heavily burdened with debt. (TA.) — — أُذُنٌ وَقِيرَةٌ: see مَوْقُورٌ. جَنَانٌ وَاقِرٌ (tropical:) A heart which fright does not make to flutter. (A.) تَيْقُورٌ: see وَقَارٌ. مُوقِرٌ [Laden;] having a load: or [heavily laden;] having a heavy load: [as also ↓ مَوْقُورٌ:] applied to a man: (K:) and also [the former] applied to a woman, in the same sense: (TA:) or you apply to a woman the epithet مُوقَرَةٌ, meaning, bearing a heavy burden. (Fr, S, TA.) You say also ↓ دَابَّةٌ وَقْرَى, meaning ↓ مَوْقُورَةٌ [A beast of carriage laden: or heavily laden]: (K:) but ISd holds that ↓ وَقْرَى is used elliptically, for ذَاتُ وَقْرَى, and is an inf. n., of the measure فَعْلَى, like حَلْقَى and عَقْرَى. (TA.) [↓ مَوْقُورٌ, in the same sense, is also applied to a ship; as in the Expos. of the Jel, ii. 159.] — — نَخْلَةٌ مُوقَرَةٌ, (S, A, K,) and ↓ مُوقِرَةٌ, (S, K,) and ↓ مُوقِرٌ, (S, A, K,) like as one says, إِمْرَأَةٌ حَامِلٌ, (S,) and مُوقَرٌ, which is anomalous, (S, K,) and ↓ مِيقَارٌ, (K,) and ↓ مَوْقُورَةٌ, (A,) and ↓ مُوَقَّرَةٌ, (K,) A palm-tree laden, or heavily laden, with fruit; (A, K;) abounding in fruit: (S:) pl. [of the first, second, third, and fourth,] مَوَاقِرُ, (S, K,) and [of ميقار and موقورة,] مَوَاقِيرُ. (A.) — — See also وَقِيرٌ. مُوقِرٌ, and with ة: see مُوقَرٌ. مُوَقَّرٌ pass. part. n. of 2, q. v. — — نَخْلَةٌ مُوَقَّرَةٌ: see مُوقَرٌ. مَوْقُورٌ: see مُوقَرٌ, and with ة: see مُوقَرٌ. — (tropical:) A man [dull of hearing: or deaf. (S.) And أُذُنٌ مَوْقُورَةٌ (tropical:) An ear dull of hearing: or deaf: (ISk, A, TA:) as also ↓ وَقِرَةٌ, (A,) or ↓ وَقِيرَةٌ. (TA.) مِيقَارٌ: see مُوقَرٌ. مُتَوَقِّرٌ: see وَقُورٌ. وقص 1 وَقَصَ عُنُقَهُ, (Ks, S, K,) and الشَّىْءَ, (A'Obeyd, TA,) aor. يَقِصُ, (Ks, S, K,) inf. n. وَقْصٌ, (Ks, S, Mgh,) He broke his neck, (Ks, S, Mgh, K,) and the thing. (A'Obeyd, TA.) You say also, وَقَصَتْ بِهِ رَاحِلَتُهُ [His riding-camel, or she-camel, broke its neck]: (S, K:) like as you say, خُذْ بِالخِطَامِ and خُذِ الخِطَامَ: (S:) and وَقَصَتِ النَّاقَةُ بِرَاكِبِهَا The she-camel threw her rider and broke his neck. (Msb.) And وُقِصَ He had his neck broken; (S, K;) said of a man; (S:) [and also] said of a camel, signifying, he became diseased in his back, and without motion: and in like manner said of the neck, and of the back. (Khálid Ibn-Jembeh.) And وَقَصْتُ رَأْسَهُ I pressed, or squeezed, his head; sometimes meaning, so as to break the neck. (TA.) — — [Hence,] وَقَصَ الدَّيْنُ عُنُقَهُ (tropical:) Debt [oppressed him as though it] broke his neck. (TA.) — — [Hence also,] الفَرَسُ يَقِصُ الإِكَامَ (tropical:) The horse bruises the hills, or rising grounds: (S, K:) or breaks the summits thereof: (A:) and in like manner one says of a she-camel. (TA.) — — You say also, الدَّابَّةُ تَذُبُّ بِذَنَبِهَا فَتَقِصُ عَنْهَا الذُّبَابَ (tropical:) The beast of carriage beats off from her with her tail, and kills, the flies. (TA.) — وَقَصَتِ العُنُقُ The neck broke: thus the verb is intrans. as well as trans.: (K:) or, accord. to Ks, one does not say this: (S:) i. e., one only says of the neck وُقِصَت, using the pass. form. (TA.) — وَقِصَ, (S, K,) aor. يَوْقَصُ, (S,) inf. n. وَقَصٌ, (S, A, Mgh, K,) He (a man, S) was short in the neck. (S, A, Mgh, K.) 2 وقّص عَلَى نَارِهِ, (S, A,) inf. n. تَوْقِيصٌ, (TA,) He threw fragments, or broken pieces, of sticks upon his fire: (S, * A:) or he broke in pieces sticks upon his fire. (TA.) 4 اوقصهُ He (God) made him to be short in the neck. (S, K.) 5 توقّص (tropical:) He went a pace between that called العَنَق and that called الخَبَب; (K;) falling short of the latter, but exceeding the former, and removing his legs as in the pace called الخبب, excepting that they were nearer to the ground, and throwing himself [forward]: (AO:) or he trod vehemently in going, (K, TA,) with short steps, (TA,) as though breaking what was beneath him: (K, TA:) or he (a horse) bounded (As, S, A) in his running, (As,) making short steps, (As, S, A,) as though breaking his steps. (A.) You say, مَرَّ فُلَانٌ يَتَوَقَّصُ بِهِ فَرَسُهُ Such a one passed along, his horse bounding, and making short steps, with him. (S.) 6 تواقص He made himself like, or imitated, him who is short in the neck: (K:) said of a man. (TA.) Hence, تَوَاقَصَ عَلَى بُرْدَتِهِ كَىْ لَا تَسْقط He bent and shortened himself to hold on his بُرْدَة with his neck, that it might not fall. (TA, from a trad.) وَقْصٌ: see what next follows. وَقَصٌ (tropical:) Fragments, or broken pieces, of sticks, which are thrown upon, (S,) or into, (K,) a fire: (S, K:) or small pieces of fire-wood with which a fire is made to burn more vehemently; (A, TA;) as also وَقَشٌ: so, says Aboo-Turáb, I heard Mubtekir say. (TA.) — Also, sing. of أَوْقَاصٌ, as used in relation to the [tax called صَدَقَة; signifying (tropical:) What is between one فَرِيضَة and the next فَرِيضَة: (S, K:) as, for instance, when camels amount in number to five, one sheep or goat is to be given for them; and nothing is to be given for such as exceed that number until they amount to ten: thus, what is between the five and the ten is termed وَقَصٌ: (S:) sometimes pronounced ↓ وَقْصٌ: (Msb:) and in like manner, شَنَقٌ: (S:) or (accord. to some of the learned, S) وقص relates to bulls and cows particularly, (S, Mgh, Msb,) or to these and to sheep and goats, (Msb,) and شنق [q. v.] to camels: (S, Mgh, Msb:) both signifying what is between one فريضة and the next: (S, Mgh, Msb: *)

or, accord. to Aboo-'Amr, (Mgh, L,) i. e. Esh-Sheybánee, (L,) وَقَصٌ signifies camels for which it is incumbent to give sheep or goats in payment of the صَدَقَة, (Mgh, L,) when the camels are between five and twenty in number; (L;) but some disapprove of this: (Mgh, L:) accord. to IB, it signifies sheep or goats taken in payment of the صَدَقَة for camels. (L.) — You also say, صَارُوا أَوْقَاصًا (assumed tropical:) They became scattered, or dispersed: and أَتَانَا أَوْقَاصٌ مِنْ بَنِى فُلَانٍ (assumed tropical:) There came to us separate portions of the tribe of the sons of such a one: (Ibn-'Abbád, K: *) اوقاص in these cases being a pl., [namely of وَقَصٌ,] like أَسْبَابٌ, pl. of سَبَبٌ. (TA.) وَقِيصَةٌ: see وَاقِصَةٌ. مَوْقُوصٌ: see أَوْقَصُ A man (S, Mgh) short in the neck; (S, A, Mgh, K;) naturally so: (TA:) or having the neck inclining and short: (A'Obeyd, TA:) fem. وَقْصَآءُ. (A, TA.) — خُذْ أَوْقَصَ الطَّرِيقَيْنِ (tropical:) Take thou the nearer of the two ways: (Ibn- 'Abbád, K: *) or shorter thereof. (A, TA.) مَوْقُوصٌ A man (S) having his neck broken: (S, K:) and so مَوْقُوصُ العُنُقِ: (A:) the fem. is with ة: and ↓ وَاقِصَةٌ occurs in the sense of مَوْقُوصَةٌ in a trad. of 'Alee, in which he is said to have given judgment in the case of the قَارِصَة and the قَامِصَة and the ↓ وَاقِصَة, that the price of blood, or fine for homicide, should be paid in thirds; these being three girls, who were playing together, and mounted, one upon another; and the lowest pinched the middle one, who thereupon leaped off, so that the uppermost fell, and her neck broke; wherefore he imposed a third of the fine for the killing of the uppermost upon the lowest, and the like upon the middle one, annulling the third of the uppermost because she aided against herself: (Mgh, TA, in art. قرص, and Msb,) here, [accord. to those who hold that وَقَصَ is trans. only,] ↓ واقصة is like رَاضِيَةٌ, in the phrase عِيشَةٌ رَاضِيَةٌ; (TA, in art. قرص and in the present art.;) and is used in the place of موقوصة for the sake of agreement in form with the two other epithets: (Mgh, in art. قرص, and Msb:) ↓ وَقِيصَةٌ, also, signifies having her neck broken; and its pl. is وَقَائِصُ. (Meyd, as in Freytag's Lex., excepting that the pl. is there written وَقَايِصُ.) You say also عُنُقٌ مَوْقُوصَةٌ A broken neck. (Msb.) And مَوْقُوصٌ is also applied to a camel, signifying, Become diseased in his back, and without motion. (Khálid Ibn-Jembeh.) وقع &c. See Supplement وكأ 1 وَكَفَأَ see 8. 3 وَاكَأَ عَلَى يَدَيْهِ He leaned upon his hands, or arms. Mohammad was seen to do so when he raised and extended his hands in supplication to God. (IAth.) 4 أَوْكَأَهُ, (S, K,) inf. n. إِيكَاءٌ, (S,) He set up for him a thing upon which to recline (مُتَّكَأً.) (S, K.) — — أَتْكَأَهُ, (in which ت is substituted for و,) inf. n. إِتْكَاءٌ, He propped him up by a cushion or other thing whereon to recline; made him recline upon a cushion &c. (AZ, TA.) — — ضَرَبَهُ فَأَتْكَأَهُ, (A,) or طَعَنَهُ حَتَّى أَتْكَأَهُ, originally أَوْكَأَهُ, (S,) (tropical:) He smote him, (A,) or pierced him, (S,) so that he made him fall in a reclining posture: (S, A, K: *) or, so that he threw him down upon his left side. (K.) — — See 3. 5 تَوَكَّأَ see 8. 8 اِتَّكَأَ He sat in a firm, or settled, manner: and he sat leaning upon one of his sides: (Msb, in art. تكأ:) the vulgar know it only in the latter sense: but it signifies he leaned, rested, or stayed, his back, or his side, against, or upon, a thing: and he leaned, rested, or stayed, himself in any manner, upon a thing. (IAth, in Msb, art. وكأ.) — — اِتَّكَأَ عَلَى شَىْءٍ, (S,) and ↓ توكّأ, (S, K,) and ↓ اوكأ; (K;) and ↓ تَكِئَ, [in which ت is substituted for و,] aor. يَتْكَأُ, inf. n. تَكْءٌ; (Lth;) and ↓ وَكَأَ; (CK;) He leaned, or reclined, upon a thing; supported, propped, or stayed, himself upon it. (K.) — — اِتَّكَأَ He reclined upon a cushion, &c. (TA.) — — اِتَّكَأَ He made for him [i. e., app., for himself,] a thing upon which to lean, or recline: (CK, and a MS. copy of the K:) or he made him to be a thing upon which to lean, or recline. (TA.) [The latter seems to be wrong, unless the verb be read أَتْكَأَ.] — — اِتَّكَأْنَا عِنْدَ فُلَانٍ (tropical:) We ate a repast with, or at the abode of, such a one. (TA.) — اِتَّكَأَتْ (MF) and ↓ تَوَكَّأَتْ (K) She (a camel) was taken with the pains of labour, and cried out. (K.) Accord. to Lth, تَوَكُّؤُ النَّاقَةِ signifies تصلّقها عند مخاضها: (TA:) [but it is evident that the right reading is تصلّقها; and the sense agreeable with the above explanation]. تُكَأَةٌ (in which ت is substituted for و, TA) A staff, or stick, (K,) upon which one leans in walking; a walking-stick: (TA:) that upon which one leans or reclines. (S, K.) — — One who reclines much. (S, K.) — — (tropical:) A heavy person [app., in disposition]. (TA.) مُتَّكِئٌ act. part. n. of 8. — — لَا آكُلُ مُتَّكِئًا I (said Mohammad) eat not sitting in a firm, or settled, posture, cross-legged, or in such other similar manner as is adapted for much eating: for he used to eat sitting upon his hams, with his shanks erect, so as to be ready to rise. The meaning is not [only] " inclining on one side," as the vulgar among students imagine. (K.) مُتَّكَأٌ A place in which one reclines: (S:) a chamber, or sitting-room. (Akh, S.) — — That upon which one leans, or reclines, in eating, drinking, or talking. (Zj.) — — (tropical:) Food, or a repast: so called because people used to recline when they sat to eat: but the Muslims are forbidden to do so. [See مُتَّكِئٌ.] It is said to have this last meaning in the Kur. xii. 31. (TA.) وكب 1 وَكَبَ, aor. يَكِبُ, inf. n. وُكُوبٌ (K) and وَكَبَانٌ (S) and وَكْبٌ (CK), He walked, went, or marched along, in a leisurely manner, (S, K,) or, as in some copies of the S, in a grave and leisurely manner. (TA.) See مَوْكِبٌ. — وَكِبَ He (an antelope) proceeded at a quick pace, (IKtt,) [and with long steps: see وُكُوبٌ]. [Thus the verb bears two contr. significations.] Hence the word ↓ مَوْكِبٌ (IKtt) [as meaning " a certain mode, or manner, of walking, &c. "]. — وَكَبَ, inf. n. وَكْبٌ, He, or it, stood erect; became erected, set up, raised, or reared: (S, K:) he stood. (K.) — — وَكَبَ عَلَى الأَمْرِ, and ↓ وَاكَبَ, (in a copy of the S, واكب, which is also mentioned in the sense here following by IKtt and IM, as stated in the TA,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair. (S, K.) — وَكِبَ; and ↓ وكّب inf. n. تَوْكِيبٌ; It (a date) became black when ripe: (K:) or وَكِبَ signifies, as below, "it (the skin, or a garment,) was dirty, or filthy; " and ↓ وكّب, it (a grape) became black: (TA: where it is said that this distinction [excepting that the second verb relates to the grape rather than the date] is meant in the K; the passage presenting what is termed لَفٌّ وَنَشْرٌ مُرَتَّبٌ:) or the latter verb signifies it (a grape or a date) showed some degree of blackness. (Az.) See مُوَكِّبٌ. — — وَكِبَ, aor. يَوْكَبُ, inf. n. وَكَبٌ, It (the skin, or a garment,) was dirty, or filthy. (TA.) See وَكَبٌ. 2 وكّب, inf. n. تَوْكِيبٌ, [app., He pursued a middle or just, way with respect to the صِرَار; which is a cord, or a piece of rag, that is bound over a she-camel's udder, or teats, to prevent her young one from sucking her]. (K: the inf. n. is explained by the words المُقَارَبَةُ فِى الصِّرَارِ: written in the TA الصرار; to which is there added, with kesr.) — — See 1. 3 وَاكَبَهُمْ (inf. n. مُوَاكَبَةٌ, TA,) He marched, or journeyed, or kept pace, with them; syn. سَايَرَهُمْ: or he hastened with them, and strove to be before them; syn. بَادَرَهُمْ: (K:) or he rode with them (S, K) in their مَوْكِب [or procession]: (TA:) and also, he contended with them in a race or the like. (S.) — — See 1. 4 اوكب He (a camel) kept to the mode of walking, &c.,] or kept with [the kind of procession, called] a مَوْكِب. (ISk, S, K: [but accord. to the K, the latter is the meaning intended; or, as said in the TA, he kept with the procession of riders or camels; for which, however, SM knows no authority.) — اوكب He (a bird) rose to fly; ex., اوكب ثُمَّ طَارَ. he rose to fly, and then flew: (Er-Riyáshee:) or prepared to fly; (S, K:) or flapped his wings while falling. (K.) — اوكبه He made him angry. (K.) وَكَبٌ The blackness of dates; (K;) or of grapes, &c., (T,)

when they become ripe. (K, T.) Generally used with reference to grapes. (TA.) — — Dirt, or filth, (K,) upon the skin or upon a garment. (TA.) ظَبْيَةٌ وَكُوبٌ also An antelope that keeps to its herd. (TA.) — — ظَبْيَةٌ وَكُوبٌ An antelope proceeding at a quick pace, with long steps; syn. الَّتِى تُعْنِقُ فِى سَيْرِهَا: (S:) and in like manner ↓ نَاقَةٌ مُوَاكِبَةٌ a she-camel that proceeds in that manner: (S, K:) see وَكَبَ: or the latter signifies a she-camel that journeys, or marches, or keeps pace, with the مَوْكِب: (K:) that does not lag behind the [company of] riders. (A.) وَكَّابٌ A man (TA) grieving, or mourning, much; very sorrowful, sad, or unhappy. (K.) وَاكِبَةٌ i. q. قَائِمَةٌ [app. signifying The leg of a quadruped]: (S, K:) from وَكَبَ " he stood. " (TA.) مَوْكِبٌ A certain mode, or manner, of walking, marching, proceding, or journeying. (S.) See 1. — — A company [or procession] of men, riding or walking [or marching by slow degrees, or gradually; or in a grave manner, and by slow degrees, or gradually]: (K:) or a party of people riding upon camels, for the sake of pomp, or parade, (S, K,) or to go forth to the gardens or the like for amusement: (TA:) and in like manner, a company of horsemen, or a cavalcade: (S:) pl. مَوَاكِبُ. (TA.) — — سَارَ سَيْرَ المَوْكِبِ He walked, marched, or journeyed [in the manner, or at the rate, of a ceremonious procession, or by slow degrees, or] without hastening. (TA, from a trad.) مُوَكِّبٌ A date (or grape, TA,) becoming black, when ripe: (K:) or a grape or date in which the least blackness appears. (Az.) — — Also An unripe date that is pricked with a thorn in order that it may ripen. (AHn.) مُوَاكِبَةٌ: see وَكُوبٌ. مَوْكُوبٌ: see 1. وكت 1 وَكَتَ, aor. يَكِتُ, (inf. n. وَكْتٌ, He, or it, made a mark, or impression, or left a mark. (K.) You say وَكَتَ شَيْئًا He, or it, made a mark, or impression, or left a mark, upon a thing. (TK.) — وَكَتَ aor. يَكِتُ, inf. n. وَكْتٌ; and ↓ وكّت, inf. n. تَوْكِيتٌ; He filled (K.) a قِرْبَة, (Lh,) or a cup, or the like, as also زكت. (Fr.) — وَكَتَ, aor. يَكِتُ, inf. n. وَكْتٌ, He walked, or went, with short steps. (Sh, K.) — — He (a beast of carriage) raised and put down his feet quickly. (L.) — — وَكَتَ المَشْىَ, inf. n. وَكْتٌ and وَكَتَانٌ, He went, or walked, with short steps, but in a heavy and ugly manner. (L.) — — وَكَت ↓ فِى سَيْرِهِ He went with a particular kind of pace. (L, from Kr.) — وَكَتَ الكِتَابَ, inf. n. وَكْتٌ, He pointed, or dotted, the book, writing, or letter. (L.) 2 وَكَّتَتِ البُسْرَةُ inf. n. تَوْكِيتٌ, The date became speckled, by reason of its ripening. (S, M, K.) — See 1. وَكْتٌ, (Nh, &c.,) or وَكْتَةٌ, (L,) A mark, (L,) or a small mark, (Nh,) in a thing, resembling a speck (نقطة), of a different colour from the thing itself: (Nh, L:) pl. of the latter [or rather coll. gen. n., of which the latter is the n. un.] وَكْتٌ. (L.) — — وَكْتٌ A little; not much, a little thing. (Sh, K.) — — وَكْتٌ and وَكْتَةٌ A speck that appears in a date by reason of its ripening. (TA.) — — وَكْتَةٌ A speck (نُقْطَة) in a thing: (K:) or what resembles a نُقْطَة in a thing: (S:) a red speck, or spot, in the white of the eye, which, if neglected, becomes a وَدْقَة: (ISd:) or a white speck, or spot, in the black of the eye: (TA:) you say, فِى عَيْنِهِ وكتةٌ [In his eye is a speck, &c.]. (S.) — — فِى قَلْبِى وَكْتَةٌ مِمَّا قُلْتَ (tropical:) On my heart is a slight impression made by what thou saidst. (A.) وُكْتَةٌ i. q. فُرْضَةُ زَنْدٍ (K: in the CK, فَرْضة) [app., The notch in a wooden instrument for striking fire; as understood by Golius: but accord. to the TA, the notch, or the like, in the joint called زند of a camel]. وَكِيتٌ The act of calumniating, or slandering, syn. سِعَايَةٌ and وِشَايَةٌ, (K,) to one possessed of command, or power. (TA.) رَجُلٌ وَكَّاتٌ, mentioned by Kr; thought by ISd to be from وَكَتَ المَشْىَ; [and therefore to signify A man who walks, or goes, with short steps, but in a heavy and ugly manner]; because were it by the phrase mentioned by Kr [i. e. وَكَت فى سيره] it would be مُوَكِّتٌ. (TA.) وَاكِتٌ, in a camel, i. q. نَاكِتٌ. (K.) مَوْكُوتٌ (tropical:) Changed in colour (كَمِدٌ) by reason of anxiety, or grief: (K:) or changed in colour (كَمِدٌ), and full of malevolence, and of anxiety, or grief. (TA.) — — عَيْنٌ مَوْكُوتةٌ An eye in which is a وَكْتَة. (A, &c.) بُسْرَةٌ مُوَكِّتَةٌ, and مُوَكِّتٌ, (the latter on the authority of Seer, TA) A date speckled, or becoming speckled, by reason of its ripening. (T, M, K.) When it is speckled in the part next the stalk, it is called مُذَنِّبَةٌ (TA.) See بُسْرٌ. وكث 10 استوكث He ate of what is called وكاث: (K:) he hastened, and ate somewhat of that which is called وكاث, thereby to attain the period of the morning-meal called الغَدَآء. (L.) وِكَاثٌ and وُكَاثٌ Food, aliment, or nutriment, (غِذَآءٌ: so in some copies of the K, and in the TA: in the CK, غَدَآءٌ, or a morning meal:) that is prepared, or taken, in haste, (يُسْتَعْجَلُ بِهِ,) [before the morning-meal called غَدَآء: see 10]. (K.) وكح 10 استوكحت الفِرَاخُ The young birds became big, bulky, or coarse. (S, K.) وُكُحٌ Big, bulky, or coarse, young birds: (K:) after the manner of a rel. n., as though pl. of وَاكِحٌ, or وَكُوحٌ, since it cannot be pl. of مُسْتَوْكِحٌ. (TA.) وكد 1 وَكَدَ, aor. يَكِدُ, inf. n. وُكُودٌ, He remained, continued, stayed, abode, or dwelt, (L, K,) بِمَكَانٍ in a place. (L.) — See 2. — وَكَدَ أَمْرًا, (L, K, *) aor. يَكِدُ, inf. n. وَكْدٌ, (L,) He aimed at a thing; sought, endeavoured after, or pursued, it; desired it; intended it, or purposed it; syn. قَصَدَ (L, K) and طَلَبَ. (L.) See also below. — — وَكَدَ وَكْدَهُ He directed his course to, or towards, him, or it; or he pursued his (another's) course; syn. قَصَدَ قَصْدَهُ; (S, L, K;) doing as he did. (L.) — — وَكَدَ أَمْرًا, aor. and inf. n. as above, also signifies He laboured at, and endeavoured after, a thing. (L.) — — وَكَدَ, (L, K,) aor. يَكِدُ, inf. n. وَكْدٌ, (L,) i. q. أَصَابَ He, or it, did, or went, right; attained an object; hit, struck, smote, affected, hurt, befell; &c.]. (L, K.) 2 وكّد, (S, L,) inf. n. تَوْكِيدٌ; (S, K;) [and ↓ وَكَدَ as is implied in the K, but app. by the unintentional omission of the word وَكَّدَ;] and ↓ اوكد, inf. n. إِيكَادٌ; (S, L;) He made a horse's saddle, (S, L,) and a camel's, (L, K,) firm, fast, or strong; or bound or tied it firmly, fastly, or strongly; (S, L, K;) as also أَكَّدَ and آكَدَ: but more chaste with و. (S, L, K. *) — — Also, He confirmed, ratified, or corroborated, a compact, a contract, a covenant, or an engagement; as also اكّد (S, L, K) and آكد: but, in this sense also, more chaste with و; (S, L;) or in this sense more approved with أ: (L:) and in like manner وكّد he confirmed an oath: you say, إِذَا عَقَدْتَ فَأَكِّدْ وإِذَا حَلَفْتَ فَوَكِّدْ When thou makest a contract, ratify; and when thou swearest, confirm. 4 أَوْكَدَ see 2. — — أَوْكَدَتَاهُ يَدَاهُ His arms, or hands, exercised him with work. From a trad., relating to a seeker of knowledge. (L.) 5 توكّد الأَمْرُ and تأكّد signify the same, [The thing, or affair, became confirmed, ratified, or corroborated]. (S, L, K. *) وَكْدٌ Desire; purpose; intention; aim; endeavour. (L, K.) See also 1. وُكْدٌ Work; labour; exertion; endeavour. (L, K.) Ex. مَا زَالَ ذٰلِكَ وُكْدِى That ceased not to be my work, (L, K,) and endeavour. (L.) وِكَادٌ A rope with which cows are tied on the occasion of milking. (S, L.) — — Also وِكَادٌ and إِكَادٌ sings. of وَكَائِدُ [and أَكَائِدُ], (IDrd, L, K,) [pls. deviating from the constant course of speech in relation to the sings.; see art. أكد;] signifying, (i. e. the pls.,) Thongs, or straps, with which one binds (L, K) a camel's, or horse's saddle: (L:) or the thongs, or straps, by which the قَرَبُوس is bound to the two side-boards of a horse's saddle; (IDrd, L;) as also ↓ مَيَاكِيدُ and تَآكِيدُ and ↓ تَوَكِيدُ; (K;) or these are called مياكيد, but not تواكيد: (L:) and it [مياكيد] is a pl. that has no [proper] sing. (TA.) مُوَاكِدَةٌ A she-camel that strives, or exerts herself, in her progress, course, or pace. (K.) مَيَاكِيدُ and تَوَكِيدُ: see وِكَادٌ. مُتَوَكِّدٌ بِأَمْرٍ, (L,) or لِأَمْرٍ, (K,) Standing ready, or prepared, for a thing, or an affair (L, K.) وكر 1 وَكَرَ, aor. يَكِرُ, inf. n. وَكْرٌ (S, K) and وُكُورٌ, (K,) He (a bird) came to the وَكْر [or nest]: (K:) or entered his وَكْر. (S.) — — وَكَرَ, (Mgh, Msb,) aor. يَكِرُ, (Msb,) He (a bird) took for himself, or made, or prepared, (إِتَّخَذ,) a وَكْر; (Mgh, Msb;) as also ↓ وكّر, (A, Mgh, Msb, TA,) inf. n. تَوْكِيرٌ; (TA;) but the latter has an intensive signification; (Msb;) and ↓ إِتَّكَرَ. (K.) أَوْكَرَ in this sense is a mistake. (Mgh.) — وَكَرَ, aor. يَكِرُ; (K;) or ↓ وكّر, (A, L, Msb,) inf. n. تَوْكِيرٌ; (Fr, S, L;) He made, or prepared, the food called وَكِيرَة; (Fr,

S, A, L, Msb;) لَهُمْ for them. (L, K.) 2 وَكَّرَ see 1, in two places. — — See also وَكِيرَةٌ, in two places. 8 إِوْتَكَرَ see 1. وَكْرٌ The nest (عُشّ) of a bird; (AA, S, A, Msb, K;) wherever it is; in a mountain or a tree; (AA, S, Msb;) and so if the bird is not in it; (M, A, K;) as also ↓ وَكْرَةٌ: (K:) the place in which a bird lays its eggs, and has, or hatches, its young; being a hole in a wall, or in a tree: (T, TA:) the place into which the bird enters; as also وَكْنٌ: (As, TA:) [see also عُشٌّ; and سَرَبٌ:] pl. (of pauc., TA:) أَوْكُرٌ (K) and أَوْكَارٌ, (S, A, Msb, K,) and (of mult., TA) وُكُورٌ (S, K) and وِكَارٌ (Msb) and وُكْرٌ. (K.) You say, بُيُوتٌ كَأَوْكَارِ الطَّيْرِ [Houses like the nests of birds]. (A.) — — (tropical:) [A house: as in the following saying,] مَا دَارَ فِى فِكْرِىنُزُولُكَ فِى وَكْرِى (tropical:) Thine alighting at my house was not revolved in my mind]. (A.) See also وَكِيرَةٌ. — — The فَرْض [q. v.] of a زَنْدَة. (A, in art. فرض.) نَاقَةٌ وَكَرَى: see جَمَّازٌ. وَكْرَةٌ: see وَكْرٌ. — See also وَكِيرَةٌ. وَكَرَةٌ: see وَكِيرَةٌ. وَكِيرٌ: see وَكِيرَةٌ. Food that is prepared on account of the completion of a building; (S, * Msb, * K;) as also ↓ وَكِيرٌ and ↓ وَكْرَةٌ and ↓ وَكَرَةٌ: (K:) food which a man prepares on the occasion of building his وَكْر [or house], or buying it, (A, TA,) and to which he invites [others]: (TA:) accord. to Fr, [food] prepared by a woman among the requisites for a bride or a traveller (فِى الجَهَازِ); sometimes, he says, called تَوْكِيرٌ: which latter word also signifies the act of feeding [with the food called وَكِيرَة]. (TA.) 1 وكز وَكَزَهُ, (S, Msb,) aor. يَكِزُهُ, (Msb,) inf. n. وَكْزٌ, (Msb, K,) He struck, or beat him, (S, Msb,) [with anything,] as, for ex., with a staff, or stick: (TA:) or it signifies, (Msb,) or signifies also (S) he struck, or beat, him with his fist upon his chin: (S, Msb:) or, accord. to Ks, i. q. لَكَمَهُ; (Msb;) [i. e.] he struck, or beat, him with his fist. (A, K.) — — He pushed, or impelled, or repelled, him. (S, Msb, K.) — — He pierced him (Ks, K, * TK) with a spear. (TK.) — — He goaded him. (TA.) — — He broke his nose. (T, TA.) وَكْزَةٌ A blow with the fist. (A.) وَكَّازٌ One who strikes, or beats, much with his fist. (A.) مُتَوَكِّزٌ بِأَمْرٍ Standing ready, or prepared, for a thing, or an affair. (L, art. وكد.) 1 وكس وَكَسَ, aor. يَكِسُ, inf. n. وَكْسٌ, It (a thing, S, Msb) was, or became, defective, or deficient; it fell short; it diminished, or decreased. (S, A, Msb, K.) It is said in a trad., (S, Msb,) of Ibn-Mes'ood, (TA,) لَهَا مَهْرُ مِثْلِهَا لَا وَكْسَ وَلَا شَطَطَ She shall have the dowry of her like: there shall be no falling short nor exceeding: (S, A, * Msb, * TA:) or there shall be no diminishing nor exceeding of the limit. (Mgh.) [For] وَكَسَهُ, aor. and inf. n. as above, signifies He rendered it defective, or deficient; diminished it, or decreased it; (A, Mgh, Msb, K;) as also ↓ وكّسهُ, (TK,) inf. n. تَوْكِيسٌ. (K, TK.) — — He made him (a man) to suffer loss; syn. نَقَصَهُ; (S, TA; as also ↓ وكّسهُ inf. n. تَوْكِيسٌ: (K, * TA:) or he cheated, or defrauded him. (IKtt, TA.) You say, وُكِسَ فِى تِجَارَتِهِ, (S, A, Msb, K,) inf. n. وَكْسٌ, (TA,) He suffered loss, (S, A, Msb, TA,) or diminution of the price, (TA,) [in his traffic, or merchandise; as also ↓ أُوكِسَ, (S, A, Msb, K,) inf. n. إِيكَاسٌ; (TA;) and so وَكَسَ, aor. (K) and inf. n. (TA) as above. (K, TA.) 2 وكّسهُ, inf. n. تَوْكِيسٌ: see 1, in two places. — — Also, He reproved, or blamed, him, or did so severely; or with the utmost severity; or he reproached, or upbraided him. (AA, K.) 4 أَوْكَسَ, (A,) or أَوْكَسَ مَالُهُ, (Ibn-'Abbád, A, K,) His property went away. (Ibn-'Abbád, A, K.)– — أُوكِسَ فِى تِجَارَتِهِ: see 1. أَوْكَسُ [More, and most, defective, or deficient: less, and least, in value]. The saying respecting the division of a building, يَنْظُرُ إِلَى صَاحِبِ الأَوْكَسِ means, One shall look to see which is he whose place is of the less, or least, value. (Mgh.) — — A man having a small portion, or little good fortune: (A:) or a low, an ignoble, or a mean, or sordid, man. (Ibn-'Abbád, K.) وكع &c. See Supplement 1 ولب وَلَبَ, aor. يَلِبُ, inf. n. وُلُوبٌ, He entered (K) into a house or tent, or into a tract, or quarter, or the like. (TA.) — — وَلَبَ He hastened (K) in entering. (TA.) — — وَلَبَ إِلَيْكَ الشَّىْءُ, aor. يَلِبُ, inf. n. وُلُوبٌ, The thing, of whatever kind it was, came to thee, or reached thee. (A'Obeyd, S.) In the copies of the K, وَلَبَ الشَّىْءَ وإِلَيْكَ; accord. to which, the verb, in the sense of وَصَلَ, there assigned to it, is trans. both immediately and by means of إِلَى: but the correct reading is ولب اليكالشىء, as above. In an old, and generally correct, copy of the Tahdheeb el-Af'ál of IKtt, it is said that ولب اليك الشَّرُّ signifies The evil reached thee: syn. تَوَصَّلَ. (TA.) — — وَلَبَ, inf. n. وُلُوبٌ and وَلْبٌ, It (corn or the like) germinated in offsets around the older plants. (IKtt.) — — وَلَبَ بنو فُلَانٍ The sons of such a one multiplied, or increased. (IKtt.) وَالِبٌ, Going into a thing; entering into it. (Esh-Sheybánee, S.) وَالِبَةٌ The offsets of the corn and the like: (K:) so called because they enter into the roots of the parent-plants: (TA:) or corn or the like growing from the roots of that which has preceded it: (S:) pl. أَوَالِبُ. (TA.) — — وَالِبَةٌ The offspring of camels, (IAar, S,) and of sheep or goats, (IAar, K,) and of cows, (K,) and of a people. (IAar.) تَوْلَبُ: see art. تلب. Accord. to Suh, the ت is substituted for و, and the word is derived from والية, the " offsets of corn and the like: " and Ibn-'Osfoor and IKtt assert the same. (TA.) 1 ولت وَلَتَهُ حَقَّهُ, aor. يَلِتُ, inf. n. وَلْتٌ; and ↓ اولتهُ; He diminished unto him his due, or right; [or defrauded him of part thereof]: (K:) as also لَاتَهُ, and أَلَتَهُ, or أَلِتَهُ. (TA.) 4 أَوْلَتَ see 1. 1 ولت وَلَتَتْنَا السَّمَاءُ, [aor. تَلِتُ,] inf. n. وَلْتٌ, The sky wetted us with a little rain. (TA.) — — وَلَتَهُ, aor. يَلِتُ, (S,) inf. n. وَلْتٌ, (S, K,) He beat, struck, or smote, him, (AA, S, K,) with a staff, or stick, (AA, S,) a little: (As:) or he beat him, or struck him, without wounding him. (Aboo-Murrah El-Kusheyree.) — — وَلَتَ لَهُ عَقْدًا He made with him a covenant, compact, or contract, that was unintentional, or not firmly concluded, or settled. (S.) وَلَتَ لَهُمْ, [aor. يَلِتُ,] inf. n. وَلْتٌ, He gave them, or granted them, somewhat of a covenant, compact, or contract. (TA.) — — وَلَتَ, [aor. يَلِتُ?] inf. n. وَلْتٌ, He concluded a covenant, compact, or contract. (TA.) — — وَلَتَ لَهُ, aor. يَلِتُ, inf. n. وَلْتٌ, He made to him a weak promise. (TA.) — — وَلَتَ فُلَانٌ لَنَا مِنْ أَمْرِنَا, inf. n. وَلْتٌ, Such a one appointed the manner of somewhat of our affair for us; syn. وَجَّهَ. (TA.) — — وَلَتَ لِمَمْلُوكِهِ عِتْقًا, [aor. يَلِتُ, inf. n. وَلْتٌ,] He promised his slave manumission after his death, saying, Thou art free after my death. (ISh.) وَلْتٌ A little of rain: (S, K:) ex. أَصَابَنَا وَلْتٌ مِنْ مَطَرٍ A little rain fell upon us. (S.) — — وَلْتٌ السَّحَابِ A little rain. (TA.) — — وَلْتٌ A covenant, compact, or contract, between a people, that happens unintentionally, مِنْ غَيْرِ قَصْدٍ: (S:) or, not firmly concluded, or settled: (S, K:) or somewhat, or a little, of a covenant, compact, or contract: ex., in a trad., لَوْ لَا وَلْتٌ لَكَ مِنَ العَهْدِ لَضَرَبْتُ عُنُقَكَ Were it not for somewhat, or a little, of a covenant granted to thee, I had beheaded thee: (TA:) or the remainder [or what remains unfulfilled] of a covenant &c.: (T:) or a covenant &c. firmly concluded, or settled. (TA.) — — وَلْتٌ A little of anything that is much in quantity. (IAar.) — — وَلْتٌ What remains, of dough, in a platter. (K.) — — What remains, of water, in a مُشَقَّر. (K.) — — What remains, of the beverage called نَبِيذ, in the vessel. (K.) — — وَلْتٌ A weak promise. (K [See 1. In the CK, and in a MS. copy of the K, for الوَعْدُ is put الوَغْدُ.]) — — You also say لَهُمْ وَلْتٌ ضَعِيفٌ, and وَلْتٌ مُحْكَمٌ, [A weak promise has been made to them, and a firm promise]. (TA.) — — وَلْتٌ A vestige, or trace, of ophthalmia. (K.) — — لَمْ أَرَ مِنْهُ إِلَّا وَلْتَةً ↓ I saw not, of him, or it, aught save a small vestige, or trace. (A.) — — وَلْتٌ i. q. تَوْجِيهٌ; i. e., The saying to a slave (مَمْلُوك), Thou art free after my death. (K.) وَلْتَةٌ: see وَلْتٌ. — — عِنْدِى وَلْتَةٌ مِنْ خَبَرٍ I have a little news. (TA.) شَرٌّ وَالِتٌ A lasting, or constant, evil. (K.) — — دَيْنٌ وَالِتٌ, an expression used by Ru-beh, (TA,) A burdensome debt: (K:) or a lasting, or constant, debt: (IAar:) or, as some say, a debt by which one constantly binds himself (يَتَقَلَّدُهُ), as he does by a contract. (L.)

As disapproves of the expression. (TA.) 1 ولج وَلَجَ, aor. يَلِجُ, inf. n. وُلُوجٌ and لِجَةٌ; and ↓ إِتَّلَجَ; (S, K;) and ↓ تولّج; (L;) He, or it, entered. (S, K.) You say وَلَجَ البَيْتَ, and ↓ اتّلجه, and ↓ تولّجهُ, He entered the house. (L.) And وَلَجَ الشَّىْءُ فِى غَيْرِهِ The thing entered into another thing. (Msb.) As is said in the S and L, Sb says that وَلَجَ has for its inf. n. وُلُوجٌ, which is of one of the measures of the inf. ns. of intrans. verbs, because the meaning [of وَلَجْتُ البَيْتَ] is وَلَجْتُ فِيهِ: and it is said in the M, that Sb holds the intermediate particle to be dropped: but Mohammad Ibn-Yezeed holds the verb to be trans. without an intermediate particle. MF observes, that Sb's words appear to make ولج a trans. verb, which no one asserts it to be: that if he mean that it has as its complement a noun in the acc. case as an adverbial noun of place, it is like دَخَلْتُ and other intrans. verbs: but if he mean that it governs a simple objective complement, like ضَرَبْتُ زَيْدًا, his opinion is not correct. (TA.) 4 اولج, (S, K,) inf. n. إِيلَاجٌ; (Msb;) and ↓ إِتَّلَجَ, as in the CK and in several MS. copies of the K) or أَتْلَجَ, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. تلج,) in which ت is substituted for و, and this is the correct reading; (TA;) He, or it, caused to enter; introduced; inserted. (S, K.) — — The expression in the Kur. [xxii. 60; and other chapters,] يُولِجُ اللَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى اللَّيْلِ signifies He maketh the night, by increasing it, to enter into, [or encroach upon,] the day, and maketh the day, in like manner, to enter into, [or encroach upon,] the night: (Jel:) or He increaseth the night with a part of the day, by taking from the latter and adding to the former, and in like manner increaseth the day with a part of the night. (S.) — — [اولج is often used for اولج ذكره; and hence as meaning Inivit.] 5 تَوَلَّجَ see 1. 8 إِوْتَلَجَ see 1 and 4. رَجُلٌ خُرَجَةٌ وُلَجَةٌ, (S,) and ↓ خَرَّاجٌ وَلَّاجٌ, and ↓ خَرُوجٌ وَلُوجٌ, (TA,) A man frequently going, or coming, out and in. (S, TA.) [This is the primary meaning: for others see art. خرج.] وَلَجَةٌ A place, (S,) or a cavern, in which passengers shelter themselves from rain &c.: pl. أَوْلَاجٌ and وَلَجٌ, (S, K,) [or rather the latter, which is omitted in the CK, is a coll. gen. n., of which ولجة is the n. un.] or وُلُجٌ. (L.) — — Also, A bend, or place of bending, of a valley: (IAar:) pl. as above. (K.) وَلُوجٌ and وَلَّاجٌ: see وُلَجَةٌ. وَلِيجَةٌ Anything that is introduced, or inserted, into a thing, and that does not belong to it: any such thing is termed a وليجة of a thing. (A'Obeyd.) — — هُوَ وَلِيجَتُهُمْ He is an adherent to them; (K;) one who has entered, or become introduced, or included, among them,] and not belonging to them. (TA.) Pl. وَلَائِجُ. (TA.) — — وَلِيجَةٌ (assumed tropical:) A particular, or special, intimate, friend, or associate, of a man; syn. خَاصَّةٌ (S, K) and بِطَانَةٌ (S) and دَخِيلَةٌ: (K:) by these syns. A'Obeyd explains it in the Kur. ix. 16: and it is applied to one and to more than one: (TA:) or one whom a person takes to rely upon, or to place confidence in, not being of his family: (K:) and so some explain the word in the verse above referred to: (TA:) or it there signifies an intimate friend who is one of the polytheists. (Fr.) وَالِجَةٌ i. q. دُبَيْلَةٌ, (K,) i. e., A certain disease in the belly. (TA.) A pain that attacks a man; or a pain in a man; وَجَعٌ يَأْخُذُ الإِنْسَانَ, (so in two copies of the S, and in the L,) or وَجَعٌ فِى الإِنْسَانِ: (so in the TA and a MS. copy of the K:) or a pain that attacks the teeth; or a pain in the teeth; وجع يأخذ الأَسْنَانَ, (so in a copy of the S,) or وجع فى الأَسْنَانِ. (So in the CK.) أَوْلَجُ [More, or most, penetrating]: applied to language or discourse. [TA, in art. جمع: see an ex. voce مُجْمَعٌ.] تَوْلَجٌ The hiding place of a wild beast, (or antelope, TA,) among trees, (S, K,) into which he enters (الَّذِى يَلِج فِيهِ); like دَوْلَجٌ: the ت, says Sb, is substituted for و, and the word is of the measure فَوْعَلٌ; for تَفْعَلٌ is scarcely found in Arabic as the measure of a subst., whereas فَوْعَلٌ is frequent. (S.) مَوْلِجٌ A place of entrance; a place into which one enters: (TA:) pl. مَوَالِجُ. (S.) [See its contr. مَخْرَجٌ.] مَوْلُوجٌ A man attacked by the disease called وَالِجَة, or دُبَيْلَة. (K, TA.) ولح وَلِيحَةٌ A [sack of the kind called] غِرَارَة: (S, L, K:) or such as is called a جُوَالِق: or a large and wide جوالق: (L:) and a date-basket of palm-leaves; syn. جُلَّةٌ: (S, L, K:) and a sack or the like forming one half of a beast's load, in which are carried perfumes and clothes (بَزّ) and the like: (L:) n. un. of وَلِيحٌ, pl. وَلَائِحُ. (S, L, K.) 1 ولد وَلَدَتْ, (S, K, &c.,) aor. تَلِدُ, (L, K, &c.,) inf. n. وِلَادَةٌ and وِلَادٌ (S, A, L, Msb, K) and وَلَادَةٌ and وَلَادٌ, but each is more common with kesr, (Msb,) and إِلَادَةٌ and مَوْلِدٌ (L, K) and لِدَةٌ, (K,) [and app. مِيلَادٌ, like مِقْدَارٌ, (see an ex. voce تِلَادٌ, in art. تلد,)] She (a woman, S, L, or mother, L, or any animal having an ear, as distinguished from one having merely an car-hole, (Msb,) brought forth a child, or young one; or children, young, or offspring. (Msb.) — — Also, وَلَدَ, (aor. as above, Msb,) He begot a child, or young one; &c. (Th, L, Msb, K.) — — أَرْضُ البَلْقَاءِ تَلِدُ الزَّعْفَرَانَ (tropical:) [The land of El-Balkà produces saffron]. (A.) — — اللَّيَالِى حَبَالَى لَيْسَ يُدْرَىمَا يَلِدْنَ (tropical:) [The nights are pregnant: it is not known what they will bring forth]. (A.) — — [لَمْ يَلْدِهِ occurs in a verse cited voce رُبَّ, for لَمْ يَلِدْهُ; like لم أَجْدِ for لَمْ أَجِدْ.] 2 ولّدها, inf. n. تَوْلِيدٌ, He assisted her [namely a woman, A, L, Msb, and a ewe or she-goat, S, A, L, Msb, or other animal, Msb) in bringing forth; delivered her of her child or young one: (S, L, Msb, K *:) he acted as a midwife to her. (L.) — — ولدها أَوْلَادًا He made her to be the mother of children. (MA.) See 4. — — ولّدهُ, (inf. n. تَوْلِيدٌ, K,) He reared him; educated him; brought him up. The Christians (as Th says, T, L) have corrupted, in the Gospel, God's saying to Jesus, on whom be peace! أَنْتَ نَبِيِّى وَأَنَا وَلَّدْتُكَ [in the CK, erroneously, ولَدْتُك,] Thou art my prophet, and I reared thee: altering it thus, انت بُنَيِّى وانا وَلَدْتُكَ [Thou art my little son, and I begot thee]; attributing to Him a son. (T, * L, K. *) — — ولّد (tropical:) He innovated, or originated, language, and a story or the like. (A.) (assumed tropical:) [It (a thing) generated, engendered, produced, or originated, another thing.] 4 اولدت, (inf. n. إِيلَادٌ, Msb,) She (a woman, S, L, Msb, and a ewe or goat, L) attained to the time of bringing forth; was about to bring forth. (S, L, Msb, K. *) — — اولد القَوْمُ The people attained to the time of [their having] children. (IKtt.) — — اولد الجَارِيَةَ He made the girl to be the mother of a child. (MA.) See 2. 5 تولّد الشَّىْءُ مِنَ الشَّىْءِ, (S,) or عَنْ غَيْرِهِ, (Msb,) (assumed tropical:) The thing became generated, or engendered, or produced; it originated; from the other thing. (Msb.) — — تولّدت العَصَبِيَّةُ بَيْنَهُمْ (tropical:) [Party-spirit originated, or became engendered, among them]. (A.) 6 توالدوا They multiplied, or became numerous, [by propagation,] and begot one another; (S, L;) as also ↓ اتّلدوا. (TA.) 8 إِوْتَلَدَ see 6. 10 استولدها He rendered her pregnant; got her with child. اولدها in this sense is not of established authority; and some expressly disallow it. (Msb.) وَلْدٌ: see وَلَدٌ. وُلْدُ رَجُلٍ, and ↓ وِلْدُهُ, A man's people, tribe, or family. So, accord. to some, in the Kur. lxxi. 20. (T.) — — See وَلَدٌ. وِلْدٌ: see وُلْد, and وَلَدٌ. وَلَدٌ (of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, Msb) and ↓ وُلْدٌ (S, A, L, Msb, K) and ↓ وِلْدٌ (S, L, K) and ↓ وَلْدٌ, (K,) each used alike as sing. and pl., (S, M, A, L, K,) and masc. and fem., (M, L, Msb,) A child, son, daughter, youngling, or young one; and children, sons, daughters, offspring, young, or younglings; of any kind: [often applied to an unborn child, &c.; a fœtus:] (M, L, Msb:) pl. [of pauc.] of وَلَدٌ, (M, L, Msb, TA,) and of وُلْدٌ, (M, L,) أَوْلَادٌ; (M, L, Msb, K;) and [pl. of pauc. of وَلَدٌ,] وِلْدَةٌ and إِلْدَةٌ: (M, L, K:) and pl. of وَلَدٌ, وُلْدٌ, (S, M, L, Msb, K, *) like as أُسْدٌ is pl. of أَسَدٌ, (S, L, Msb,) in the dial. of the tribe of Keys, (T, Msb,) who make وُلْدٌ singular. (T.) — — مَنْ دَمَّى عَقِبَيْكِ ↓ وُلْدُكِ, a proverb, (T, S, L; but in the S, عَقِبَيْكَ;) of the Benoo-Asad, (S, L,) Thy son is he who made thy two heels to be smeared with blood; (TA;) i. e., whom thou thyself broughtest forth; (K, TA;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA.) — — مَا أَدْرِى أَىُّ وَلَدِ الرَّجُلِ هُوَ I know not what man he is. (S, K.) لِدَةٌ,

in which the ة is a substitute for the و that is elided from the beginning, for it is from الوِلَادَةُ, (S, L,) or, accord. to some, it is from لَدى, q. v., (TA,) applied to a male and to a female, (TA, voce تِرْبٌ,) i. q. تِرْبٌ; (S, L, K;) meaning One born at the same time with another; coëtanean, or a contemporary in birth (TA) of a man: (S, L:) dual لِدَانِ; (S, L;) [but لِدَةٌ occurs in a dual sense in the Jm and O and K, voce صَوْغٌ, q. v.;] pl. لِدَاتٌ and لِدُونَ: (S, L, K:) AHei and other expositors of the Tesheel say, that words like لدة have the latter form of pl. when they become proper names. (TA.) The dim. [of the pl.] is وُلَيْدَاتٌ and وُلَيْدُونَ, (K,) because the formation of a dim. restores a word to its original form; (TA;) not لُدَيَّاتٌ and لُدَيُّونَ, as some of the Arabs erroneously make it: (K:) but this which F pronounces an error is accordant to the authority of the leading writers on inflexion, who say that by regarding the original form, and restoring it thereto, the word is made to depart from the meaning intended by it; for if its dim. were made وُلَيْدٌ, there would be no difference between it and the dim. of وَلَدٌ. (TA.) See also art. لدى. — — See وِلَادٌ and وَلَادٌ .مِيلَادٌ: see 1. — — Pregnancy: (A, L, in which the former only is mentioned, and Msb:) the former is the more common. (Msb.) وَلُودٌ [Prolific; that breeds, or brings forth, plentifully.] (S, K, art. أبد.) — — See وَالِدٌ .وَلِيدٌ (of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, TA,) and ↓ مَوْلُودٌ signify the same, (T, L, K,) i. e., A new-born child: (M, L:) a young infant: (the former in the L, and the latter in the Msb:) the former, as well as the latter, masc.: (M, L:) or, accord. to some, the former is applied also to a female: as also ↓ وَلِيدَةٌ and ↓ مَوْلُودَةٌ: pl. of وليد, وِلْدَانٌ; and of وليدة. (L.) — — الولِيدُ فِى الجَنَّةِ The child that dies in early infancy, or that is prematurely born, is in paradise. (L, from a trad.) — — Also وَلِيدٌ, وَلَائِدُ. A boy: (S, A, L, K:) a youth: (AHeyth, L:) (tropical:) a boy who has arrived at the age when he is fit for service, before he attains to puberty: (A, L:) a youthful servant; one is so called from the time of his birth until he attains to manhood: the servant of a man in paradise is a وليد always, never changing in age: (L:) a slave; (S, L, K;) or, as some say, one born in servitude: (TA:) fem. in these senses, with ة: (S, A, L, K:) a female slave is called وليدة even if aged: (L:) pl. (of the masc., S, L) وِلْدَانٌ (S, L, K) and وِلْدَةٌ; (L;) and (of the fem.,: S, L) وَلَائِدُ. (S, L, K.) — — See also أُمُّ الوَلِيدِ — — .مُوَلَّدٌ The domestic hen. (K.) — — هُمْ فِى أَمْرٍ لَا يُنَادَى وَلِيدُهُ (S, L, K *) [They are in a case, or an affair, wherein (lit. whereof) the boy, or servant-boy, or slave, will not be called out to]: a proverb, (L,) originally meaning, they are in a case of difficulty or distress, such that the mother forgets her child, and does not call out to him: and afterwards applied to any case of difficulty or distress: (M, L:) or they are in a formidable case, in which children are not called out to, but those advanced in age: (AO, or As, M, L:) and sometimes it means, they are in such a state of abundance and affluence that if a وليد put forth his hand to take a thing he is not chidden away from it: (M, L:) or it is applied to a case of good and to one of evil, and means, they are so occupied with their case or affair that if a وليد put forth his hand to the most valuable of things he is not called out to for the purpose of chiding him: (K:) some say, that its original reference is to the running of horses; because a fleet and excellent horse goes without being called out to; and that it is secondarily applied to any case of great moment, and to any case of abundance. (S, L.) — — One also says, فِى الأَرْضِ عُشْبٌ لَا يُنَادَى وَلِيدُهُ [In the land is fresh herbage respecting which the servant-boy, or slave, will not be called out to]; because it matters not in what part of such land the beasts are; the whole abounding with herbage: and جَاؤُوا بِطَعَامٍ لَا يُنَادَى وَلِيدُهُ [They brought food respecting which the servant-boy, or slave, would not be called out to]; meaning, that one would not care what injury he might do to it, nor when he ate of it. (ISk, L.) — — Muzarrid Eth-Thaalebee says, تَبَرَّأْتُ مَنْ شَتْمِ الرِّجَالِ بِتَوْبَةٍ إِلَى اللّٰهِ مِنِّى لَا يُنَادَى وَلِيدُهَا [I have become clear of the vice of reviling men, by my turning unto God with repentance respecting which the servant (myself) will not be called out to]; meaning, respecting which I shall not be questioned. (ISk, L) وَلِيدَةٌ: see وُلُودِيَّةٌ .وَلِيدٌ, (IAar, L, K,) an inf. n. which has no verb, (Th, L,) and وَلُودِيَّةٌ (K) and وَلِيدِيَّةٌ, which, accord. to Th, is the original form, and ↓ وَلَادَةٌ, (L,) Infancy: (IAar, L, K:) boyhood; girlhood: the state of a وَلِيد or وَلِيدَة. (L.) Ex. فَعَلَ ذٰلِكَ فِى وُلُودِيَّتِهِ, and وَلُودِيَّتِهِ, He did that in his infancy: (El-Basáïr:) and فِى وَلِيدِيَّتِهِ when he was a وَلِيد. (L.) — — وُلُودِيَّةٌ (L, K) and وَلُودِيَّةٌ (L) Rudeness; coarseness; hardness; churlishness; deficiency in gentleness, (L, K,) and in knowledge of affairs: (L:) illiterateness. (L.) صُحْبَةُ فُلَانٍ وَلَّادَةٌ لِلْخَيرِ (tropical:) [The society of such a one is very productive of good.] (A.) وَالِدٌ and وَالِدَةٌ, (M, L, K) the former as a possessive epithet, and the latter as an act. part. n. (M, L.) A woman, and any pregnant animal, having a child or young one, or children or young; and bringing forth. (Th, M, L.) — — Also وَالِدٌ A father: (S, L, Msb:) and a mother; (L;) as also وَالِدَةٌ; (S, L, Msb;) [which latter is the more common in this sense:] pl. of the former, وَالِدُونَ; and of the latter, وَالِدَاتٌ: (Msb:) the dual وَالِدَانِ signifies the two parents; the father and mother. (S, L, Msb.) — — شَاةٌ وَالِدٌ A pregnant ewe or goat; (ISk, S, A, L, Msb, K; *) as also وَالِدَةٌ and ↓ وَلُودٌ: (L, K:) pl. وُلْدٌ, (as in the L, and most other lexicons, accord. to the TA, and in some copies of the K,) or وُلَّدٌ, (as in the A, and in other copies of the K,) each of which is correct. (TA.) — — Also, A prolific ewe or goat; that breeds, or brings forth, plentifully; (Nh, L;) [as also ↓ وَلُودٌ: see S, K, art. أبد: see also an ex. of وَلُودٌ, applied to a woman, voce أَسْوَأُ.] — — مِنْ شَرِّ وَالِدٍ وَمَا وَلَدَ, occurring in a trad. respecting prayer for God's protection, [lit., From the evil of a parent and what he hath begotten,] is said to mean Iblees and the devils: (L:) or Adam and the true friends and the prophets and the martyrs and the believers whom he hath begotten. (El-Basáïr.) مَوْلِدٌ The place of birth (T, S, M, A, Msb) of a man. (S, L, &c.) — — See also مُولِدٌ .مِيلَادٌ [A woman, and] a ewe or she-goat, (L,) about to bring forth: (L, K: *) pl. مَوَالِدُ and مَوَالِيدُ. (L, K.) مِيلَادٌ The time of birth (T, S, M, A, L, Msb, K) of a man; (S, L, &c.;) as also ↓ مَوْلِدٌ, (T, M, A, L, Msb, K,) and ↓ لِدَةٌ: (K:) but this last is mentioned only in the K, and requires proof. (TA.) — — [See also 1, of which it is app. an inf. n.] مَوْلُودٌ: see رَجُلٌ مُوَلَّدٌ .وَلِيدٌ, (S, L, Msb,) and عَرَبِيَّةٌ مُوَلَّدَةٌ, (S, L,) A man, and an Arab female, not of mere Arabian extraction: (S, L, Msb:) or مُوَلَّدٌ (L) and its fem. مُوَلَّدة (M, L, K) signify a boy, or slave-boy, (L,) and a girl, or slave-girl, (M, L,) born among the Arabs; (M, L, K;) as also ↓ وَلِيدٌ (M, L) and وَلِيدَةٌ: (M, L, K:) or a boy, or slave-boy, and a girl, or slave-girl, who has been born among the Arabs, and has grown up with their children, and been educated, disciplined, or bred, in their manner: (A, L:) or the latter, مولّدة, signifies one born in a country in [and of] which is only her father or her mother: (ISh, L:) or one born at thine own abode, or home; (ISh, T, S, in art. تلد;) like تِلَادٌ: (S, art. تلد:) or born in the territory of the Muslims. (Mgh, art. تلد.) — — شَاعِرٌ مُوَلَّدٌ (tropical:) [A post-classical poet;] a poet of the last of the four classes; of the class next after the إِسْلَامِيُّون; also called مُحْدَثٌ: (Mz, 49th نوع:) called by the former appellation [as well as the latter] because of his recent age. (L, K.) [It is difficult to mark the exact line of distinction between the Islámees and the Muwelleds, so as always to be certain to which of these two classes a poet belongs. The latter are those born, not merely since the first corruption of the Arabic language, which

happened in, or before, the age of Mohammad, (see Mz, 44th نوع,) but since the extensive corruption which happened after the Arabs had spread themselves, by their conquests, among foreigners, in consequence of which their language became simplified. This change took place in the latter half of the first century of the Flight. Hence the poetry of the Muwelleds in not cited as authoritative in lexicology or grammar, or as to the metres of verse, or rhymes. (See شَاهِدٌ.)] Ibn-Rasheek mentions, as the most famous of the Muwelleds, El-Hasan (surnamed Aboo-Nuwás) Habeeb, ElBohturee, Ibn-Er-Roomee, Ibn-El-Moatezz, and El-Mutanebbee: [the first of whom died in the year of the Flight 195, or -6, or -8]. Aboo- 'Amr Ibn-El- 'Alà [who died in the year of the Flight 154, or -9,] termed El-Farezdak and Jereer Muwelleds, in comparison with the Pagan poets and the Mukhadrams, though others call them Islámees. (Mz, 49th نوع.) — — كَلَامٌ مُوَلَّدٌ (tropical:) [Postclassical,] or innovated, or modern, or modernized, language; (L;) language which is not of the original dialect of the Arabs; (A;) language which is not genuine Arabic. (Msb.) And simply مُوَلَّدٌ (tropical:) [A post-classical phrase or word;] a modernism; an innovated, or a modern, or modernized, phrase or word; a phrase or word innovated by any of the Muwelleds, whose phrases or words are not cited as authoritative [in lexicology, or grammar, or as to the metres of verse, or rhymes: see above]: the difference between it and the مَصْنُوع is, that the latter is given by its author as chaste (فصيح) Arabic; whereas this is the contrary [i. e., confessedly innovated]. (Mz, 21st نوع.) It is opposed to لُغَةٌ. The lexicons passim.) — — Also مُوَلَّدٌ, (L,) and its fem. with ة, (K,) (tropical:) Anything innovated. (L, K.) — — كِتَابٌ مُوَلَّدٌ (tropical:) A forged writing. (L, K.) — — بَيِّنَةٌ مُوَلَّدَةٌ (tropical:) Evidence not verified. (L, K.) ولس &c. See Supplement ومأ A midwife. (A, L, K.) 1 وَمَأَ إِلَيْهِ, (S, K,) aor. يَمَأُ, inf. n. وَمْءٌ; (S;) and ↓ اوما, (S, K, which is the chaste word, MF,) inf. n. إِيمَآءٌ; (TA;) and ↓ ومّأ; (K;) He made a sign to him. (K.) أَوْمَيْتُ [for أَوْمَأْتُ] is disallowed: (S:) [but see what follows in this paragraph]. Lth says, that الايماء is the making a sign with the head or the hand, as a sick man does with his head for the inclination and prostration in prayer: (TA:) and اوما بِرَأْسِهِ sometimes signifies He [made a sign with his head as though he] said " No: " Akh cites this verse: إِذَا قَلَّ مَالُ المَرْءِ قَلَّ صَدِيقُهُ وَأَوْمَتْ إِلَيْهِ بِالعُيُونِ الأَصَابِعُ [When the man's wealth becomes little, his friends become few; and the fingers, together with the eyes, make signs to him]; in which اومت is for اومأت. (TA.) — — [For a further explanation of اوما, and the manner in which it is said to differ from اوبأ, see art. وبأ.] 2 وَمَّأَ: see 1. — — ومّى بِالشَّيْءِ [for ومّأ: as there is no such root as ومى:] He took away the thing. (TA.) 3 فُلَانٌ يُوَامِئُ فُلَانًا, and يُوَائِمُ, [Such a one agrees, or vies, with such a one]. These two verbs are of two different dialects, or the former is formed by transposition from the latter. (K, TA.) — — ISh quotes, فَأَنَا الغَدَاةَ مُوَامِئُهُ meaning, accord. to Abu-l-Khattáb, "And I, in the morning, shall see him, or it: " syn. مُعَايِنُهُ. (TA.) 4 أَوْمَأَ see 1. 10 استومى عَلَى الأَمْرِ [for استوما: as there is no such root as ومى:] He made himself master of the thing: like استولى. (Fr.) وَامِئَةٌ A misfortune; calamity: (S, K:) thought by ISd to be a subst. [not an act. part. n.] because no verb from which it could be derived is known. (TA.) — — وَقَعَ فِى وَامِئَةٍ He fell into a misfortune or calamity. (S.) — — ذَهَبَ ثَوْبِى فَمَا أَدْرِىمَا كَانَتْ وَامِئَتُهُ My garment is lost, and I know not what misfortune has taken it away: (M, K:) or, who has taken it. (Yaakoob, S.) The phrase without negation is also used. (L.) [See a similar phrase in art. لما.] ومت شَىْءٌ مَوْمُوتٌ A thing that is known, and decided, or determined; syn. مَعْرُوفٌ مُقَدَّرٌ. (K.) ومد 1 وَمِدَتِ اللَّيْلَةُ, (S, L, K.) aor. تَوْمَدُ, inf. n. وَمَدٌ, (L,) The night was, or became, one of وَمَد, i. e., intense heat, &c., as explained below. (S, L, K. *) One also says وَمِدَ اليَوْمُ: but the former is more common. (M, L.) — — وَمِدَ عَلَيْهِ, (S, * M, A, L, K *,) aor. يَوْمَدُ, (K,) inf. n. وَمَدٌ, (M, L, K;) (tropical:) He was angry with him; (S, M, A, L, K;) was incensed against him; i. q. وَبِدَ, (S, L,) of which it is a dial. form. (S.) وَمَدٌ Intenseness of the heat of night; as also ↓ وَمَدَةٌ: (S, L, K:) or intense heat: (CK:) or sultriness; i. e., intense heat with stillness of the wind: (Ks, T, L, K:) or heat of whatever kind with stillness of the wind: (M, L:) or dew, or moisture, that comes during the greatest heat, (M, A, L, K,) from the direction of the sea, (M, L, K,) with stillness of the wind: (M, L:) or a dew, or moisture, that comes from the direction of the sea, when its vapour rises and is blown by the east wind, so that it falls upon the bordering regions like the dew of heaven, very noxious to men by reason of its offensive smell: (T, L:) and وَمَدَةٌ a dew, or moisture, from the sea, falling upon men in the intenseness of heat, when the wind is still: (L:) it comes during the greatest heat, from the direction of the sea, and falls upon men in the night; (Lth, T, L;) and sometimes in the days of autumn also. (T, L.) لَيْلَةٌ وَمِدٌ: (L, K:) and ↓ وَمِدَةٌ, (T, M, A, L, K,) which latter is the more common, (TA,) A night of وَمَد, i. e., intense heat, &c., as explained above. (T, M, A, L, K.) One also says يَوْمٌ وَمِدٌ: but not so commonly. (M, L.) — — هُوَ عَلَيْهِ وَمِدٌ (tropical:) He is angry with him. (A.) وَمَدَةٌ: see وَمَدٌ. وَمِدَةٌ: see وَمِدٌ. ومض 1 وَمَضَ see 4. ومقض 4 اومض It (lightning) flashed, gleamed, or shone, slightly, (S, A, Msb, K,) not extending sideways in the adjacent tracts of cloud; (S, K;) for when it does thus, it is termed خَفْوٌ; and when it extends high in the sky, without extending sideways to the right and left, it is termed عَقِيقَةٌ: (S:) it is also said of other things, beside lightning: (M:) and ↓ وَمَضَ, (S, M, A, Msb, K,) aor. يَمِضُ, (S, Msb, K,) inf. n. وَمِيضٌ and وَمْضٌ (S, M, A, K) and وَمَضَانٌ (S, A, K) and تَوْمَاضٌ, (M,) signifies the same; (S, M, A, Msb, K;) or it (lightning) flashed faintly or weakly, and then disappeared, and then flashed again; (IAar;) and is also, sometimes, said of fire, (M, TA,) and of anything of a clear [or bright] colour: (El-' Eyn:) or both verbs signify it (lightning) gleamed, or shone. (Ham, p. 785.) — — Hence, أَوْمَضَتِ المَرْأَةُ (tropical:) The woman smiled, so as to display her teeth: the glistening of her front teeth being likened to the flashing of lightning. (A, TA.) — — And (tropical:) The woman stole a glance, or glances; (S, M, K;) as also اومضت بِعَيْنِهَا: (A:) or this last,(assumed tropical:) the woman looked, or gazed with widely opened eyes. (L.) — — And اومض لَهُ بِعَيْنِهِ (assumed tropical:) He made a sign to him with his eye: (M:) or اومض فُلَانٌ (tropical:) such a one made a private, or secret, sign, (K, TA,) إِلَيَّ to me. (TA.) — Also, He saw the slight flashing, or gleaming, or shining, of lightning, or of fire. (M, TA.) وَمْضَةٌ [A slight flash of lightning, &c.] You say, شِمْتُ وَمْضَةَ بَرْقٍ كَنَبْضَةِ عِرْقٍ [I looked at a slight flash of lightning, like a single pulsation of an artery, to see whither it tended, and where it might rain]. (A, TA.) بَرْقٌ وَمِيضٌ i. q. ↓ وَامِضٌ [Lightning flashing, gleaming, or shining, slightly; &c.: وميض in this case being app. an inf. n. used as an epithet.] (TA.) وَامِضٌ: see what next precedes. ومق &c. See Supplement ونب 2 ونّبه, inf. n. تَوْنِيبٌ, He reprehended, reproved, blamed, chid, or reproached, him severely; &c.: (K:) a dial. form of أَنَّبَهُ. (TA.) ونى &c. See Supplement وهب 1 وَهَبَ لَهُ شَيْئًا, (aor. يَهَبُ, K; said to be originally يَوْهِبُ; which is changed into يَهِبُ because of the kesr; and then, into يَهَبُ because of the medial guttural letter; Msb, voce وَسِعَ;) inf. n. وَهْبٌ and وَهَبٌ and هِبَةٌ (S, K) and مَوْهِبٌ and مَوْهِبَةٌ, (Msb,) or the last two are substs., (S, K, &c.) He gave him a thing; properly, as a free gift, disinterestedly, and not for any compensation. (Msb, TA.) You should not say وَهَبَكَهُ [he gave it to thee], (K, &c.,) making the verb doubly trans.: (TA:) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the K:

but in the L, it is said that Seer has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA.) En-Nawawee allows the expression وَهَبْتُ كَذَا مِنْهُ, meaning, I gave such a thing to him, &c.; (من being redundant, as in بِعْتُ كَذَا مِنْهُ " I sold such a thing to him; ") as occurring in several trads. (MF.) — — See 3. — — وَهَبَنِىاللّٰهُ فِدَاكَ May God make me [or give me as] thy ransom! (IAar, K.) وُهِبْتُ فِدَاكَ May I be made [or given as] thy ransom! Ibn-Umm-Kásim says, that وهب is one of the verbs which signify He caused to be, or to become: and he cites the above phrase from IAar; and adds, that the verb is only used in the pret. tense. Others assert it to be rare. (TA.) — — هَبْنِى فَعَلْتُ ذٰلِكَ Suppose me; syn. ظُنَّنِى; (AHei, cited by Fei;) or count me, or reckon me; syn. أُحْسُبْنِى وَاعْدُدْنِى; (M, K;) [or grant me;] to have done that. (M, K. *) هَبْ زَيْدًا مَنْطَلِقًا Suppose Zeyd to be going away, or gone away; syn. إِحْسَبْ. (So in two copies of the S: in another, أُحْسُبْ.) Thus this verb is doubly trans.: (S:) but it is not used in this sense in the pret., nor in the aor.: (S, K:) you do not say وَهَبْتُكَ فَعَلْتَ ذٰلِكَ [I supposed thee to have done that]: nor (as some assert, Msb,) do you say هَبْ أَنِّى فَعَلْتُ, (TA,) as say the vulgar, though what the grammarians say, respecting the class of verbs to which ظَنَنْتُ belongs, that أَنَّ and إِنَّ [with what follows them] may supply the place of the two objective complements, [as when you say ظَنَنْتُ أَنَّ زَيْدًا قَائِمٌ, and ظننت إِنَّ زَيْدًا لَقَائِمٌ, "I thought Zeyd to be standing,"] affords matter for controverting this. (Msb.) 3 وَاهَبَهُ فَوَهَبَهُ ↓ وَأَهَبَ, aor. of the latter verb يَهَبُ and يَهِبُ, He strove to surpass him in giving, freely, or disinterestedly, and he surpassed him therein. (K.) [The former of the above aors., accord. to general opinion, is irregular; and the latter, regular; because the first radical letter is و; as in the case of وَاعَدَهُ فَوَعَدَهُ, aor. يَعِدُ: or, accord. to the rule laid down by Ks, the reverse is perhaps the case, because the medial radical letter is a guttural. See Lumsden's Ar. Gram., p. 171.] 4 اوهب لَهُ الشَّىْءَ He prepared, or made ready, the thing for him. (K.) — — أَوْهَبْتُكَ الطَّعَامَ وَالشَّرَابَ I prepared, or made ready, for thee the food and beverage, and abundance of them. (Tahdheeb el-Af'ál.) But see this verb in an intrans. sense. — — أَوْهَبَ الطَّعَامُ (tropical:) The food, or corn, or the like, became abundant and ample, so that some of it was given away. (A.) — أَوْهَبْتُ لِأَمْرِ كَذَا (tropical:) I became capable of such a thing and able to do it. (A.) — — أَوْهَبَ لَكَ الشَّىْءُ The thing was, or became, within thy power, or reach, so that thou mightest take it. (K. *) Related on the authority of IAar alone, who says, They did not say أَوْهَبْتُهُ لَكَ. (TA.) — — أَوْهَبَ لَهُ الشَّىْءُ The thing was lasting to him. (A'Obeyd, AZ, S, K.) J cites the following verse: عَظِيمُ القَفَا رِخْوُ الخَوَاصِرِ أَوْهَبَتْ لَهُ عَجْوَةٌ مَسْمُونَةٌ وَخَمِيرُ [Large in the back of the neck, soft (or loose or flabby) in the flanks: dates of the best that ElMedeeneh produces, prepared with clarified butter, and leaven, are lasting (provisions) to him]. But 'Alee Ibn-Hamzeh says, that this is a mistake, and that the right reading is أُرْهِنَتْ, meaning " are prepared, and continued. " So in a marginal note in a copy of the S. (TA.) [So too in the margin of one of my MS. copies of the S.] 6 تواهبوا They gave gifts, one to another. (S, K.) — — فِيهِم التَّوَاهُبُ [They have a habit of mutually giving gifts]. (TA.) — — تَوَاهَبَهُ النَّاسُ بَيْنَهُمْ [The people gave it; one to another]. (TA.) — — وَلَا التَّوَاهُبُ فِيمَا بَيْنَهُمْ صعةٌ [Nor is their mutual giving of what is (possessed) among them (from fear of) humiliation]: i. e., they do not give by constraint. (TA, from a trad.) 8 إتهَبَ (originally إِوْتَهَبَ, TA,) He accepted a هِبَة, or gift. (S, Msb.) اتّهبه He accepted it [as a gift]. (K.) إِتَّهَبْتُ مِنْكَ دِرْهَمًا [I accepted from thee a dirhem, as a gift]. (L.) 10 استوهب, (S,) or استوهب هِبةً, (Msb,) He asked for a هبة, or gift. (S, Msb.) — — استوهبهُ خَادِمًا [He asked him to give him a servant.] (K, art. خدم.) ◌ِبةٌ and ↓ مَوْهَبَةٌ A gift (or thing bestowed); properly, one that is freely and disinterestedly given, not for any compensation; a free, or disinterested, gift. (L.) [In the K, the latter is explained as signifying simply a gift.] Pl. of the former هِبَاةٌ; and of the latter, مَوَاهِبُ. (A, &c.) — — [A هِبَاةٌ is of two kinds: مَوَاهِبُ A free gift, for no requital, or compensation: and هِبَةُ ثَوَابٍ A gift for a requital, or compensation. This distinction is made in law, &c.] هُبَةٌ i. q. أُهْبَةٌ q. v. (K, in art. اهب.) وَهُوبٌ: see وَاهِبٌ. وَهَّابٌ and وَهَّابَةٌ: see وَاهِبٌ. وَاهِبٌ and ↓ وَهُوبٌ (K) and ↓ وَهَّابٌ and ↓ وَهَّابَةٌ (S, K) epithets from وَهَبَ, [" he gave, &c. ": the first signifies Giving; properly, as a free gift, disinterestedly; and not for any compensation: or one who gives; &c.:] the others are intensive epithets, [as is said in the S of the third and fourth,] signifying one who gives liberally, or bountifully; &c.: and in this sense ↓ الوَهَّابُ is used as an epithet of God; or, accord. to the Nh, it signifies He who dispenses his bounties universally and perpetually, freely, or without constraint, and disinterestedly, for no compensation. The ة in ↓ وهّابة is added to give more force to the intensiveness; as in عَلَّامَةٌ. (TA.) مَوْهِب and ↓ مَوْهِبَةٌ substs. of وَهَبَ [" he gave, &c.; " signifying A gift (or act of giving); properly, that is free and disinterested, not for any compensation; a free, or disinterested, donation]. (S, K, &c.) See 1. مُوهَبٌ A thing, such as food, prepared, ready, at one's hand. (S.) وَادٍ مُوهِبُ الحَطَبِ (tropical:) A valley abounding with firewood. (A.) — أَصْبَحَ فُلَانٌ مُوهِبًا Such a one became prepared, or ready, (مُعَدًّا; so in an excellent copy of the S: in another copy, مُعِدًّا:) and able. (S.) مَوْهَبَةٌ: see هِبَةٌ. — — (tropical:) A cloud falling [in rain] in any place: (K:) pl. مَوَاهِبُ: you say كَثُرَتِ المواهبُ فِى الأَرْضِ The rains became abundant in the land. (TA.) — — مَوْهَبَةٌ and ↓ مَوْهِبَةٌ (tropical:) A small pool of water left by a torrent: or the former only is the correct word, and the meaning of which, as explained in the S, is a small hollow, or cavity, in a mountain, in which water stagnates: pl. مَوَاهِبُ: and in the T it is said that a small cavity, or hollow, in a rock, is called مَوْهَبَةٌ, with fet-h, being extr. [with respect to rule]. (TA.) مَوْهِبَةٌ: see مَوْهِبٌ and مَوْهَبَةٌ. مَوْهُوب A thing given; properly, as a free gift, &c.: see the verb. (Msb.) — — مَوْهُوبٌ لَهُ Having a thing given to him; properly, as a free gift, &c. (Msb.) — — مَوْهُوبٌ A son; a child; offspring: and whatever is given to one by the Liberal, or Bountiful, Giver, i. e., by God. An epithet in which the character of a subst. is predominant. (TA.) وهت 1 وَهَتَهُ, aor. يَهِتُ, inf. n. وَهْتٌ, He trod, or stamped upon it vehemently. (L.) — — He pressed, compressed, or pressed against, him; or it; syn. ضَغَطَهُ. (L, K.) 4 اوهت It (flesh-meat) became stinking: (S, K:) dial. form of ايهت. (TA.) وَهْتَةٌ A depressed, or low, piece of ground: (K:) pl. [or rather coll. gen. n. of which it is the n. un.] وَهْتٌ. (TA.) وهث 1 وَهَثَ فِى شَىْءٍ, aor. يَهِثُ, inf. n. وَهْثٌ, He was persevering, or assiduous, in the thing. (K.) — — وَهَثَ شَيْئًا, aor. يَهِثُ, inf. n. وَهْثٌ, He trod, or trampled, vehemently upon a thing. (K.) 5 توهّث فِى الأَمْرِ He went, or penetrated, far into the affair. (M, K.) وَاهِثٌ One throwing himself into destruction. (TA.) وهج 1 وَهَجَتِ النَّارُ, aor. تَهِجُ, inf. n. وَهْجٌ and وَهَجَانٌ; (S, L, K;) and وَهَجَتَ, [app. a mistake for وَهِجَت,] aor. تَوْهَجُ, [inf. n. وَهَجٌ;] (L;) The fire burned; syn. إِتَّقَدَت; (S, K, &c.;) and so ↓ تَوهّجت; (L;) syn. توقّدت; (S, L, K;) [or this last has an intensive sense, and signifies, as does the first accord. to the A, it burned fiercely; glowed]. — — Also, all these verbs, with the same inf. ns., It (the sun) burned, or was hot: and it (a fire) burned from a distance. (L.) — — Also, all the above verbs, with the same inf. ns., (tropical:) It (a day, and a night,) was violently hot. (L.) 2 وَهَّجَ see 4. 4 اوهج He kindled a fire; made it to burn; syn. أَوْقَدَ: (S, K;) [or made it to burn fiercely, or to glow:] in the M, ↓ وهّج. (L.) 5 توهّج: see 1. — — (tropical:) It (the odour of perfume) was hot, or strong; syn. توقّد. (S, K.) — — (tropical:) It (a

jewel) shone; glistened; glowed. (S, K.) — — (tropical:) It (a day) was violently hot. (A.) — — (tropical:) It (heat) was violent. (A.) يَوْمٌ وَهِجٌ, and ↓ وَهَجَانٌ, and لَيْلَةٌ وَهِجَةٌ, and ↓ وَهَجَانَةٌ, (tropical:) A violently hot day, and night. (L.) وَهَجٌ and ↓ وَهِيجٌ The burning, or heat, of fire. (S, K.) [See 1.] — — Also, The diffusion (in a neut. sense) of the odour of perfume; and the hot, or strong, odour, thereof. (L.) — — Also, the latter, The shining, glistening, or glowing, of a jewel. (L.) وَهَجَانٌ and وَهَجَانَةٌ: see وَهِجٌ. وَهِيجٌ: see وَهَجٌ. نَجْمٌ وَهَّاجٌ [A fiercely burning, or glowing, star]. (TA.) سِرَاجٌ وَهَّاجٌ [A fiercely burning, or glowing, lamp: Kur. lxxviii. 13:] i. e., the sun. (TA.) مُتَوَهِّجَةٌ, as an epithet applied to a woman, Hot in the pudendum; expl. by حَارَّةُ المَتَاعِ. (L.) وهد وَهْدٌ (L) and وَهْدَةٌ (As, S, A, L) A low, or depressed, place; (As, S, A L;) as though it were a hollow, or cavity, dug, or excavated, for which the latter is also a name: (L:) and both words, low, or depressed, ground: (L, K:) pl. أَوْهُدٌ, (L, K,) a pl. [of pauc.] of the former, (TA,) and وِهَادٌ (S, A, L, K) and وُهْدَانٌ, or وِهْدَانٌ, (as in different copies of the K, the former being the reading in the TA,) and وَهْدٌ of وَهْدَةٌ: (S, L:) [or rather this last is a coll. gen. n., of which وَهْدَةٌ is the n. un.:] also وَهْدَةٌ a hollow, or cavity, or deep hollow or cavity, (هُوَّةٌ,) in the ground; (L, K;) and so مَكَانٌ وَهْدٌ, and أَرْضٌ وَهْدَةٌ: (L:) and a round hollow excavated in the ground, deeper than what is called غَائِطٌ, not having abrupt sides, in width two and three spear's lengths, and not producing any herbage. (L.) — — Also وَهْدَةٌ The hollow, in the ground, in which the weaver puts his legs, or feet. (Mgh.) — — Also, i. q. خُنْعُبَةٌ, (IAar, L,) which latter, says Lth, signifies The part where the mustaches divide. وهر &c. See Supplement ويب وَيْبٌ a word like وَيْلٌ (S, K) and وَيْحٌ and وَيْسٌ: these four words agree in form and meaning, and have no fifth; although some of the lexicologists differ, in holding that some of them relate to what is good, and others to the falling into destruction. Accord. to what is said by Z, in the Fáïk, ويب and ويح and ويس denote compassion: but ويل is used in reviling, and imprecating destruction. (MF.) IKtt says, in the Tahdheeb el-Af'ál, that the invariable verbs are nine in number: نِعْمَ and بِئْسَ and لَيْسَ and عَسَى and the verb of wonder and وَيْحَ زَيْدٍ and وَيْبَهُ and وَيْلَهُ and وَيْسَهُ; but that El-Mázinee asserts the last four to be inf. ns. (TA.) You say وَيْبَكَ, (S, K,) and وَيْبٌ لَكَ, and وَيْبٌ لِزَيْدٍ, and وَيْبًا لَهُ, and وَيْبٍ لَهُ, (K,) with the three different vowel-terminations, both in addressing a person and in speaking of one who is absent, (TA,) and وَيْبِهِ, and وَيْبِ غَيْرِهِ, (K,) [and وَيْبَ غَيْرِكَ, (see below,)] and وَيْبَ زَيْدٍ, (S, K,) and وَيْبِ زَيْدٍ, (TA,) [and وَيْبُ زَيْدٍ, (see below,)] and وَيْبِ فُلَانٌ on the authority of IAar, (K,) who adds, except the بنو اسد, who, it appears, from his saying this, give fet-h to the ب: (TA:) the meaning of all which is, May God make woe (ويل) to cleave to thee! [and — — to Zeyd! &c.: or Woe to thee! &c.: but see what is said above.] (S, K.) Dhu-l-Khirak Et-Tuhawee uses ويب in the sense of ويل, addressing to a wolf the ejaculation وَيْبَ غَيْرِكَ, [which is therefore the same in meaning as وَيْبَكَ]: (TA:) but accord. to what is said by Z, in the Fáïk, وَيْبَكَ and وَيْبٌ لَكَ &c. signify Mercy on thee! or the like. (MF.) When ويب is put in the acc. case, it is so put as an inf. n. (S.) This is the opinion generally obtaining: the opinion that وَيْبَ is a verb is extraordinary. (TA.) When you use the prep. ل, you [generally say] وَيْبٌ لِزَيْدٍ (or وَيْبًا لِزَيْدٍ, L): when you use ل, it is more elegant to put ويب in the nom. case, as an inchoative, than in the acc. case: but when you use ويب as a prefixed noun, with its complement, the acc. is more elegant than the nom. case: [i. e., it is more elegant to say وَيْبَ زَيْدٍ than وَيْبُ زَيْدٍ]. (S, L.) Ks says, Some of the Arabs say وَيْبَكَ and وَيْبَ غَيْرِكَ; and some of them say وَيْبًا لِزَيْدٍ, like وَيْلًا لِزَيْدٍ. (TA.) — — وَيْبًا لِهَذَا الأَمْرِ (K, * TA) i. q. عَجَبًا لَهُ, [I] wonder at, or with respect to, this thing! (K,) and so وَيْبَهُ. (TA.) وَيْبَةٌ A measure consisting of twenty-two, or twenty-four, أَمْدَاد (pl. of مُدٌّ), which see in art. ملك. (K.) Not mentioned by J nor by IF; and IDrd doubted respecting it. In truth it is a post-classical word, used by the people of Syria and Egypt and Africa Proper. (TA.) [At present, the ويبة in Cairo is the sixth part of an إِرْدَبّ, which latter is equivalent, very nearly, to five English bushels.] ويح وَيْحٌ a word denoting compassion, or pity: (AZ, As, S, K:) وَيْلٌ denotes [an imprecation of] punishment; (S;) or [of] removal from good, or from prosperity: (AZ, As:) or [of] destruction: (AZ:) and وَيْسٌ denotes the same as ويح; (AZ;) or less than ويح: (As:) or ويح and ويس denote compassion, or pity, and admiration of one's beauty; as when you say of a child, وَيْحَهُ مَا أَمْلَحَهُ, and وَيْسَهُ ما املحه, [Mercy on him! or the like: how beautiful is he!] (Kh) or, accord. to most of the lexicologists, ويل is a word said to, or of, any one who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy: and ويح is said to, or of, any one who falls into trial or misfortune, and for whom one wishes God's mercy, and his escape therefrom: the former word being so used in the Kur-án, and the latter by the Prophet: (T:) or ويل is said to, or of, him who falls into destruction: and ويح is a word by which one chides him who is at the point of falling into destruction: (Sb:) or ويح and ويل are syn., (Yz, En-Nadr, S, Ibn-Et-Faraj,) and ويس signifies the same: (Ibn-El-Faraj:) or ويح is a little softer, or more gentle, than ويل: (En-Nadr:) [if so, وَيْحَهُ signifies woe to him: in the same, or in a milder, manner than وَيْلَهُ:] or the original of ويح is وَيْ; sometimes ح being added to this latter word, and sometimes ل and sometimes ب, and sometimes س; (K;) so that it becomes ويح and ويل and ويب and ويس. (TA.) [See ويل and ويب and ويس and وي.] You say وَيْحٌ لِزَيْدٍ [Mercy on Zeyd! or woe to Zeyd!]; putting ويح in the nom. case as an inchoative; (S, K;) and in like manner, وَيْلٌ لِزَيْدٍ: (S:) and also وَيْحًا لِزَيْدٍ; putting ويح in the acc. case because of a verb understood; (S, K;) as though you said أَلْزَمَهُ اللّٰهُ وَيْحًا [May God make mercy, or woe, to attend him constantly!]; and in like manner, وَيْلًا لِزَيْدٍ: (S:) or [it is put in the acc. case as an absolute complement of a verb understood, i. e., as an inf. n., and] the meaning is أَتَرَحَّمُهُ تَرَحُّمًا. [I say, May God have mercy on him! emphatically]: (Z, in the Fáïk:) you also say وَيْحَكَ, and وَيْحَ زَيْدٍ; (S, K;) making ويح a prefixed n.; (S;) and putting it in the acc. case again because of a verb understood; (S, K;) and in like manner, وَيْلَكَ, and وَيْلَ زَيْدٍ: (S:) and also وَيْحَمَا زَيْدٍ in the same sense. (K.) ويس وَيْسٌ a word used to. denote compassion, or pity, and admiration of one's beauty; (M, K;) the object being a child; (K;) as when one says of a child, وَيْسَهُ مَا أَمْلَحَهُ [Merry on him! or the like: how beautiful is he!]: (TA:) or وَيْسٌ and وَيْحٌ are used in the place of وَيْلٌ; (TA;) and وَيْسٌ لَهُ signifies وَيْلٌ لَهُ [Woe to him!]: (M, TA:) or, as some say, وَيْسٌ is a word denoting contempt; and has no verb; analogy forbidding that it should have one: (IJ, M:) Aboo-Turáb says, I heard Abu-sSemeyda' say, وَيْسٌ and وَيْحٌ and وَيْلٌ have one meaning: (TA:) or وَيْسَكَ is not said except to children; and وَيْلَكَ is an expression in which is roughness and reproach; and ويح is a gentle and good expression. (AHát, TA.) See ويح and وَيْلٌ and وَيْبٌ. — — It also signifies Poverty. (ISk, M.) And one may say, if it be right to say so to one, وَيْسٌ لَهُ as meaning Poverty be to him. (ISk.) — — Also, What a man desires. (M, K.) So in the phrase لَقِيَ وَيْسًا He found, or met with, or experienced, what he desired; (M, K;) accord. to an explanation given by IAar; so that it means much: but in one place he says that this phrase signifies he found, &c., what he did not desire. (M.) ويل &c. See Supplement -- و (Supplement)

alphabetical letter و : وَ you say, سَارَ زَيْدٌ وَعَمْرٌو, using و as a conjunction; rather than وَعَمْرًا: and سِرْتُ وَزَيْدًا, using و as [a prep.] denoting concomitance; rather than وَزَيْدٌ. (I'Ak, p. 161.) —

and see أُمٌّ see :مَا أَنَا وَطَلَبُ الوَحْشِ and ;مَا أُمِّى وَأُمُّهُ — another ex. in a verse cited voce حَلِمَ. In the Kur, ii. 121 some read وَإِسْمٰعِيلُ; and others وإِسْمٰعِيلَ. In مَا لَكَ وَزَيْدًا, the و denotes concomitance; What hast thou in common, or to do, with Zeyd? or it is for مَا لَكَ وِلِزَيْدٍ. — — وَ in وهُوَ لَكَ see: حَمْدٌ. — — الوَاوُ لِمُطْلَقِ الجَمْعِ [The و denoting unrestricted conjunction, not necessarily implying simultaneousness nor relative order]. (I'Ak, p. 254.) وَا generally means Alas! see وَا حَرَبَا, and the last verse voce حَتَّى. — — وَا زَيْدَاهُ Alas, Zeyd! — — وَا دَفْرَاهُ, and وَانِتْنَاهُ, Alas, stench! meaning Alas, what an abominable thing! See دَفْرٌ; and وَابِ^ 1 وأر .أَبٌ The verse of Lebeed, تَسْلُبُ الكَانِسَ لَمْ يُوأَرْ بِهَا شُعْبَةَ السَّاقِ إِذَا الظِّلُّ عَقَلْ means She carries off from the gazelle entering his covert, he not being frightened by her. the branch of the trunk of the tree above him, when the shade contracts, or decreases, or goes away, at midday: he is describing his swift she-camel. 10 اِسْتَوْءَرَ He hasted in the darkness; as also استأور. (K, art. أور.) وأل 1 وَأَلَ : see آلَ, in art. اول, in two places. أَوَّلُ First, and former; preceding all others, and preceding another. See art. أول — — أَوَائِلُ السُّوَرِ The first parts, or beginnings, of the chapters of the Kur-án. — — جَآءَ فِى أَوَائِلِ القَوْمِ He came among the first comers of the people. (Msb.) — — And الأَوَائِلُ The people of former ages; as also الأَوَّلُونَ. — — لَقِيتُهُ عَامًا أَوَّلَ means I met him [in a former year.] before this year, though by several years. (Alee El-Kári, in his Expos. of the K, from Seer; cited in the margin of a copy of the K; art. اول.) See وأم 3 وَآ^ See art. ومأ. وِئَامٌ. عَامٌ The being mutually near; mutually agreeing. (T, voce تَوْءَمٌ.) التَّوْءَمَانِ, The herb so called: see art. تأم. وأى 1 وَأَى as syn. with وَعَدَ; imperative إِهْ. with the ه of silence added; fem. corroborated form of the imperative إِنَّ; of which last, see a curious ex. in the end of article حَرْفُ الأَلِفِ, in the Mughnee. وبر 1 وُبِرَتِ النَّخْلَةُ [The palm-tree was fecundated:] i. q. أُبِرَتْ, i. e. أُلْقِحَتْ. (Aboo-'Amr Ibn-El-'Alà, in L, art. أبر.) See art. أبر. 4 أَوْبَرُوا عَلَى نَخْلَةٍ شَىْءٍ i. q. اوصبوا عليه, q. v. (TA, art. وصب.) مَوْبُورَةٌ i. q. مَأْبُورَةٌ. (Aboo-'Amr Ibn-El- 'Alà, l. e.) وبش وَبْشٌ A whiteness on the nails: see زِنْجِير. وبل 1 وَبَلَ He (a horse) ran vehemently: see an ex. in a verse cited voce دَامَ, in art. دوم. وَبْلٌ Violent rain, consisting of large drops; as also ↓ وَابِلٌ; (K;) a heavy rain. بَلَّةٌ : see إِبَالَةٌ. وَبَلَةٌ : see أَبَلَةٌ. وَبَالٌ An evil result. (Msb.) وَبِيلَةٌ : see إِبَالَةٌ. وَبْلٌ : see وَابِلٌ. وَابِلَةٌ The extremity [in which is the glenoid cavity] of the scapula: and the portion of flesh [or muscle] of the scapula. (IAar, T.) See مَرْدَغَةٌ, and also صَدَفٌ; and more particularly إِنْفَرَكَ. وبه 1 مَاوَبَهْتُ لَهُ, and وَبِهْتُ: see مَا

وبِتّ see : وَبِيَتِ الأَرْضُ and وَبُوتِ الأَرْضُ 1 أَبْهَتُ له وبى 4 see : مَاءٌ لَا يُوبِى وبأ. وَتَرَةٌ وتر The vein (عِرْق [meaning the frenum]) that is in the inner side (بَاطِن) of the glans of the penis. (S, K, and Zj, in his " Khalk el-Insán. ") مَوْتُورٌ : see voce ثَأْرٌ. وتن الوَتِينُ [The aorta: or the aorta descendens:] a certain vein [or artery] adhering to the inner side of the backbone all along, which supplies all the [other] veins [or arteries] with blood, and irrigates the flesh, being the river of the body: or a certain thick white vein resembling a cane: [this last is the description given by Zj in his " Khalk el-Insán: "] or [the aorta ascendens;] the نِيَاط of the heart: or a certain white vein within the back of the neck: it is said to draw up [its supply] from the heart, and in it is the blood. — — Also, the خِلْب, q. v.: pl. أَوْتِنَةٌ and وُتُنٌ: (M:) i. q. نِيَاطُ القَلْبِ. (Bd, and Jel, lxix. 45.) See أَبْهَرُ. وتى 3 وَاتَاهُ عَلَى الأَمْرِ, inf. n. مُوَاتَاةٌ and وِتَآءٌ, i. q. طَاوَعَهُ; a dial. var. of the verb with ء [i. e. آتَاهُ, q. v., and of وَاطَأَهُ also]. (TA.) See 3 in art. عدو. 4 أَوْتَى : see وَتٌّ, مستوتى or مُسْتَوْتِيَةٌ A mare desirous of the stallion: see مُسْتَأْتٍ in art. اتى. وتر التَّوَاتِيرُ i. q. أَعْوَانُ الرَّجُلِ. (TA, in art. امل.) وثق 1 وَثُقَ It was, or became, firm, stable, fast, or strong; (Msb;) i. q. أُحْكِمَ (S, Mgh, K) [or اِسْتَحْكَمَ, q. v.]. — — وَثِقَ بِهِ He trusted, or confided, in him. (S, Mgh, Msb, K.) 4 أَوْثَقَهُ He made it firm, stable, fast, or strong. (Msb.) — — He bound, or tied, him, or it, firmly, fast, or strongly, in a bond. (S, K, TK.) See شَدَّهُ. 5 تَوَثَّقَتِ العُقْدَةُ [The knot became firm, or fast]. (A, in art. ارب.) 10 اِسْتَوْثَقَ مِنْهُ [He secured himself against him, by a bond or the like, or absolutely:] he took, or received, a bond (وَثِيقَة) from him. (S, K.) — — أُكْتُبُوهُ اسْتِيثَاقًا وَدَفْعًا لِلنِّزَاعِ [Write ye it, (namely, the debt,) for the creditor's self-securing, and for preventing contention]. (Jel, ii. 282.) See اِسْتَظْهَرَ. — — اِسْتَوْثَقَ مِنَ البَابِ He closed the door firmly. (MA.) — — اِسْتَوْثَقَ مِنْ أُمُورِهِ: see أَعْنَجَ. — — اِسْتَوْثَقَ مِنَ المَالِ: see استوثج. — — اِسْتَوْثَقَ بِهِ He confided in him. ثِقَةٌ Trusty; trustworthy; honest: applied as an epithet alike to a man and a woman, and to two or more men or women: pl. ثِقَاتٌ. (Msb.) — — بِهِ ثِقَتِى In him is my trust, or confidence. (TA.) — — لَسْتُ مِنْهُ عَلَى ثِقَةٍ I am not confident, or sure, of it. Occurring in the S, art. ضمر, &c. See an ex. voce شَهْرٌ (last sentence). — — أَخُو ثِقَةٍ: see أَخٌ. — — أَخَذَ بِالثِّقَةِ: see أَخَذَ, and see my explanation of إِحْتَاطَ فِى الأَمْرِ. الوَثِيقَةُ The doing the thing firmly; and taking the sure method, or way; expl. by إِحْكَامُهُ والأَخْذُ بِالثِّقَةِ. (TA.) — — وَثِيقَةٌ A bond, security, or writing of obligation for the payment of a debt or the like: pl. وَثَائِقُ. Ex., كِتْبَةُ الوَثَائِقِ (Bd, ii. 282,) The mode of writing bonds. — — A pledge. — — وَثِيقَةٌ i.

q. دُرْجَةٌ, q. v. أَخَذَ الأَمْرَ بِالأَوْثَقِ He set about the affair in the surest, or firmest, manner. (TA.) مَوْثِقٌ and ↓ مِيثَاقٌ A compact; a contract; a covenant; an agreement; a league; a treaty; an engagement; a bond; an obligation; a promise. (S, K, &c.) مِيثَاقٌ : see مَوْثِقٌ; and Jel, &c., in ii. 60 and 87. مَوْثُوقٌ بِهِ In whom [and in which] trust, or confidence, is placed. (Mgh.) مُوَثَّقَةُ الخَلْقِ A she-camel rendered firm, strong, or compact, in make. (S.) وثم وَثِيمَةٌ Broken stones. (TA, art. جرم.) See جَرَامٌ. وثن وَثَنٌ An idol: see صَنَمٌ and عَتَنٌ and عَنَنٌ. وثى وَثْىٌ : see وَثْءٌ. وجع 1 وَجِعَ رَأْسَهُ He had a pain in his head: see أَلِمَ. 4 أَوْجَعَهُ He, or it, pained him; or caused him pain, or aching. (K, MA, TA.) 5 تَوَجَّعَ He expressed, or manifested, pain, affliction, distress, grief, or sorrow; [complained; moaned; or] uttered lamentation, or complaint; (PS;) syn. تَأَلَّمَ. (S, art. الم) and تَفَجَّعَ (S, art. فجع; and K) and تَشَكَّى (Msb, K) and تَأَوَّهَ (Msb, art. اوه) and أَهَّ (S, art. أه) and تَحَزَّنَ. (K, art. حزن.) — — تَوَجَّعَ لَهُ مِنْ كَذَا [He was pained for him, or he lamented for him, on account of such a thing]; he pitied him for such a thing. (S, Msb, K.) — — تَوَجَّعَ لِلْمُصِيبَةِ [He lamented for the affliction, or calamity]. (K, art. فجع.) — — تَوَجَّعَ إِلَيْهِ من كَذَا He lamented, complained, or expressed pain, or grief, to him, on account of such a thing. وَجَعٌ A disease, or malady, (S, Msb, K, TA,) of any kind, (Msb,) causing pain. (TA.) — — وَجَعُ المَفَاصِلِ Pain of the joints; i. e. arthritis: see نِقْرِسٌ. جِعَةٌ The نبيذ, or beverage, made from barley: see مِزْرٌ. الوَجْعَاءُ The anus: see a verse cited voce أَفْدَعُ. وجن وَجْنَةٌ The ball, or elevated part, of the cheek. (S, Msb, K.) وجه 2 وَجَّهْتِ سِجَافَتَهُ and سِدَافَتَهُ; i. e. هَتَكْتِ سِتْرَهُ, i. e. أَخَذْتِ وَجْهَهَا: see arts. سجف and سدف, and جوه, conj. 2. 3 وَاجَهَهُ, inf. n. مُوَاجَهَةٌ, He faced him; confronted him; encountered him; met him face to face (S, K, Msb.) He confronted him, accosted him, or encountered him, with speech, or words, or with his face. (Lth, JK, TA.) 4 أَوْجَهَ He repelled, or rejected, an asker, or a beggar. (T.) — — See جوه. 5 تَوَجَّهَ He tended, repaired, or betook himself, to, or towards, him, or it, either in a direct course, or indirectly. (IJ, in M and L, art. قصد.) — — أَحْمَقُ مَايَتَوَجَّهُ A stupid man, who does not accomplish his affair well. (JK.) 8 لَمْ يَتَّجِهْ لِشَىْءٍ (S, K, art. بور; and M, K, art. بلد; &c.) He did not apply himself rightly to anything; he knew not the right course to pursue; like لَمْ يَهْتَدِ. See also أَحْمَقُ مَا يَتَوَجَّهُ; and see بَائِرٌ and غُمًّى. — — اِتَّجَهَ لَهُ رَأْىٌ i. q. سَنَحَ. (S, TA.) See سَنَحَ, in two places. — — اِتَّجَهَ إِلَى الصِحَّةِ He became convalescent. وَجْهٌ — — أَسْلَمْتُ وَجْهِى لِلّٰهِ I resigned, or resign, myself to God: i. e., I became, or become, * Muslim: وجه is here used for

the whole because it is the most noble part: (Jel, ii. 106:) or مِنْ كُلِّ وَجْهٍ ذاتى my course. (TA.) — — In every respect; considered from every point of view. — — الوَجْهُ أَنْ يَكُونَ كَذَا The [proper or reasonable] way is that it should be thus: or the valid and obvious [way]. (Msb.) See تُرْعَةٌ. — — وَجْهٌ A course, a purpose, or an object, which one is pursuing; a direction in which one is going or looking, & c. as also ↓ جِهَةٌ. — — The way of a thing. (TA.) — — لَيْسَ لِكَلَامِكَ وَجْهٌ There is no truth, or correctness, in thy saying. (TA.) — — وَجْهٌ Brightness [of intellect]. (L, voce كَدٌّ.) — — لِوَجْهِ اللّٰهِ (Kur, lxxvi. 9) For the sake of God; or to obtain the countenance or favour of God. (Kull, p. 378.) See فِى ذَاتِ اللّٰهِ in art. ذُو. — — لَوْكَانَ كَذَا لَكَانَ وَجْهًا Were it so, it were reasonable. — — لَا وَجْهَ لَهُ, said of a phrase, &c., There is no reasonable way of accounting for it. — — لَيسَ بِالوَجْهِ same as لَيْسَ بِوَجِيهٍ? Not of respectable, or esteemed, or high, authority: (said of a word or phrase, &c.:) or it is not the proper way. — — اِبْتِغَاءَ وَجْهِ اللّٰهِ From a desire of God's recompense: (Kur, ii. 274; and Expos. of the Jeláleyn:) or countenance, meaning favour. There are several similar phrases in the Kur, where وجه is explained in the same sense of ثَوَابٌ in the Expos. of the Jeláleyn. — — جَبَسَهُ عَنْ وَجْهِهِ [He withheld him, or restrained him, from his course, purpose, or object]. (S, art. الت.) — — صَرَفَ الشَّيْءَ عَنْ وَجْهُهُ He turned the thing away, or back, from its course, عَنْ سَنَنِهِ. (TA.) — — خَرَجَ وَجْهُهُ (S, A, L, art. مرد; and L voce استعلج;) [for خَرَجَ نَبَاتُ وَجْهِهِ, The hair of his face grew forth]. — — وَجْهُ الدَّهْرِ The beginning of time, (K,) and نَهَارٍ of day. (TA.) — — رَوَاهُ عَلَى وَجْهِهِ, (S, K, art. قص,) and حَدَّثَ بِهِ عَلَى وَجْهِهِ: (Msb, art. قص:) see قَصَّ, in two places. — — أَتَيْتُ الأَمْرَ مِنْ وَجْهِهِ, &c., and ↓ جِهَتِهِ: see مَأْتًى. — — وَجْهٌ The drift of speech. (K, Kull, p. 378.) — — مَضَىَ عَلَى وَجْهِهِ [He went at random, heedlessly, headlong, or in a heedless, or headlong, course, or manner; and so ذَهَبَ عَلَى وَجْهِهِ]: see رَكِبَ رَأْسَهُ in art. ركب. — — ذَهَبَ عَلَى وَجْهِهِ حَيْثُ شَاءَ [He went away at random whither he would]. (TA in art. سوم.) — — بَلَّتْ مَطِيَّتُهُ عَلَى وَجْهِهَا and أَبَلَّتْ: see 1 in art. بل. — — أُطْلُبُوا الحَوَائِجَ إِلَى حِسَانِ الوُجُوهِ Make ye petition, for the things that ye want, to persons of good rank or station. (El-Hasan El-Muäddib, in TA, art. نضر.) — — وَجْهٌ (assumed tropical:) Consideration and regard. See 3 in art. اسو. — — وَجْهٌ and ↓ جِهَةٌ The place towards which one goes: (Munjid of Kr:) or the place, region, quarter, part, or point, towards which a person, or thing, goes, tends, or is directed: so I have rendered ↓ جِهَةٌ: see صُقْعٌ, and مَسْجُوحٌ: ↓ جِهَةٌ signifies any place towards which one looks or goes; as also ↓ وِجْهَةٌ: (Har, p. 373:) the place, or point, of the tendency or direction or bearing of anything: whence ↓ جِهَةَ كَذَا in the direction of such a thing: and ↓ لِجِهَةٍ towards one quarter. — — Hence, وَجْهُ الطَّرِيقِ The point, or place, to which the way, or road, leads: see ذَنَابَةٌ. And in like manner, وَجْهُ أَمْرٍ and ↓ جِهَتُهُ The end, or result, of an affair, to which it leads, or tends. — — رَمَوْا وَجْهًا وَاحِدًا [They shot in one direction]. (M voce رِشْقٌ.) — -b29- وَجْهُ الضُّحَى The first, or beginning, of the ضُحَى. (TA voce رَوْنَقٌ, q. v.) — -b30- وَجْهٌ A chief of a people or party. (K.) — -b31- أَتَوْا مَنْ وَجْهِهِمْ: see فَوْرٌ. — - b32- وَجْهٌ i. q. طَرِيقَةٌ [meaning The mode, or manner, of a thing]. (KL.) — -b34- مَا أَدْرِى مَا وَجْهُهُ I know not what is its meaning. — -b35- أَخَذَ وَجْهَهَا [app. He degraded her; took away her grade: and hence he took her maidenhead: see وَجَّهْتِ سِجَاقَتَهُ]. جِهَةٌ : see وَجْهٌ throughout. — — مِنْ جِهَةِ كَذَا In respect of, or with reference to, such a thing: and by reason, or on account, or because, of such a thing. — — الجِهَاتُ السِّتُّ The six relative points or directions or locations; namely, above, below, before, behind, right, and left. وِجْهَةٌ : see وَجْهٌ. — — A way, mode, or manner, of acting, &c. وَجِيهٌ Worthy of regard. أَوْجَهُ More, and most, worthy of regard. تَوْجِيهٌ : see وَلْثٌ. — — التَّوْجِيهُ i. q. التَّوْرِيَةُ. مُتَوَجَّهٌ A place towards which one tends, repairs, or betakes himself. وجى 1 وَجِىَ and ↓ تَوَجَّى [said of a man, or of a horse or the like, or of a camel] His foot, or hoof, or فِرْسِنٌ, was, or became, attenuated, and chafed, or abraded: (TA:) or he (a horse) experienced a pain in his hoof. (S.) 5 تَوَجَّى see 1. وحج مُوحَجٌ : transp. for مُوجِحٌ. وحف 5 تَوَحَّفَ quasi-pass. of أَتْحَفَهُ: see تُحْفَةٌ. 8 إِتَّحَفَهُ : see art. تحف. وُحْفَةٌ and وُحَفَةٌ, said to be the originals of تُحْفَةٌ and تُحَفَةٌ: see تُحْفَةٌ. وحل وَحَلٌ (S. Msb, K) and وَحْلٌ (Msb, K) Slime, mire, or then mud, (S, Msb, K,) in which beast of carriage slick. (K.) وحم 1 وَحَمِتْ She was incompliant to the male: see an ex. voce شَغَبَ. وحن حِنَةٌ : see إِحْنَةٌ. وحى 4 أَوْحَى إِلَيْهِ He (God) revealed to him; or spake, or made known, to him by revelation — — Also, He suggested to him; or put into his mind. (Mughnee voce أَنْ.) وَحِىٌّ Hasty; (K;) quick; (S, Mgh, Msb, K; applied in this sense to death. (S, Mgh, Msb.) الوَحَآءَ الوَحَآءَ [Make thou] haste; or haste to be first, or before, or beforehand: haste; &c. (S, TA.) فِى أَوْحَى مُدَّةٍ In the shortest period: see an ex. in the first paragraph of art. ثقف. وخف 1 وَخَفَهُ He beat it (namely خِطْمِىّ, IDrd, K, and in like manner سَوِيق, IDrd) with his hand, and moistened it in a طشت [or basin], (TA,) until it became viscous, or cohesive, (K, TA,) and became [fit for] food; (TA;) as also ↓ أَوْخَفَهُ (K) and ↓ وَخَّفَهُ. (TA.) 2 وَخَّفَ see 1. 4 أَوْخَفَ see 1. وخم 5 تَوَخَّمَ see 10. 10 اِسْتَوْخَمَهُ He found it (food) to be unwholesome; as also ↓ تَوَخَّمَهُ: (JK, K:) he found it (a land) to be insalubrious: (TA:) he found it (a country or town) to disagree with its inhabitants. (S, Msb.) — — مَا أَسْتَوْخِمُ أَنْ أَصْحَبَكَ: see 5 in art. جدب. وَخْمٌ A heavy person (K) [i. e., dull]. وَخَمٌ A tainted condition of the air, engendering pestilential diseases. (TA.) وَخِيمٌ Unwholesome food: (Mgh:) unsuitable food. (K.) وخى 3 وَاخَاهُ : see آخَاهُ. 5 تَوَخَّاهُ He sought it, aimed at it, or purposed it: (S, Mgh, Msb, K:) and he sought it, &c., exclusively of, or in preference to, any other thing. (Mgh.) ودع 1 وَدَعَ, (S, K,) inf. n. وَدْعٌ and دَعَةٌ, (TA,) He (a man, S,) or it, (a thing, TA,) became still, quiet, or at rest; (S, K, TA;) as also ↓ اِتَّدَعَ, (K, TA,) [quasi-] inf. n. تُدْعَةٌ and تُدَعَةٌ. (TA.) You say to a man, ↓ اِتَّدِعْ and ↓ تَوَدَّعْ meaning Be thou grave, staid, steady, sedate, or calm. (TA.) See also 1; and art. وذر. — — وَدُعَ and وَدَعَ, inf. n. وَدَاعَةٌ, He was, or became, in a state of ease, and ampleness of the means or circumstances of life. (Msb.) — — دَعْ: see an ex. voce أَذَى: it may be rendered, in different cases, Leave thou, or let alone, or say nothing of: see بَلْهَ. — — دَعْنِى مِنْ كَذَا Let me alone and cease from such a thing: and exempt thou me, or excuse me, from such a thing. — — دَعْ عَنْكَ كَذَا Dismiss thou from thee such a thing. See خُذْ عَنْكَ. — — دَعْ مَا يَرِيبُكَ إِلَى لَا يَرِيبُكَ: see art. ريب. — — دَعْ مَا زَيْدٌ: see سِىٌّ in art. سوى. — — وَدَعَ used as a pret.: see an ex. voce زَائِلَةٌ, in art. زول. 2 وَدَّعَهُ , (MA,) inf. n. تَوْدِيعٌ, (PS,) He bade farewell to him. (MA, PS.) 3 وَادَعَهُ , inf. n. مُوَادَعَةٌ, and subst. وِدَاعٌ, He made peace or reconciled himself, with him: (Msb:) [the inf. n.] مُوَادَعَةٌ is syn. with مُصَالَحَةٌ because it is مُتَارَكَةٌ [a mutual leaving, or leaving unmolested]. (Mgh.) — — مُوَادَعَةٌ is also syn. with تَرْكٌ; as also ↓ دَعَةٌ: (TA:) so that وَادَعَهُ signifies He left him: but more correctly, he left him, being left by him; like تَارَكَهُ, and خَالَاهُ; and this is the primary meaning. 5 تَوَدَّعَ see 1. 6 تَوَادَعَا They two made peace, or became reconciled, each with the other. (K.) 7 إِنْوَدَعَ see 1. 8 اِتَّدَعَ : see 1: he acted, or proceeded, with moderation, without haste or hurry, in his pace or journeying. (M in art. اون.) 10 اِسْتَوْدَعَهُ مَالًا He intrusted him with property; intrusted to him property; gave property to him in trust, or as a deposit. (Msb.) And اِسْتَوْدَعَهُ وَدِيعَةً He asked him to keep, preserve, guard, or take care of, a deposit. (K.) دَعَةٌ Ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity; syn. خَفْضٌ (S. Mgh, K, TA) and رَاحَةٌ (Mgh, Msb, TA) and سُكُونٌ; (TA;) and ampleness of circumstances (سَعَةٌ) in life: (K:) or دَعَةٌ is syn. with راحة and سكون; but خَفْضٌ signifies " ampleness of the circumstances " (سَعَةٌ) of life, and " plentifulness and pleasantness " thereof: [see an ex. of both, voce خَفْضٌ]. (El-Marzookee

and MF, art. خفض.) — See 1 and 3. وَدَعَةٌ A cowry; Cypræa: see an ex. cited voce سَمٌّ. وَدِيعَةٌ A thing committed to the trust and care of a person; a trust; a deposit. (Mgh, Msb.) See 10. وَدَاعٌ [Gravity, steadiness:] i. q. سَكِينَةٌ, [like ↓ مَوْدُوعٌ,] as also وَقَارٌ. (S, L, in art. سكن.) — — And Valediction. (S, Msb.) مِيدَعٌ and مِيدَعَةٌ A garment, or piece of cloth, used as a repository for clothes. (TA.) مَوْدُوعٌ : see وَدَاعٌ, and see a verse cited voce مَصْدَق. مُسْتَوْدَعٌ A depository: see a verse cited voce ظِلٌّ. ودق وَدْقٌ Rain, (S, K, TA,) whether violent or gentle: (TA:) or violent rain. (MF in art. قهب.) وَدِيقٌ : see 10 in art. قرأ. مُتَوَدِّقٌ : occurring in the TA, art. قهب; from الوَدْقُ, meaning Violent rain. (MF.) ودك وَدَكٌ Grease, or gravy: i. e. the oily matter that is produced from flesh-meat; (TA;) or the dripping that exudes from flesh-meat and from fat. (Mgh, Msb.) ودن مَوْدُونٌ : see مَطْلُولٌ. ودى 1 وَدَى القَتِيلَ He gave the bloodwit to the heir, or next of kin, of the slain person. (Msb.) 3 وَادَاهُ inf. n. مُوَادَاةٌ, He took [from him] the دِيَة. (TA.) See 3 in art. عدو. 4 أَوْدَى بِهِ It destroyed him; (T;) it removed him, or took him away: (M, K:) said of death [&c.]. (T, M, K.) See an ex. in art. بلو, conj. 8, and another voce أَزْلَمُ. — — أَوْدَى: see a verse cited voce قَلَبَةٌ. — — أَوْدَى العَيْرُ إِلَّا ضَرِطًا: see ضَرَطَ. دِيَةٌ Bloodwit; a fine for bloodshed, i. e., homicide; consisting of a hundred camels. — — دِيَاتُ جِرَاحَاتٍ [Fines for wounds]. (S, M, TA, &c., in art. شنق.) وَدِيٌّ Small فَسِيل, q. v.; (S, Msb, K;) shoots, or offsets, cut off from palm-trees and planted: (Mgh:) young palm-trees. (TA.) وَادٍ [A valley; a water-course, or torrent-bed: and sometimes a river;] a space intervening, (M, Msb, K,) i. e. any such space, (M, Msb,) between mountains or hills; (M, Msb, K;) through which a torrent runs forth [occasionally or constantly]: (Msb:) for which reason it is thus called. (M, Mgh, TA.) — — حَلَّ بِوَادِيهِ i. q. بَاعَ عَلَى بَيْعِهِ in one of the senses explained in art. بيع; i. e., (tropical:) He superseded him, &c. تَوْدِيَةٌ ; pl. تَوَادٍ, in the accus. case, by poetic licence, تَوَادِيًا: see a verse cited voce خُفٌّ. وذم 4 أَوْذَمَ حَجًّا : see an ex. voce دَسِمٌ. [app. وَذَمٌ] The villosity of a tripe. (TA, art. ترب.) ورع 1 وَرَعٌ Piety: or pious fear: syn. تَقْوَى: (K:) and abstinence from unlawful things. (TA.) — — هُوَ وَرَعٌ ضَرَعٌ: see ضَرَعٌ. ورف 1 وَرَفَ, and its inf. n. وَرِيفٌ: see رَفَّ, in two places. ورق وَرِقٌ Silver, whether coined or not: (AO, TA:) or coined dirhems; (S, K;) coined silver. (Mgh.) See عَيْنٌ. أَوْرَاق , pl. of وَرَقٌ, meaning أَحْدَاث: see قَعْبٌ. وُرْقَةٌ Ash-colour. (Msb.) See سُمْرَةٌ. وَرِقَةٌ and وَرِيقَةٌ: see شَجَرٌ وَارِقٌ. Trees having leaves: (Msb:) [or leafy trees; trees having many leaves; for] شَجَرَةٌ وَارِقَةٌ (TA) and ↓ وَرِقَةٌ and ↓ وَرِيقَةٌ (S, K, TA) signify a tree having many leaves. (S, K, TA.) And شَجَرَةٌ وَارِقَةُ الظِّلَالِ [A tree having leafy coverings or shades]. (K in art. غيل.) أَوْرَقُ , applied to a camel, White inclining to black; i. e. of a dusky white hue: or rather, simply, duskish; or dusky; (S, K;) or of a colour like that of ashes. (T, Mgh, Msb.) See أَحْمَرُ and خُطَبَانِيٌّ. — — أَوْرَقُ Ashes. (K.) See an ex. a verse cited voce عُنَّةٌ, last sentence. ورك وَرِكٌ What is above the thigh; [the haunch; or hip; and often signifying only the hip-bone; and the hip as meaning the joint of the thigh?] (S, K, &c.) مَوْرِكٌ of a camel's saddle: see 8 in art. عقل. ورل وَرَلٌ : see ضَبٌّ: there are two species: وَرَلُ البَحْرِ the ورل of the river; the monitor of the Nile; lacerta Nilotica: (see Forskål, Descr. Animalium, p. 13:) and وَرَلُ الأَرْضِ the ورل of the land; the land monitor; lacerta scincus: vulg. pronounced وَرَن. ورم 1 وَرِمَ أَنْفُهُ (tropical:) He became enraged: see أَنْفٌ. 4 أَوْرَمَهُ meaning أَرْغَمَهُ He angered him: see شَرَاهُ. وَرَمٌ , a coll. gen. n., Swellings, or tumours: n. un. with ة. The n. un. occurs in the TA, art. جدر, &c. وره وَرْهَاءُ الرَّخَمِ : see رَخَمٌ. ورى 1 وَرَى , aor. يَرِى, inf. n. وَرْيٌ [and وُرِيٌّ and رِيَةٌ, K]; and وَرِىَ, aor. يَرِى; and ↓ أَوْرَى; It (a زَنْد) produced its fire. (Msb.) — — وَقَدْ وَرِيَتْ بِكَ زِنَادِى, or وَرَتْ: see art. زند, and see زَهَرَ, and راى. — — قَدْحٌ لَا يُورِى: see خَيَّابٌ. 2 وَرَّى بِشَىْءٍ عَنْ شَىْءٍ [He pretended, or made believe, a thing, instead of a thing which he meant: as is shown by the explanation of a trad. in the TA]. (S, art. عرض; save that the inf. n. is there mentioned instead of the pret.) — — وَرَّى عَنْ كَذَا, inf. n. تَوْرِيَةٌ, He alluded to such a thing equivocally, or ambiguously: equivocated respecting it: he meant such a thing and pretended another. (M, K.) التورية is also called الإِيهَامُ and التَّوْجِيهُ and التَّخْيِيلُ: (Kull, p. 113:) and signifies The using a word, an expression, or a phrase, which has an obvious meaning, and intending thereby another meaning, to which it applies, but which is contrary to the obvious one. (Msb.) See مِعْرَاضٌ. — — See 4. 3 وَارَاهُ He hid it, concealed it, or covered it. (S, Msb, K, &c.) 4 أَوْرَى and ↓ وَرَّى and ↓ اِسْتَوْرَى He made his زند to produce fire. (S, K.) — — See 1. 10 إِسْتَوْرَى see 4. وَرْىٌ Purulent matter in the interior of the body: or [an abscess; or] a severe ulcer that discharges purulent matter and blood. (M, K, TA.) وَرْيًا وَقُحَابًا: see قُحَابٌ. رِيَةٌ : see رِئَةٌ, in art. رأى. وَرَائِى كَذَا Behind me is such a thing, as though it were a burden upon my back. — — مِنْ وَرَآءَ وَرَآءَ From behind a thing covering, or concealing. (TA.) — — فُلَانٌ مِنْ وَرَآءِ فُلَانٍ Such a one is an aider of such a one: or a follower. (Ham, p. 206.) — — اَللّٰهُ مِنْ وَرَائِكَ God is seeking after thee, and watching, or lying in wait, for thee. (Ham, p. 206.) See also an ex. in the first paragraph of art. قتل. التَّوْرَاةُ The Book of the Law revealed to Moses. (Bd, iii. 2; &c.) وزع الوَزَعَةُ i. q. أَعْوَانُ الرَّجُلِ. (TA in art. امل.) وزغ وَازِغٌ: see فَارِغٌ. 4 أَزْغَلَت : see أَوْزَغَتِ الطَّعْنَةُ بِالدَّمِ. وَزَغَةٌ A certain reptile (دُوَيْبَّةٌ); (S;) i. q. بُرْصٌ [a lizard of the species called gecko, of a leprous hue, as its name برص indicates]; (TA, art. برص;) and i. q. سَامُّ أَبْرَصَ: (JK, M, K:) or سامّ ابرص is a name of the large وَزَغ; (A and Msb, both in art. برص;) or is of the large وَزَغ. (S and K. both in art. برص.) وزن 1 وَزَنَ It (a thing) was heavy: (Msb:) or outweighed, or preponderated; syn. وَجَحَ. (TA.) 3 هٰذَا يُوَازِنُ هٰذَا This is equiponderant to this. (S.) 8 اِتَّزَنَهُ He took it, or received it, by weight. (S, * Mgh, Msb, K. *) See an ex. voce سَنْجَةٌ. الوَزْنُ A certain star in the left fore leg of Centaurus. (Kzw.) See حَضَارِ. زِنِيٌّ , rel. n. of زِنَةٌ. (S, art. وعد, q. v., voce عِدَةٌ.) وَازِنٌ : see رَاجِحٌ: heavy: (Msb:) or of full weight: (KL:) pl. وُزَّنٌ: see زَالٌّ. You say, دِرْهَمٌ وَازِنٌ (S) A full, or complete, dirhem: (so in a copy of the S:) [a dirhem of full weight: a heavy dirhem. (PS.) وَزَّانٌ A weigher. (TA, in art. قسط.) مِيزَانٌ A weighing-instrument; (TA:) a balance; a pair of scales. — — The weight of a thing. (K, &c.) See مِثْقَالٌ. وزى 3 وَازَاهُ , inf. n. مُوَازَاةٌ: see آزَاهُ. See also 3 in art. قرأ. السَّجْعُ المُتَوَازِى A variety of rhyming prose: see سَجْعٌ. وسط وَسُوطٌ A middle-sized tent of goats hair: see مِظَلَّةٌ. وسع 1 وَسِعَ الإِنَآءُ المَتَاعَ [The vessel was sufficient in its capacity or dimensions, or sufficiently capacious, or large, for the goods]; and المَكَانُ القَوْمَ [the place for the company of men]. (Msb.) لَا يَسَعُكَ ان تَفْعَلَ كَذَا It is not in thy power, or proper for thee, (MA,) or allowable for thee, (Mgh, Msb,) to do such a thing. (MA, Mgh, Msb.) — — وَسَعَ عَلَيْهِ رِزْقَهُ, aor. يَوْسَعُ; and ↓ أَوْسَعَهُ, and ↓ وَسَّعَهُ; He (God) made his means of subsistence ample and abundant. (Msb.) 2 وَسَّعَ He made wide, broad, spacious, roomy, or ample. — — وَسَّعَ لَهُ فِى المَجْلِسِ He made room, or ample space, for him in the sitting-place. (S, art. فسح.) — — [And so] ↓ تَوَاسَعُوا فِى المَجْلِسِ They made room, or ample space, [one for another,] in the sitting-place. (S, art. فسح.) — — وَسَّعَ عَلَيْهِ, for وَسَّعَ عَلَيْهِ رِزْقَهُ, He (God) amplified, enlarged, or made ample or plentiful, his means of subsistence; contr. of ضَيَّقَ. — — See 1, and 4. 4 أَوْسَعَهُ الشَّىْءَ [He made, or rendered, the thing ample, or free from straitness, to him;] he made the thing sufficient for him; syn. جَعَلَهُ يَسَعُهُ: (TA:) [he gave him sufficiently of the thing; or largely thereof.] — — اَللّٰهُمَّ أَوْسِعْنَا رَحْمَتَكَ O God, make thy mercy

sufficient for us; syn. اِجْعَلْهَا تَسَعُنَا. (TA.) — — أَوْسَعَهُ أَمْرَهُ [He made, or rendered, his state, or case, or affair, ample, or free from straitness, to him]. (S, art. فرش.) See فَرَشَهُ. — — أَوْسَعُوا لِلرَّجُلِ They made room, or ample space, for the man, in a place of standing or of sitting. (Msb, voce فَرَجَ.) — — أَوْسَعَ عَلَيْهِ, (S, K.) and ↓ وَسَّعَ, (K,) He (God) enriched him; or rendered him free from want. (S, K.) — — See 1. 5 تَوَسَّعَ [He became, or made himself, ample, or abundant, in his circumstances; or in his means of subsistence; for توسّع فِى عَيْشِهِ;] i. q. تَرَفَّعَ. (S, in art. رفع.) — — تَوَسَّعَ He took a wide, an ample, or a large, range, فِى أَمْرٍ, in an affair. — — تَوَسَّعَ فِى السَّخَآءِ (assumed tropical:) [He took a wide, or an ample range, or was profuse, in bounty, or munificence]. (S, K, in art. خرق.) — — It expanded itself, spread out, dilated, widened. — — He expatiated. One says, توسّع فِى الدَّارِ, and لَهُ سَاحَةٌ يتوسّع فِيهَا. (TA, voce تركّح.) — — He strode, in walking. — — تَوَسَّعُوا فِيهِ حَتَّى أَطْلَقُوهُ عَلَى كَذَا They extended its (a word's) signification, or amplified in respect of it, or rather, took an extended range in using it, so that they applied it to such a thing. (The lexicons, &c., passim.) — — تَوَسَّعَ: see تَبَقَّرَ. 8 اِتَّسَعَ It (a man's state, or condition, &c.) became free from straitness, or unstraitened. — — اِتَّسَعَ عَيْشُهُ [His means, or circumstances, of life became ample, or plentiful]. (Msb, art. نعم.) — — اِتَّسَعَ It widened, became wide, dilated, or expanded. — — اِتَّسَعَ بَطْنُهُ His belly became wide, or distended. — — اِتَّسَعَ لِأَمْرٍ He was capable of doing a thing. An instance occurs in the TA, voce أَوْهَبَ. — — اِتِّسَاعُ البِئْرِ i. q. جِرَابُهَا [The interior of the well]. (K, art. جرب.) See also 5, in art. عقد. — — اِتَّسَعَ الخَرْقُ عَلَى الرَّاقِعِ The hole was wide to the pitcher: see خَرْقٌ. — — اِتِّسَاعٌ Extension of the signification of a word or phrase: an amplification. (The lexicons, &c., passim.) سَعَةٌ Width; breadth; extent, or space, from side to side. See سَدِيلٌ. — — سَعَةُ العَيْشِ Ampleness of the means, or circumstances, of life; an unstraitened, or a plentiful, state of life. — — سَعَةٌ [Ample scope for action, &c.: and a state in which is ample scope for action, &c.: see نَفَسٌ, and مِعْرَاضٌ:] richness, or wealthiness, or competence: and capacity, or power, or ability: (S, K:) and plentifulness and [consequently] easiness of life. (TA.) — — سَعَةُ الصَّدْرِ i. q. سَعَةُ الخُلُقِ. (Har, p. 194.) — — يَجُوزُ فِى السَّعَةِ: see رُدْحَةٌ. — — لَكَ عَنْهُ سَعَةٌ It is allowable absolutely, in other cases than those of poetical necessity. (IbrD.) وَسَاعٌ A horse wide in step: (S, K:) or i. q. جَوَادٌ. (K.) وَسِيعٌ , pl. وِسَاعٌ: see أَرِيضٌ in art. أرض. عَيْشٌ وَاسِعٌ A life ample in its means or circumstances; unstraitened, or plentiful. — — وَاسِعٌ Having power, or ability: (Bd, iv. 129:) or rather, having ample power or ability; powerful. See Ham, p. 609. — — نَفْسٌ وَاسِعٌ: see رَابِطٌ. — — خُلُقٌ وَاسِعٌ (assumed tropical:) A large, or liberal, disposition: see بَارِجٌ. — — وَاسِعُ الخُلُقِ (tropical:) Large, or liberal, in disposition. — — وَاسِعُ الصَّدْرِ: see مَجَمٌّ. — — وَاسِعُ الجَرْيِ (S voce سَهْبٌ, applied to a horse,) Widestepping [in running]. (So expl. in the PS.) أَوْسَعُ Wider, or widest: see 3 in art. خلط. مُوَسَّعٌ عَلَيْهِ Amply, or abundantly, provided with the means of subsistence. مُتَّسَعٌ Width; extent; ampleness of space, and of quantity: properly a place of width, or spaciousness. See نُفْسَةٌ and مَبْسَطٌ. وسق وَسْقٌ A camel's load: see وِقْرٌ. وَسِيقَةٌ A mob of driven cattle: see سَيِّقَةٌ and مِعْتَاقٌ. وسل 1 وَسَلَ see 5. 2 وَسَّلَ see 5. 5 تَوَسَّلَ بِالدَّلْوِ إِلَى المَآءِ [He sought to get at, or obtain, the water by means of the bucket]. (M in art. دلو.) — — تَوَسَّلَ إِلَيْهِ بِكَذَا He sought to bring himself near to him, or to approach to him, to gain access to him, or to advance himself in his favour, by such a thing: (Msb, &c.:) so too ↓ وَسَّلَ; (S, K;) and ↓ وَسَلَ, aor. يَسِلُ. (Msb.) وَسِيلَةٌ A means of access to a thing; (IAth;) a means of becoming near to a thing: (IAth, Msb:) these are the primary significations: (IAth:) a means of becoming near to, or intimate with, or of ingratiating oneself with, another: (S:) honourable rank or station with a king: degree: affinity: (K:) a tie, or connexion: (TA:) it may be rendered a means of access, nearness, intimacy, ingratiating oneself, attachment, or connexion: and also, of attainment, or accomplishment. وسم 1 وَسَمَ الثَّوْبَ [He marked, or put a mark on, the garment, &c.]; said of a trader, or dealer. (JK in art. رقم.) — — وَسَمَهُ بِالهِجَآءِ [He branded him, or stigmatized him, with satire]. (TA.) See a hemistich cited voce شَكِيٌّ. — — وَسَمَهُ He marked it [in any manner]. (Msb.) — — وَسَمَهُ بِالقَوْلِ (tropical:) He stigmatized him, or set a mark upon him whereby he should be known, by something said. (TA in art. علط.) — — وَسَمْتُ الكِتَابَ [I put a superscription, or title, to the book, or writing.] (TA in art. عنو.) — — وَسُمَ, inf. n. وَسَامَةٌ (S, Msb, K) and وَسَامٌ, (S, K,) He (a man, S) was beautiful in face: (S, Msb:) or bore the impress, or stamp, of beauty. (K.) 5 تَوَسَّمْتُ فِيهِ الخَيْرَ i. q. تَفَرَّسْتُهُ; (S;) [I discovered, or perceived, in him good, or goodness, by right opinion formed from its outward signs;] originally, I knew its real existence in him by its outward sign. (MF.) See also Har, pp. 30, 46, 76. — — تَوَسَّمَ He examined deliberately in order to know the real state or character of a thing by the external sign thereof. (Bd, xv. 75.) — — He perceived a thing by forming a correct opinion from its outward signs. (TK.) سِمَةٌ A brand, or mark or figure made with a hot iron, upon an animal. (K.) And i. q. عَلَامَةٌ [A mark, sign, badge, token, symptom, &c.]. (Msb.) And The عُلْوَان [or title] of a book or writing. (TA in art. علو.) See also سِيمَةٌ and سِيمَى in art. سوم. وَسْمَةٌ [now applied to Woad]: i. q. عِظْلِمٌ, with which one tinges or dyes [the hands, &c.]: (S:) a certain plant, with the leaves of which one tinges or dyes [the hands, &c.]; and said to be the عِظْلِم: (Msb:) the leaves of the نيل [or indigo-plant]: or a plant [of another species (TA)] with the leaves of which one tinges or dyes [the hands, &c.] (K.) الوَسْمِىُّ : on the rain thus called, see نَوْءٌ. مَوْسِمٌ [A periodical festival: a fair:] i. q. عِيدٌ. (Msb, art. عود.) — — مَوْسِمُ الحَاجِّ The fair, and place of meeting, of the pilgrims. (Mgh.) مِيسَمٌ A brand, or mark made with a hot iron. (TA, voce خِدَادٌ.) — — [Originally] A branding, or cauterizing, instrument [or iron]; (S, K;) a marking instrument. (Msb.) — — An impress, or a character, of beauty. (S, K.) See an ex. in a verse cited voce أَثَمَ. وسى 3 وَاسَى : see آسَيْتُهُ, throughout. 4 أَوْسَى , originally أَسْوَى: see إِسْتَوَى 6 تَوَاسَوْا : see its syn. تَآسَوْا. وشظ وَشِيظٌ [thus without ة]: see صَمِيمٌ. وشع وَشِيعَةٌ A ball of spun thread. (AA, TA in art. سحل.) وشق 8 اِتَّشَقَ : see تَجَبْجَبَ. وَشِيقَةٌ : see جُبْجُبَةٌ. وشك 3 يُوشِكُ أَنْ يَكُونَ It will soon be: (S, Msb, K, TA:) or it is near to being. (Msb, TA.) وَشْكَانٌ an anomalous inf. n., or perhaps a simple subst.: see 1 in art. شنأ. وَشِيكًا Quickly, or speedily. (IB, TA.) See an ex. in a verse cited voce تَارَةٌ. وشل وَشَلٌ : applied to water: see an ex. voce سَجَعَ; and another in a verse cited voce دَقَلٌ; and another voce رَاشِحٌ. وَشُولٌ A she-camel whose milk lasts throughout the year. (IAar., in TA, art. شكر.) وشم 4 أَوْشَمَ فِيهِ , said of hoariness, It became abundant, or spread: see 5 in art. سنم. 8 اِتَّشَمَتْ بِالنَّؤُورِ [She tattooed herself with smoke-black]. (T, art. نور.) وَشْمٌ Tattoo: see أَسَفَّ and قَرَّحَ. وَاشِمَةٌ A female tattooer. See رَجَعَ, latter part of the paragraph. مُوَشَّمٌ [Tattooed]: see a verse cited voce طَفْلٌ. وشى 1 وَشَى , inf. n. وَشْىٌ, He variegated, or figured, a piece of cloth, or a garment; (Mgh, Msb, * K;) and embellished it. (K.) — — وَشَى بِهِ إِلَى السُّلْطَانِ, (S, K,) or عِنْدَ السُّلْطَانِ, (Msb,) He calumniated, or misrepresented, him to the Sultán. (S, Msb, K.) شِيَةٌ Any colour differing from the main colour of a horse, &c.; a colour differing from the rest, (S,) or from that which generally pervades a thing. — — لَا شِيَةَ فِيهِ It is of one generally pervading colour, in which is no other colour. — — شِيَةٌ [also] A mark, sign, symptom, or token, by which a thing is known; syn. عَلَامَةٌ; (Msb;) and مَخِيلَةٌ, which see. وَشْىٌ , originally an inf. n., A kind of variegated, or figured, cloth, or garment. (Mgh, Msb. *) — — وَشْىٌ The variegation, figured work,

or figuring, of a garment; making it partycoloured. — — وَشْى sometimes signifies A natural diversity of colours: see رُمْلَةٌ. — — وَشْىٌ of a sword: see فِرِنْدٌ. شِيَوِىٌّ : see what next follows. وَشَوِىٌّ rel. n. of شِيَةٌ, the rad. و being restored; (S in the present art.;) and so ↓ شِيَوِىٌّ, like عِدَوِىٌّ [of عِدَةٌ]. (S in art. وعد.) قَوْلٌ مَوْشِىٌّ بِهِ [A saying misrepresented]. (TA in art. قت, in an explanation of قَوْلٌ مَقْتُوتٌ.) — — مَوْشِىٌّ is used by Aboo-Dhu-eyb to signify A musical reed-pipe. (TA, art. نوب.) وصف 1 وَصُفَ He attained to the proper age for service. (K.) See an ex. in the K, voce مُخَلْدُونَ. 4 أَوْصَفَ and ↓ اِسْتَوْصَفَ He (a boy) became of full stature, and fit for service. (Mgh.) 8 اِتَّصَفَ بِالعِلْمِ [He was, or became, characterized, or he characterized himself, by knowledge, or science]. (Msb in art. أَهْلٌ.) 10 إِسْتَوْصَفَ see 4. صِفَةٌ A quality; an attribute; a property; or a description, as meaning the aggregate of the qualities or attributes or properties of a thing; or the state, condition, or case, of a thing. So explained voce صِنْفٌ, and voce صُورَةٌ. See its syn. حَالٌ. — — صِفَةٌ in grammar, The same as نَعْتٌ, An epithet. (K.) — — A word denoting an attribute (مَعْنًى) and a substance (ذَات). Under this term are comprised the اسم فاعل, the اسم مفعول, the صفة مشبّهة, and the افعل التفضيل. (I'Ak, sect. الصفة المشبّهة باسم الفاعل.) — — صِفَةٌ مُشَبَّهَةٌ [A simple epithet]; an epithet resembling an اسم فاعل. — — صِفَةٌ غَالِبَةٌ An epithet in which the substantive character predominates. — — صِفَةٌ, as a general term for an attributive word, is also applied by Lth and other old writers to An adverbial n. of place or time, and to a preposition. It is so applied in the L and TA, art. عنل, &c. It was applied to the former by Fr, (T, voce ظَرْفٌ,) and to the latter also. (L, TA, ubi supra.) بَيْعُ المُوَاصَفَةِ : see 3 in art. روض. وصل 1 وَصَلَهُ, and وَصَلَ إِلَيْهِ, He, or it, arrived at, came to, reached, attained, him, or it; (S, K, &c.;) as also ↓ تَوَصَّلَ إِلَيْهِ. (M.) — — وَصَلَ رَحِمَهُ He made close his ties of relationship by behaving with goodness and affection, &c., to kindred: see صِلَةٌ الرَّحِمِ. — — وَصَلَهُ and ↓ وَاصَلَهُ He had, or held, close, or loving, communion, commerce, or intercourse, with him. (Msb, K.) — — وَصَلَهُ, inf. n. وَصْلٌ and صِلَةٌ; and ↓ وَاصَلَهُ, inf. n. مُوَاصَلَةٌ and وِصَالٌ; are said with relation to love, whether chaste or unchaste. (M, K.) — — And وَصَلَ حَبْلَهُ, inf. n. وَصْلٌ and صِلَةٌ; and ↓ وَاصَلَ حَبْلَهُ: [He made close his bond of love, by affectionate conduct]. (M.) — — وَصَلَهُ He gave him property. (TA.) And وَصَلَهُ بِجَائِزَةٍ [He gave him a gift]. (K in art. حذف.) — — وَصَلَ He connected, or conjoined, a word with a following word, not pausing after the former; he made no interruption. 2 وَصَّلَهُ, inf. n. تَوْصِيلٌ, He joined, or connected, much: he made a string to have many joinings. (TA: the latter from an explanation of the pass. part. n.) — — وَصَّلَهُ إِلَيْهِ He made it to reach it, or him: syn. أَنْهَاهُ إِلَيْهِ, and أَبْلَغَهُ إِيَّاه; like ↓ أَوْصَلَهُ إِلَيْهِ [q. v.]. (TA.) See an ex. voce غفلَ. 3 وَاْصَلَ See 1. — — وَاصَلَ الصِّيَامَ, inf. n. مُوَاصَلَةٌ and وِصَالٌ, He continued the fasting uninterruptedly. (TA.) — — وَاصَلَ: see وَاتَرَ. — — وَاصَلَ المَرْأَةَ He held communion, or commerce, of love with the woman. — — وَاصَلَا Contr. of قَاطَعَا. (K in art. قطع.) 4 أَوْصَلَهُ He made, or caused, him, or it, to reach; he caused to come, brought, conveyed, or delivered, him, or it; (S, * M, K, *) إِلَيْهِ to him, or it; as also ↓ وَصَّلَهُ. (M.) See أَدَّاهُ. 5 توصّل إِلَيْهِ He applied himself with gentleness, or courtesy, to obtain access, or nearness, to him. (S.) See 1. 8 اِتَّصَلَ بِهِ It communicated with it. (Modern usage.) وَصْلٌ Union [of companions or friends or lovers]; contr. of فِرَاقٌ (T, S, voce بَيْنٌ) or of فُرْقَةٌ (Msb, ibid.) or of فَصْلٌ (Bd in vi. 94) or of هِجْرَانٌ. (S.) — — فِى الوَصْلِ وَالوَقْفِ In the case of connexion with a following word and in the case of a pause. وِصْلٌ and ↓ وُصْلٌ A limb: see فَخِذٌ and فَعْمٌ; and see also Har, p. 346. Between every فَصْلَانِ [or rather between every فَصْل and the فَصْل next to it] is a وِصْل. (O, K, in art. فصل.) وُصْلٌ : see وِصْلٌ. صِلَةٌ الرَّحِمِ (tropical:) The [making close one's ties of relationship by] behaving with kindness, or goodness and affection and gentleness, and considerateness, or regard for their circumstances, to kindred, or relations, even though remote, or evil-doers: and قَطْعُ الرَّحِمِ signifies the contr. (IAth, TA.) — — صِلَةٌ A gift for which no compensation is to be made; a free gift; a gratuity; like هِبَةٌ and صَدَقَةٌ. (Marg. note in a copy of the KT.) — — صِلَةٌ The connexion of a verb with the objective complement, whether immediate or by means of a preposition. — — صِلَةٌ The complement of a مَوْصُول [or conjunct], (I have thus rendered it voce أَلْ,) whether the latter be a particle or a noun. (I' Ak, sect. المَوْصُولُ.) — — [The term صِلَةٌ is also applied in the Msb, art. أذن, to لَهُ in the phrase مَأْذُونٌ لَهُ.] Often applied to the connective prep. by which a verb or act. part. n. is transitive, together with the noun or pronoun governed by it; as to لَهُ in أَذِنَ لَهُ: and that prep. alone is called حَرْفُ الصِّلَةِ. Also, to a prep. by which a pass. verb or part. n. is connected with its subject, together with that subject; as لَهُ in أُذِنَ لَهُ. In this case it is an inf. n. in the sense of a pass. part. n., namely, of مَوْصُولٌ. (IbrD.) — — [صِلَةٌ A connective word or phrase: as يَكَدْ is said to be in the phrase لَمْ يَكَدْ يَرَاهَا: see art. كود. In this case it is an inf. n. used in the sense of an act. part. n.] It is used in this sense especially with reference to cases in the Kur-án. (MF, art. كود.) وُصْلَةٌ : see عُلْقَةٌ: A means of connexion, or attachment: see ذَرِيعَةٌ. مَوْصِلٌ A joint, or place of juncture. مَوْصُولٌ, in grammar, [A conjunct]. This is of two kinds; مَوْصُولٌ حَرْفِىٌّ and مَوْصُولٌ إِسْمِىٌّ. The former term [or conjunct particle] is applied to the infinitive particles أَنْ, أَنَّ, كَى, لَوْ, and مَا. The latter term [or conjunct noun] (I have thus rendered it voce أَلْ, and voce إِنْ, and voce إِنَّ) is applied to the conjunctive nouns أَلَّذِى, and its fem. أَلَّتِى, and مَنْ, and مَا, and ذُو in the dial. of Teiyi, and to أَلْ, which last some incorrectly hold to be a conjunct particle, and others assert to be a determinative particle and not a conjunct, and to ذَا after the interrogative مَا or مَنْ. (I' Ak, sect. المَوْصُولُ.) إِسْتِثْنَاءٌ مُتَّصِلٌ An exception in which the thing excepted is united in kind to that from which the exception is made; contr. of مُنْقَطِعٌ. وصى 2 وَصَّاهُ and ↓ أَوْصَاهُ He enjoined him; charged him; bade him; ordered him: (K, &c.:) he commanded him, بِكَذَا, to do such a thing. (Msb.) 4 أَوْصَى لَهُ بِالثُّلْثِ He bequeathed to him the third of the property. (MA.) — — أَوْصَى He made his will. — — See 2. 6 تَوَاصَوْا They enjoined, charged, bade, ordered, or commanded, one another. See an ex. voce تَبَاعَثُوا. وَصِىٌّ A person commissioned; a commissioned agent: (K:) an executor appointed by a will. وَصِيَّةٌ An injunction, a charge, bidding, order, or command: (K:) an admonition, with an endeavour to persuade: and a command: its place may be supplied by any word in which is the meaning of أَمْرٌ. (Msb.) — — And A will, or testament. (K, * TA.) وضع 1 وَضَعَهُ He put it, or laid it, (KL, * PS,) in, or on, a place: (PS:) he put it, or threw it, down from his hand: (TA:) contr. of رَفَعَه: (Mgh:) syn. حَطَّهُ: (K, * TA, in art. حط:) but it has a more general sense than this last. (Er-Rághib, Kull.) — — وَضَعَ He put down a thing: contr. of رَفَعَ. (K, voce نَصَبَ.) — — وَضَعَتْ She brought forth. — — وَضَعَ لَهُ He appointed to him, or for him, a sign, or token, &c.: see Msb in art. علم. — — وَضَعَ عَلَيْهِ He imposed upon him a fine, or tax, &c. — — وَضَعَ He remitted a tax or the like; did not exact it. (Mgh, Msb, in art. جوح.) — — وَضَعُوا الحَرْبَ (assumed tropical:) [They gave over, or relinquished, war;] they made peace; opposed to رَفَعُوهَا. (Ham, pp. 179 and 180.) — — وَضَعَ مِنْهُ, (S,) or عَنْهُ, (K,) He lowered his grade, rank, condition, (S, K,) or estimation. (K.) — — وُضِعَ فِى تِجَارَتِهِ He lost, or suffered loss or diminution, in his traffic; (S, Mgh, Msb, K;)

did not gain in it; (Mgh;) as also ↓ أُوْضِعَ. (Mgh.) — — وَضَعَ He forged (a word:) he forged (poetry, على in the name of). (Mz, 8th نوع.) — — وَضَعَ لَفْظًا لِشَىْءٍ He applied or assigned or appropriated a word, or phrase, to denote, or signify, a thing. (Kull, 371, &c.) See also إِزَآء. — — وَضَعْتُ عَلَيْهِ الشَّىْءَ app. signifies I made the thing according to his, or its, measare. See قَدَرْتُ. فِى 2 مِنْ أَيْنَ — — See 1. أَوْضَعَ 4 طُرْقَةٌ: see فُلَانٍ تَوْضِيعٌ: أَوْضَعَ الرَّاكِبُ i. q. من اين أَوْضَحَ. (T, in L, art. وضح.) 6 تَوَاضَعَ He was, or became, lowly, humble, submissive, or in a state of abasement: (Msb:) or he lowered, humbled, or abased, himself. (S, K.) — — تَوَاضَعَا الرُّهُونَ They two laid bets, wagers, or stakes, each with the other; syn. تَرَاهَنَا. (TA, art. رهن.) — — تَوَاضَعَتِ الأَرْضُ (tropical:) The land was lower than that which was next to it. (TA.) 8 اِتَّضَعَتْ أَرْكَانُهُ: see R. Q. 2 in art. ضع. وَضْعٌ, as one of the ten predicaments, or categories, Collocation, or posture. — — Also The constitution of a thing; its conformation; its make. And i. q. فَنٌّ, meaning A mode, or manner, &c. ضَعَةٌ perhaps an inf. n. of وَضَعَتْ, meaning " she brought forth: " see 1, third sentence, in art. قرأ. وَضِيعٌ Low, ignoble, vile, or mean; of no rank, or estimation. (Msb.) هُوَ مَوْضِعُ سِرِّى He is the depository of my secret, or secrets. — — مَوْضِعٌ — — مَحَلُّهُ الرفع Same as مَوْضِعُهُ الرَّفْعُ The proper application, or meaning, of a word. (Bd, iv. 48 and v. 45.) See 1 in art. حرف. And The case in which a word is to be used: see S, art. on the particle فَ. — — And The proper place of a thing. — — Ground; as when one says, "a ground for, or of, belief, trust, accusation," &c. And The proper object of an action, &c.: as in the phrase فُلَانٌ مَوْضِعٌ لِلْإِكْرَامِ Such a one is a proper object of honouring. مَوْضُوعٌ A certain pace of a beast; contr. of مَرْفُوعٌ. (S in art. رفع.) — — مَوْضُوعٌ as an inf. n., signifying a certain manner of going of a beast: see رَفَعَ البَعِيرُ. — — مَوْضُوعٌ, in logic, (assumed tropical:) A subject, as opposed to a predicate: and (assumed tropical:) a substance, as opposed to an accident: in each sense, contr. of مَحْمُولٌ. — — (assumed tropical:) The subject of a book or the like. — — See مَصْنُوعٌ. مُوَاضَعَة. see art. صوغ: أَصْوَاتٌ مَصُوغَةٌ مَوْضُوعَةٌ — — [when used as a conv. term in lexicology] i. q. إِصْطِلَاحٌ [when so used]. (Mz, 1st نوع.) أَكَمَةٌ مُتَوَاضِعَةٌ [(assumed tropical:) A low hill]. (S in art. خشع.) 4 وضف أَوْضَفَ النَّاقَةَ He made the she-camel to go the pace termed خَبَب; like أَوْفَضَهَا. (Khaleefeh El-Hoseynee, in TA, art. وفض.) وضن وَضِينٌ A girth (بِطَان) wide, woven of thongs or hair, or only of skin; (M, K;) said to be adapted for the رَحْل and the هَوْدَج; the بِطَان being peculiarly for the قَتَب: (M:) or it is for the هَوْدَج, like the بِطَان for the قَتَب and the تَصْدِير for the رَحْل and the حِزَام for the سَرْج; and both [but to what this refers is doubtful] are like the نِسْع, except that they are of thongs woven one upon another, doubly or more. (S.) مِيضَنَةٌ i. q. قُفَّةٌ i. e. مَرْجُونَةٌ. (TA in art. ضون.) وطس 1 وَطَسَ: see طَاسَ in art. طوس. وطن 2 وَطَّنَ نَفْسَهُ عَلَى الأَمْرِ He disposed and subjected his mind, or himself, to do the thing; syn. مَهَّدَهَا لِفِعْلِهِ وَذَلَّلَهَا (Msb.) — — وطّن نفسه على الشَّىْءِ, and لَهُ, He induced, or persuaded, himself to do the thing; syn. حَمَلَهَا عَلَيْهِ. (ISd, in TA.) See also 5 and 10. 4 أَوْطَنَ see 10. 5 تَوَطَّنَتْ نَفْسُهُ عَلَى الشَّىْءِ, and لَهُ, He undertook the thing, and submitted to it; syn. تَحَمَّلَتْ وَذَلَّتْ لَهُ (ISd, in TA) [see also 2 and 10] his mind, or he, became disposed and subjected to do the thing; syn. تَمَهَّدَتْ. (K [in the CK, for تَوَطُّنَهَا تَمَهُّدَهَا, is put تَوَطَّنَهَا تَمَهَّدَهَا].) 10 اِسْتَوْطَنَ He took for himself as a home, or settled place of abode, (S, Msb, K,) a country; (S, Msb;) as also ↓ أَوْطَنَ (S, Msb, K) and ↓ وَطَّنَ (S, K) or ↓ تَوَطَّنَ. (Msb.) وَطَنٌ The place of abode or residence (S, Mgh, K) of a man: (S, Mgh:) a man's settled place of abode; his place of constant residence; his dwelling; his home. (Msb) وظف 2 وَظَّفَ عَلَيْهِ العَمَلَ He appointed him the work. (Msb.) — — وَظَّفَ عَلَيْهِمُ الخَرَاجَ [He assessed them their rates of the خراج]. (Mgh in art. قسط.) وَظِيفٌ, in every quadruped, What is above the رُسْغ [or pastern], to the joint of the سَاق: in the fore-leg of a horse, what is beneath the knee, to the جُبَّة; and in the hind-leg, what is between the كعب [or hock] and the جُبَّة: accord. to IAar, in a camel, from the رُسغ [or pastern], to the knee in the fore-leg, and in the hind-leg to the عُرْقُوب [or hock]: (M, TT:) [the shank, fore and hind]. — — See جُبَّةٌ, and حَوْشَبٌ, and رُكْبَةٌ. — — In a horse, What corresponds to the كُرَاعٌ in an ox or sheep or goat; or the slender part of the leg. (K, voce كراع.) (The مَوْصِلُ الوظيفِ is The joint between which and the hoof is the slender part called the رُسْغٌ. (K, art. رسغ.) The slender part of the ذِرَاع and سَاق in a horse, camel, &c. (S, K.) That which is broad, in the hind-leg, is preferred; and that which is gibbous in the foreleg. (S.) [In art. جُبَّة, the place where the ساق and وظيف meet is mentioned.] The arm (ذِرَاعٌ) of a camel, [&c.,] is above the وظيف. (K, voce ذِرَاعٌ.) The وظيف evidently signifies what anatomists call the metacarpus (in the fore-leg) and the metatarsus (in the kind-leg): see ركبة and كَعْبٌ. In general it seems to signify the slender part of the shank, next the pastern: and this, accord. to the explanation of مُسْتَدَقٌّ in the M and K, is the meaning assigned to it in the S and K. See also ذِرَاع.] — — The bone of the سَاق. (L, art. زج.) — — مَوْصِلُ الوَظِيفِ The fetlock-joint. (S, K, voce رُسْغٌ.) وَظِيفَةٌ A daily allowance, or portion, of food, or the like. (S, K.) — — وَظِيفَةٌ also An appointed part-payment, or instalment, due at a particular period. (Mgh, Msb, in art. نجم.) — — وَظِيفَةٌ مِنْ خَرَاجِ الأَرْضِ [An assessed rate of the land-tax]. S, voce طَسْقٌ.) وعس فُرَانِقٌ. وع وَعْوَعٌ: see وعسه الدَّهْرَ 1 i. q. حَنَّكَهُ and عَرَكَهُ and نَجَّدَهُ &c. (IAar, TA, in art. حنك.) وَعِيقٌ: see وعق وُعَاقٌ. : see عَوِيقٌ. وعل وَعْلٌ A mountain-goat: (K, &c.:) see ثَيْتَلٌ; also أَلْبٌ; and أَرْوِيَّةٌ and شَهْرٌ. وُعُولٌ as meaning Noble persons: and strong men: see two exs. voce تَحْت. وعى 1 وَعَاهُ He kept it in mind, and considered it. (Msb.) — — وَعَى الحَدِيثَ He kept, or retained, the narration in his mind, or memory; or knew it, or learned it, by heart; and studied it until he knew it. (Msb.) — — وَعَى, aor. وَعِىَ, He heeded; paid attention to. 4 أَوْعَاهُ الحَدِيثَ He made him to retain the narration in his memory; or to know it, or learn it, by heart. (TA, in art. زكت.) وِعَاءٌ A [bag, or wallet, or] receptacle, for travelling-provisions, and for goods or utensils, &c.: (S, MA:) a vessel (?). — — وِعَاءُ القَلْبِ [The pericardium]. (TA, voce فُؤَادٌ.) — — بَثَثْتُ لَهُ مَا فِى وِعَائِى (assumed tropical:) I showed him what was in my heart. (Er-Rághib, TA, in art. شكو and شكى.) — — حَرْفُ الوِعَاءِ [The adverbial particle فِى]. (IB, in TA, art. وسط.) وغل 4 أَوْغَلْتُهَا, for أَوْغَلْتُ فِيهَا: see a verse cited voce غَمٌّ. وغم وَغْمٌ طَفَا: see وَارِشٌ, and شَطَنَ, and وَاغِلٌ. , said of food: see فَغْمٌ. وفض 2 وَفَّضَ الرَّحَى He put a وِفَاض [or skin] beneath the [hand-] mill. (M, in art. ثفل.) 4 أَوْفَضَ : see أَوْضَفَ. وِفَاضٌ : see 2, and ثِفَالٌ. وفق 1 وَفِقَ أَمْرُهُ His affair, or case, was right, agreeable with what was wished, or desired. (A, TA.) 2 وَفَّقَ أَمْرَهُ [He accomodated, adapted, or disposed, his affair to its object; directed it to a right issue;] prospered it. (TK.) — — وَفَّقَهُ لِأَمْرٍ He disposed him, or adapted him, to a thing; he disposed him, or made him fit, for a thing. — — وَفَّقَهُ اللّٰهُ God accommodated him, adapted him, or disposed him, or directed him, to the right course; syn. سَدَّدَهُ: (Msb:) God made him to take, or follow, a right way, course, or direction, [in an affair]: or directed him by inspiration to that which was good, or to prosperity. (TA.) — — وَفَّقَهُ لِلسَّدَادِ [He accommodated, adapted, disposed, or directed him, to that which was right]. (K, art. سد.) — — وَفَّقَ بين الشَّيْئَيْنِ He effected an agreement, a harmony, a reconciliation, an accommodation, or an adjustment, between the two things. (MA.) And وَفَّقْتُ بَيْنَ القَوْمِ [I effected an agreement, a harmony, &c., between the people, or party; made peace between them]. (Msb, in art. صلح; &c.) 3 وَافَقَهُ He, or it, was conformable, or did conformably, to him, or it; was as he, or it,

was, or did as he, or it, did: coincided with him, or it: it suited him, or it: it matched it; tallied with it. — — وَافَقَهُ عَلَى أَمْرٍ i. q. اِتَّفَقَ ↓ مَعَهُ عَلَيْهِ, He agreed with him, or was of one mind or opinion with him, upon, or respecting, a thing, or an affair. (TA.) — — [وَافَقَهُ is best rendered He agreed, consented, accorded, or was of one mind or opinion, with him: and he complied with him, or it (see طَاوَعَهُ): and he coincided with him, suited him, or it; it matched it, &c.] — — وَافَقَ العَذَابُ الذَّنْبَ [The punishment agreed, or corresponded with the sin, crime, or offence]. (TA.) — — وَافَقَ It was suitable, or convenient. — — See مُشَاكَلَةٌ in art. شكل, conj. 3. — — وَافَقَهُ He encountered him; syn. with صَادَفَهُ, q. v. 4 أَوْفَقَ أَمْرَهُ He found his affair, or case, agreeable with his wish, or desire. (TA.) 8 اِتَّفَقَ It happened; chanced. So used in the K, art. لفت, and in many other works. — — اِتَّفَقَ مَعَهُ عَلَى أَمْرٍ: see 3. تَوْفِيقٌ A certain legal document: a pleading. See مَحْضَرٌ. اِتِّفَاقِيٌّ Casual. وفى 1 وَفَى بِالعَهْدِ and بِالوَعْدِ [He fulfilled, performed, kept, or was faithful to, the compact, or covenant, and the promise]: act. part. n. وَفِيٌّ; pl. أَوْفِيَاءُ. (Msb.) — — وَفَاءٌ signifies The being faithful to an engagement, or promise: see 1, last sentence, in art. رعى. — — وَفَاهُ He paid it: see an ex. (فِى ثَوْبَىْ أَبِى أَنْ أَفِيَهُ) voce ثَوْبٌ. 2 وَفَّاهُ حَقَّهُ and ↓ اوفاهُ and ↓ وافاهُ and ↓ توفّاهُ and ↓ استوفاهُ He paid, or rendered, to him fully, or completely, his right, or due. (K. [In the CK, أَوْفَاهُ is erroneously put for وَافَاهُ.]) 3 وَافَى بِهِ He brought it: see a verse cited in art. سجد. — — See 2. 4 أَوْفَى عَلَيْهِ He looked upon it, looked upon it from above, looked down upon it; got a view of it; or saw it; syn. أَشْرَفَ عَلَيْهِ, (S, Msb, K, TA,) and اِطَّلَعَ; and اوفى فيهِ [likewise] signifies اشرف. (TA.) — — See 2. 5 تَوَفَّاهُ اللّٰهُ God took his soul, (S, K,) [either at death, or in sleep. See the Kur-án, vi. 60]: or caused him to die. (Msb.) — — See 2 and 10. 10 اِسْتَوْفَاهُ and ↓ تَوَفَّاهُ He [exacted,] took, or received, it fully, or wholly. (Mgh.) See an ex. voce عَلَى. — — See 2. — — اِسْتَوْفَى [He completed] so many years of his age. (A, O, in TA, voce احفر.) وَفِىٌّ: see وَفَى. — — وَفِىٌّ العَهْدِ [A fulfiller, performer, or keeper, of the compact, or covenant. (TA, voce إِلٌّ.) وقع 1 وَقَعَ الأَمْرُ The thing, or affair, [fell, befell,] happened; took place; came to pass; became [executed, performed, or] realized; syn. حَصَلَ. (TA.) — — وَقَعَ فِى He lighted, or came, upon a thing or place; and he became in a place. — — وَقَعُوا فِى السُّنَيَّاتِ البِيضِ [They lapsed into the years of scantiness of herbage]. (K in art. سنه, q. v.) — — وَقَعَ إِلَيْهِ It chanced, or happened, to come to him, or it: and, said of a thing borne by water, it drifted to it, namely, a place. — — وَقَعَ عَلَيْهِ It fell, lay, or closed, upon it, or against it. — — وَقَعَ بِالأَمْرِ He originated the thing, or event, and made it to befall. (TA.) — — وَقَعَ He fell into a snare, or the like: he became insnared. — — وَقَعَ فِى أَرْضٍ فَلَاةٍ i. q. صَارَ فِيهَا [He was, or became, meaning he found himself, came to be, or chanced to be, in a desert, or waterless, land]; (Msb:) and فِى رَوْضَةٍ [in a meadow, or garden]: (T, S, in art. انق:) [or he lighted upon, &c.; from the lighting of a bird]. — — يَقَعُ followed by عَلَى, often signifies It (a garment, &c., or a portion thereof,) lies against or upon a certain part of the body, &c. — — وَقَعَ بِهِمْ and ↓ أَوْقَعَ بِهِمْ He made much slaughter among them: (Msb:) or he fought them vehemently: (K:) or he fell upon them in fight: (PS:) both mean the same: (S:) he made an onslaught upon them: اوقع بِالعَدُوِّ he made an assault, or a sudden assault, upon the enemy. (MA.) — — وَقَعَ فِيهِ, inf. n. وَقِيعَةٌ, He spoke evil of him, behind his back, or in his absence, or otherwise, saying of him what would grieve him if he heard it; (S;) slandered him. — — He reviled, vilified, or vituperated, him; charged him with a vice, fault, or the like; defamed him; or detracted from his reputation. (Msb.) — — وَقَعَ مِنْ حَاجَتِهِ, [and مَوْقِعًا مِنْ كِفَايَتِهِ, (see K, art. فقر,)] It supplied, or sufficed for, his need; syn. أَغْنَى غَنَاءً. (Msb.) وَقَعَ مَوْقِعًا signifies It stood in stead, or in some stead: see فَقِيرٌ, in the K; and see Bd, and Jel, ix. 60: and مَوْقِعًا عَظِيمًا, in great stead. — — لَمْ يَقَعْ مِنْهُ مَوْقِعًا [It did not stand with him in any stead]. (S, K, voce تَسَخَّطَ, end of art. سخط.) [You say] وَقَعَ مِنْهُ الأَمْرُ مَوْقِعًا حَسَنًا أَوْسَيِّئًا The thing stood with him [in good stead, or (if the expression be allowable) in evil stead]; syn. ثَبَتَ لَدَيْهِ. (TA.) — — وَقَعَ مَوْقِعًا مِنَ الحَاجَةِ [It supplied, or sufficed for, what was needed]. (Bd, ix. 60.) — — وَقَعْتُ بِقُرِّكَ, and بِقُحَاحِ قُرِّكَ: see قُحَاحٌ. — — يَقَعُ عَلَى كَذَا It (a word) applies to such a thing. 2 وَقَّعَ فِى الكِتَابِ, (MA, TA,) inf. n. تَوْقِيعٌ, (KL, TA,) [as commonly used in the present day,] He signed the writing [for the purpose of giving effect to it, either beneath, or by endorsing it]: (MA, KL:) [but as generally used in earlier, though post-classical, times,] he annexed to the writing, after it had been finished, for the Sultán or the administrator of affairs, to whom it had been submitted, something [for the purpose of giving effect thereto]; as, for instance, when a complaint is submitted to the Sultán or to the administrator, and one writes beneath the writing or on the back thereof, "Let the affair, or case, of this person be looked into, and let his right, or due, be fully exacted for this person: " or, accord. to Az, he wrote, upon the writing, a concise abstract, omitting redundances, of the objects of want [petitioned for therein]: from تَوْقِيعُ الدَّبَرِ ظَهْرَ البَعِيرِ [" the gall's, or sore's, marking the back of the camel "]; as though the مُوَقِّع upon the writing marked, upon the case respecting which the writing was written, that which confirmed it, and rendered its execution obligatory: (TA:) تَوْقِيعٌ also signifies such a writing itself (مَا يُوَقَّعُ فِى كِتَابٍ; S, K, TA;) and its pl. is تَوْقِيعَاتٌ: (TA:) it is said to be an Islámic term; not old Arabic. (TA.) [Also He made an entry of a note or postil or the like, or entries of notes, &c., in the writing, or book: see an ex. voce ضِعْف. — — وقّع بِهِ He blamed him; reproved him angrily, or severely. (TA.) — — See 4. 3 وَاقَعَ الأَمْرَ (assumed tropical:) He threw himself [or plunged] into the affair: he fell into the affair: he fell into the affair, subjecting himself to difficulty. (MA.) And (assumed tropical:) He fell to the thing; such as eating, and drinking, and the like: see 3 in art. فتك, for an instance of this, as well as a similar, meaning. — — وَاقَعَ الأُمُورَ, inf. n. مُوَاقَعَةٌ and وِقَاعٌ, app., He was near to doing, or experiencing, the affairs, or events; syn. دَانَاهَا. (TA.) — — وَاقَعَ شَيْئًا also means He experienced the occurrence of a thing; he met with a thing; i. e., something occurred. — — وَاقَعَ شَيْئًا same as وَقَعَ فى شىءٍ He fell into a thing. (Kur, xviii. 51, and Expos. of the Jeláleyn.) — — وَاقَعَهَا He compressed her. (MA.) — — وَاقَعَ بِهِمْ [He engaged with them in fight, or conflict]. (S.) 4 أَوْقَعَ الأَمْرَ, inf. n. إِيقَاعٌ, (with which ↓ تَوْقِيعٌ is syn., as is shown in the TA,) He made the thing, or affair, to happen, to take place, to come to pass, or to become executed or performed or realized. — — أَوْقَعَهُ He caused him to fall into a snare, or the like; he ensnared him. — — أَوْقَعَ بِهِمْ: see 1. — — أَوْقَعَ فِيهِمْ شَرًّا He caused evil to befall them; occasioned them evil. — — أَوْقَعَ بِهِ [He punished him]. (A, art. عذر.) — — See 1. — — أَوْقَعَ فِى قَلْبِهِ He put into his heart, or mind. — — أَوْقَعَ بَيْنَ القَوْمِ, (L, art. أرش,) or أَوْقَعَ بَيْنَهُمُ الشَّرَّ (TA, in that art.) i. q. أَرَّشَ. (L, TA, in that art.) — — أَوْقَعَ He made a verb transitive. 5 تَوَقَّعَهُ and ↓ اِسْتَوْقَعَهُ He expected it; looked for its coming to pass, or being. (S, K.) 10 إِسْتَوْقَعَ see 5. وَقْعٌ : see 8, in art. حذو. وَقْعَةٌ An onslaught; a shock in battle: (S:) or such as is repeatedly made. (K.) وَقِيعَةٌ The wisp of wool, &c., with which one tars a mangy camel: see رِبْذَةٌ. وَقَّاعٌ فِى الشَّرِّ [app., One who is wont to make others fall into evil, or mischief]. (K, voce مُنْدَاصٌ, q. v., in art. ديص.) وَاقِعٌ Actually occurring. — — An event; a fact; a case. — — فِى الوَاقِعِ In fact; in reality. إِيْقَاعٌ, in music, A cadence. مَوْقِعُ إِثْمٍ An occasion (lit., a place) of falling into sin. — — [وَقَعَ مَوْقِعًا: see وَقَعَ, in three places: lit., It fell in a place of falling, or where it should fall: sometimes app. meaning it

had an effect.] — — It is said of a half of a date given as alms, لَا يَتَبَيَّنُ لَهُ مَوْقِعٌ عَلَى الجَائِعِ كَمَا لَا يَتَبَيَّنُ عَلَى الشَّبْعَانِ إِذَا أَكَلَهُ [app., There appears not, of it, any effect upon the hungry, &c.]. (O, in art. وقع, in explanation of a trad. mentioned there and in the Msb.) See وَقْعَ مَوَاقِعَهُ, voce عَلِقَ. مُوقِعٌ An efficient. مُوَقَّعٌ Tried, experienced: see مُوَقَّحٌ. وقف 1 وَقَفَ He was, or became, still, or stationary; (Msb;) [he stood still;] he continued standing: (K:) and [simply] he stood; contr. of جَلَسَ. (TA.) — — وَقَفَ الدَّابَّةَ, inf. n. وَقْفٌ, He made the beast to be, or become, still, or motionless. (Msb.) — — وَقَفَ عَلَيْهِ He stopped, or paused, upon coming to him, or it; he stopped, or paused, at it; or where he, or it, was. — — وَقَفَ عَلَى شَىْءٍ He paused at, and paid attention to, a thing. — — وَقَفَ عَلَيْهِ He comprehended it, namely, a meaning: he understood it. (TA. [Or, correctly, وُقِفَ, for it is there altered.]) — — He met with it; namely, a word or the like, in reading: often occurring in this sense. — — وُقِفَ عَلَيْهِ He saw it: and he was introduced into it, and knew what was in it. (TA.) He was made to know it surely. See Bd, vi. 27 and 30. — — وَقَفْتُهُ على ذَنْبِهِ I made him acquainted with, or made him to know, his crime, sin, fault, or the like; (S, K:) and so ↓ أَوْقَفَهُ عَلَيْهِ, q. v. (Mgh.) — — وَقَفَ, aor. يَقِفُ, inf. n. وُقُوفٌ, He withstood, resisted: governing by عَنْ. — — وَقَفَهُ and ↓ أَوْقَفَهُ and ↓ وَقَّفَهُ [He bequeathed it, or gave it, unalienably:] the first of these is the most chaste: the last is disapproved and rare. (TA, art. حبس.) See مُؤَبَّدٌ. 2 وَقَّفَهُ عَلَى الأَمْرِ [He made him to pause, or wait, at the thing, or affair]. (K, TA, in art. ثبط.) See the quasi-pass. تَوَقَّفَ: and see ثَبَّطَهُ. — — وَقَّفَهُ, inf. n. تَوْقِيفٌ He taught him the places of pausing, in reading. (Mgh.) And hence, He made him to know a thing. (Mgh.) — — وَقَّفَهُ عَلَى الشَّىْءِ, meaning عَرَّفَهُ إِيَّاهُ, He made him acquainted with the thing; informed him of it; gave him notice of it; though often occurring, for وَقَفَهُ عَلَيْهِ, seems to be post-classical. It is used in this sense, or as meaning He (God) revealed to him the thing, in many places in the Mz, 1st نوع: as, for ex, in the following instance, cited from IF, وَقَّفَ اللّٰهُ آدَمَ عَلَى مَا شَآءَ أَنْ يُعَلِّمَهُ إِيَّاهُ [God taught, or revealed to, Adam what He pleased to teach him]. — — وَقَّفَ الحَدِيثَ, (JK,) inf. n. تَوْقِيفٌ, (K,) He explained the tradition; syn. بَيَّنَهُ. (JK, K. *) — — تَوْقِيفٌ, as a legal term: see نَصٌّ عَلَى شَىْءٍ مَّا. — — See 1 3 وَاقَفَ He stood with another in a competition; was a partner in a match, &c.: see رَسِيلٌ. 4 أَوْقَفَ see 1. — — أَوْقَفَهُ عَلَى شَىْءٍ He acquainted him with a thing. — — اوقفته عَلَى ذَنْبِهِ: see وَقَفْتُهُ, which is the expression commonly known. 5 تَوَقَّفَ عَلَى الشَّىْءِ (tropical:) He paused, or waited, at the thing; syn. تَلَبَّثَ. (IDrd, K, TA.) (Accord. to some copies of the K, تَثَبَّتَ.] You say, تَوَقَّفْتُ عَلَى هٰذَا الأَمْرِ (tropical:) I paused, or waited, at this thing, or affair. (TA.) And تَوَقَّفَ عَلَى جَوَابِ كَلَامِهِ (tropical:) [He paused, or waited, at the reply to his speech]. (TA.) And hence, تَوَقَّفَ عَلَى السَّمَاعِ He limited, or restricted, himself to what had been heard [from the Arabs, with respect to a construction, &c.]; did not transgress it, or overstep it. See مُتَوَقِّفٌ. — — تَوَقَّفَ فِيهِ (assumed tropical:) He paused upon it; he hesitated, or deliberated, respecting it. Of very frequent occurrence. — — تَوَقَّفَ عَنِ الأَمْرِ (assumed tropical:) He held, refrained, or abstained, from the thing, or affair. (Msb.) — — تَوَقَّفَ عَلَى كَذَا It (for instance, an opinion or a judgment, and the truth of an evidence or a demonstration, and the result of an inquiry or investigation) rested, was founded or grounded, depended, or was dependent, upon such a thing. You say, of knowledge, يَتَوَقَّفُ حُصُولُهُ عَلَى كَذَا Its origination rests upon such a thing; as, for instance, speculation. وَقْفٌ An entailed, or unalienable, legacy or gift; a mortmain. See أَرْقَبَ. — — الوُقُوفُ بِعَرَفَات The halting of the pilgrims at Mount 'Arafát. حَبِطَ مَوْقِفُ الفَرَسِ The horse's belly was inflated: see حَبِطَ. مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ Brought to the verge of infidelity: see حَدٌّ. أَنَا مُتَوَقِّفٌ فى هٰذَا [I am pausing, or hesitating, respecting this;] I do not form, or give, a decided opinion (لَا أُمْضِى رَأْيًا) respecting this. (TA.) وقى 1 وَقَاهُ اللّٰهُ السُّوْءَ God preserved him from evil. (Msb.) See a verse cited voce نَقَشَ. — — وَقَاكَ اللّٰهُ كُلَّ مَحْذُورٍ God preserve thee from all fear: see مَحْذُورٌ. — — قِ, or قِهْ, and تَوَقَّ, are imperatives [meaning Be thou cautious]. (JK.) — — قِ عَلَى ظَلْعِكَ: see ظَلَعَ. — — وَقَاهُ and ↓ اِتَّقَاهُ both signify He was cautious of it; syn. حَذِرَهُ. (K.) 5 تَوَقَّاهُ (and, accord. to a usage in the K, art. حرز, also تَوَقَّى مِنْهُ) He guarded against it; was cautious of it; syn. اِحْتَرَزَ منه and تَحَرَّزَ منه. (S, K, * art. حرز.) — — تَبَقَّهْ وَتَوَقَّهْ: see 4 in art. بقى. 8 اِتَّقَى He preserved, or guarded, himself exceedingly, or extraordinarily: (Ksh, Bd in ii. 1:) he put a thing between him and another to preserve him, or guard him. (Ham, p. 359.) — — In the conventional language of the law, He preserved, or guarded, himself exceedingly, or extraordinarily, (Ksh, Bd, ubi supra,) from sin, of commission or of omission, (Ksh,) [or] from what would harm him in the world to come. (Bd, who describes three degrees.) It may often be rendered He was pious; or careful of his religious duties. — — اِتَّقَى عَلَيْهِمْ وَحَذِرَ [He guarded himself against them in an extraordinary degree, and was cautious, or wary]. (JK, TA, in art. خشى.) See 1. — — يَتَّقِى, for يَتَّقِى: see art. تقى: and see a verse of Khufáf Ibn-Nudbeh, (quoted in the S, in art. وقى,) cited voce أَثْرٌ. — — يَتَّقْ for يَتَّقِ: see a verse cited voce مُتَأَوِّبٌ. وَقِىٌّ Cautious, guarding himself from sin, &c.: see تَقِىٌّ. وَقِيَّةٌ Property by means of which one preserves himself: pl. وَقِيَّاتٌ. (TA.) See a verse cited voce مَحْبَلٌ. وِقَايَةٌ Excess of preserving or guarding. (Ksh, Bd in ii. 1.) — — A preservative. وَاقٍ A saddle that does not gall the back. (S, K.) وَاقِيَةٌ used as an inf. n., like بَاقِيَةٌ: see Har, p. 136. — — وَاقِيَةٌ as meaning one preserver: see an ex. voce بَاقِيَةٌ. أُوقِيَّةٌ An ounce: see رِطْلٌ, in two places. وك عَكَّ and وَكَّ عَكَّى and وَكَّى: see art. عك. وكظ وَاكِظٌ عَلَى كَذَا and مُوَاكِظٌ i. q. وَاظِبٌ and مُوَاظِبٌ: Attending assiduously to such a thing; intent upon it. (Lh, in TA, art. وظب.) وكع وَكَعَةٌ pl. of وَكِيعٌ, like as خَبَثَةٌ is of خَبِيثٌ, Base: see a verse cited voce أَحْصَنَ. وكف 1 وَكَفَ said of water from the eyes: see a verse cited voce رَسَمَ. One of its inf. ns. is وَكَفَانٌ. (K, voce جَدٌّ.) 2 وُكِّفَ عَلَى الخُبْزِ [It was made to drip upon bread]; said of fat melting and dripping. (TA in art. جمل.) — — وَكَّفَ and ↓ أَوْكَفَ: see أَكَّفَ and آكَفَ. 4 أَوْكَفَ see 2. وُكُفٌ : see an ex. in a verse cited voce خَيْطَةٌ. وَكِيفٌ, inf. n. of 1: see رَسَمَ. وكل 1 وَكَلَهُ إِلَى رَأْيِهِ, inf. n. وَكْلٌ and وُكُولٌ, He left him to his opinion, or judgment. (TA.) And وَكَلْتُهُ إِلَى نَفْسِهِ, aor. يَكِلُ, inf. n. وُكُولٌ, [I left him to himself;] I did not manage his affair, nor aid him. (Msb.) And كِلْنِى إِلَى كَذَا Leave thou me to manage such a thing. (TA.) — — وَكَلْتُهُ إِلَى دِينِهِ [I left him to his religion, not interfering with him therein]. (S, Msb, K, voce دَيَّنْتُهُ.) 2 وَكَّلَهُ بِشَىْءٍ He appointed him, or intrusted him, as his commissioned agent, factor, or deputy, with the management, or disposal, of a thing. — — وَكَّلْتُ بِفُلَانٍ I associated a وَكِيل [or factor, &c.] with such a one. (T in art. ب.) 5 تَوَكَّلَ عَلَيْهِ, and عليه ↓ اِتَّكَلَ, He relied upon him; (S, Msb;) and confided in him: (Msb:) he submitted himself to him. (K.) — — تَوَكَّلَ بِالأَمْرِ He became responsible to him for the management of the affair. (TA.) — — تَوَكَّلَ لَهُ بِهِ He became responsible to him for it. (TA.) — — تَوَكَّلَ فِى أَمْرٍ He became وَكِيل in an affair. — — توكّل بِمَالِ أَحَدٍ He became administrator of one's property. 6 تَوَاكَلَهُ He deserted him, or it: i. q. تركته: see two exs. voce سَدِرٌ. 8 إِوْتَكَلَ see 5. — — مُتَّكَلٌ is used as an inf. n. of اِتَّكَلَ. وَكَلٌ and ↓ وُكَلَةٌ and ↓ تُكَلَةٌ An impotent man, (S, K,) who commits his affair to another. (S.) وُكَلَةٌ : see وَكَلٌ. وَكِيلٌ : see وَكَلٌ. وَكِيلٌ A witness; syn. شَهِيدٌ. (Jel, ii. 66; and iv. 169.) — — A commissioned agent; a factor; a deputy. وَكَالَةٌ, for دَارُ الوَكَالَةِ, A factory: pl. وَكَائِلُ. وكن وُكْنَةٌ certainly means, sometimes, A bird's nest, wherever it be: see an ex. in the first paragraph of art. غدو. وكى وِكَآءٌ A tie: see an ex. voce إِسْتٌ, in art. سته. — — The tie, (S, Mgh, Msb, K,) which is a cord, (Msb,) of the head (S, Msb) of the قِرْبة, (S, Mgh, Msb, K,)

&c. (K.) ول R. Q. 1 وَلْوَلَتْ She (a woman) wailed, or raised her voice with weeping. (Har, p. 395.) ولس 3 وَالَسَ He acted perfidiously, or practised fraud: see دَالَسَ. وَلْسٌ Treachery: see دَلَّسَ. ولع 2 وَلَّعَهُ بِهِ [i. q. أَوْلَعَهُ بِهِ]: (K, art. غرو:) He made him to be desirous, or fond, of it. See أَغْرَاهُ بِهِ. 4 أَوْلَعَهُ بِكَذَا He, or it, rendered him eagerly desirous of such a thing; or fond of it. (MA.) — — أَوْلَعَهُ بِهِ i. q. أَغْرَاهُ بِهِ. (K.) — — أُولِعَ بِهِ He became attached to it, or fond of it; [was devoted, or addicted, to it; was eagerly desirous of it;] he adhered, clung, or clave, to it; or loved it; (Msb;) i. q. أُغْرِىَ به. (S.) See this last, and أُغْرِمَ بِهِ. وَلْعٌ Lying: see شَهْلٌ. وُلُوعٌ Eager desire [بِشَىْءٍ for a thing]; syn. حِرْصٌ: (Har, p. 607:) fondness [for it]; attachment [to it]: (L, Msb, TA:) i. q. غَرَامٌ. (S, K, in art. غرم.) وَلِيعٌ and وَلِيعَةٌ of the طَلْع: see ضَحْكٌ. مُوَلَّعٌ Marked, in oblong shapes, with black and white: (S:) or, with other colours. (As, S.) See also مُلَمَّعٌ. ولغ 1 وَلَغَ He (a dog) lapped. (S, Msb, K.) See an ex. voce مَحْسُومٌ. ولف الوَلْفُ The common cyclamen: see بَخُورُ مَرْيَمَ. وِلَافٌ, for إِلَافٌ: see أَلِفَهُ. ولم وَلِيمَةٌ A repast prepared on the occasion of a wedding: (T, S, M, Mgh, Msb, K:) or, on any occasion. (M, Mgh, K.) وله 1 وَلِهَ His reason departed, or he became bereft of his reason or intellect, in consequence of grief; (K;) or of joy, or grief; (Msb;) or of intense grief; (S, Mgh;) or of the loss of the beloved: (TA:) or he grieved, or sorrowed: (K:) and he became confounded, or perplexed, and unable to see his right course, (S, K, TA,) by reason of intense grief: (S, TA:) and he feared. (K.) See also أَلِهَ, in two places. — — وَلِهَ إِلَى أُمِّه He (an infant) yearned for his mother. (TA.) And وَلِهَ إِلَيْهِ is app. syn. with أَلِهَ إِلَيْهِ, q. v. وَلَهٌ Distraction in love: see حُبٌّ. وَالِهٌ [Bereft of the beloved:] i. q. ثَاكِلٌ. (TA, art. طرب.) And Distracted. ولى 1 وَلِيَهُ, (S, Msb, K,) and وَلِىَ عَلَيْهِ, (Msb, K,) inf. n. وِلَايَةٌ (S, Msb, K,) and وَلَايَةٌ, (K,) or the former is a simple subst., (TA,) and signifies the office, and authority, (K,) He held command or authority over it; had charge of it; presided over it, or superintended it, (namely a thing, S, Msb, K, and a country, province, town, or the like, S, Msb,) as a prefect, commander, governor, lord, prince, king, administrator, or manager; (K, TA;) i. q. ↓ تَوَلَّاهُ. (Msb.) — — وَلِىَ كَذَا He performed the act or office of doing such a thing; he did such a thing himself. 2 وَلَّى He caused to turn away, or back. (Kur-án, ch. ii. v. 136.) — — He caused to turn towards, with acc. (Idem, ch. ii. v. 139.) — — He turned away, or departed. (TA.) — — وَلَّى عَنْهُ He turned away from, avoided, shunned, and left, him or it. (Msb.) — — وَلَّتِ الحَرْبُ [The war declined]. (A, K, in art. سفر.) — — وَلَّى هَارِبًا He went back, or retreated, fleeing. (S.) — — وَلَّيْتُهُ ظَهْرِى I placed him behind me, and betook myself to defending him. (TA in art. شزن.) — — More commonly I turned my back upon him, or it: see Har, p. 564. — — وَلَّى اللَّيْلُ لِيَذْهَبَ The night [declined, i. e.] retreated to depart; syn. أَدْبَرَ. (T in art. دبر.) — — وَلَّى أَمْرُ القَوْمِ لِفَسَادٍ The case of the people, or party, declined, or became reduced to a bad state; syn. أَدْبَرَ. (M in art. دبر.) — — [وَلَّى كِبَرًا, and وَلَّى alone, both of frequent occurrence in the lexicons, &c., He became in a declining state by reason of age.] وَلَّى said of a man is syn. with دَبَرَ; as also شَيَّخَ. (S in art. دبر.) See also two exs., p. 75, col. 3. — — التَّوْلِيَةُ, like الإِدْبَارُ, properly signifies Retrogression; and hence, like this English word, tropically, declension. — — وَلَّاهُ أَمْرًا He set him over the thing; appointed him superintendent of it; or set him to do it; as also ↓ أَوْلَاهُ. — — وَلَّى دُبُرَهُ and وَلَّاهُ دُبُرَهُ; see دُبُرٌ, and see three phrases voce ذَنَبٌ. 3 وَالَاهُ It was next, or adjacent, to it. Said of one place or tract with respect to another. — — وَالَى He made a consecution, or succession, of one to the other; (S, K;) بَيْنَهُمَا between them two; (S;) or بَيْنَ الأَمْرَيْنِ between the two things or affairs; he made a successive connexion, or no interruption. (K.) And والاه He made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. تَابَعَهُ [which see]. (Msb.) — — وَالَاهُ, (MA,) inf. n. مُوَالَاةٌ, (S, KL, TA,) He befriended him, or was friendly to him. (S, MA, KL, TA.) See شَايَعَهُ. 4 أَوْلَى He gave: and he made near. (KL.) — — أَوْلَاهُ مَعْرُوفًا He did to him, or conferred upon him, a benefit, or favour; syn. أَسْدَاه إِلَيْهِ; as though he made it cleave to him, being next to him: or he put him in possession of it. (TA.) You say also, أَوْلَاهُ ذُلًّا [He brought upon him abasement, or ignominy], (S, K, in art. خسف,) and الذُّلَّ وَالهَوَانَ. (Msb in that art., voce خَسْفٌ, q. v.) 5 تَوَلَّى He turned himself, الى towards. (Jel, ii. 139.) He turned away (Idem, xix. 50; and S, Msb) عَنْهُ from him, or it. (S.) — — تَوَلَّى He turned the back to another: see a verse in art. فيل, conj. 1. — — تولّى أَمْرًا He took upon himself an affair. — — تَوَلَّى كِبْرَهُ He took upon himself, or undertook, the main part thereof; syn. تَحَمَّلَ مُعْظَمَهُ. (Jel, xxiv. ii.) — — تَوَلَّاهُ: see وَلِيَهُ. 10 اِسْتَوْلَى عَلَيْهِ He mastered, or gained the mastery over, him or it; (Msb;) he got it in his hand, possession, or power. (TA.) — — إِسْتَوْلَتْ عَلَيْهِ الحُجَّةُ [The argument, allegation, or pled, overcame him]. (L in art. بهت.) وَلِىٌّ The manager of a thing, or of the affairs of another: (Msb:) the guardian, or manager of the affairs, and maintainer, of an orphan: the guardian of a women, who affiances her, and independently of whom marriage cannot be contracted by her. (TA.) The executor of a deceased person: (Bd, xvii. 35:) the heir of a deceased person. (Bd, Jel, ibid.) The hair [or next-of-kin] of a slain person, (Bd, Jel, xvii. 35,) who has the management of the affairs after the death of that person. (Bd, ibid.) And the slayer's next-of-kin, who is answerable for him. — — وَلِىُّ عَهْدٍ and وِلَايَةُ عَهْدٍ: see art. عهد. — — وَلِىّ اللّٰهِ may be rendered The friend of God: or وَلِىٌّ has the meaning of an act. part. n., i. e. the constant obeyer [of God]: or that of a pass. part. n., i. e. [the favourite of God;] the object of the constant beneficence and favours of God. (TA.) See عَدُوٌّ. — — أَللّٰهُ وَلِىُّ الحَمْدِ signifies both صَاحِبُهُ and مُسْتَحِقُّهُ. (IbrD.) — — وَلِىٌّ pl. أَوْلِيَاءُ A saint, &c. — — وَلِىٌّ The rain after the وَسْمِىّ. (TA in art. عنو.) وَلَاءٌ Relationship: so in the phrase بَيْنَهُمَا وَلَاءٌ [Between them two is relationship]. (JM.) — — Also used for أَصْحَابُ وَلَاءٍ: see a verse cited voce عَيْرٌ. — — وَلَاءٌ The right to the inheritance of the property left by an emancipated slave. وِلَايَةٌ : see وَلِىٌّ. وَالٍ A prefect, governor, ruler, king, regent, judge, magistrate, &c. See مَعُونَةٌ. فُلَانٌ أَوْلَى بِكَذَا Such a one is more, or most, entitled to such a thing; has a better, or the best, right, or title, or claim, to it; is more, or most, deserving, or worthy, of it; is more, or most, competent to it; is more, or most, fit for it; syn. أَحَقُّ بِهِ. (Msb.) But see أَحَقٌّ. See also an ex. voce أُولُو, from the Kur, viii., last verse, and xxxiii. 6. — — أَوْلَى بِشَىْءٍ More worthy, or deserving, of a thing. More fit, apt, or proper, for a thing. — — بِالطَّرِيقِ لِأَوْلَى A fortiori: see طَرِيقٌ. مَوْلَى A lord, or chief; syn. سَيِّدٌ. (TA in the addenda.) — — The son of a paternal uncle: (S, Msb:) or a relation, (K,) such as a son of a paternal uncle (IAar, K) and the like, (K,) [i. e.] and such as a son of a sister. (IAar, TA.) — — And A freedman; (S, Msb, K;) so called because he is in the condition of the son of a paternal uncle; being one [under the patronage of his emancipator, i. e.,] whom the emancipator is bound to aid, and whose property he inherits if he dies having no [natural or other legal] heir. (TA.) And (K) a slave: (M, K:) fem. with ة. (M.) مَوَالِيَا , vulg. مَوَّال (not مَوَالِيًا) A kind of short poem, generally of five lines, of which all but the penultimate end with the same rhyme: see note 5 to ch. xxvi. of my " 1001 Nights. " ومى 2 وَمَّى and ↓ اِسْتَوْمَى: see 10. ومأ إِسْتَوْمَى see 2. مَوَامٍ Lands wherein is nothing. (A'Obeyd, TA, in art. بلق.) The pl., when indeterminate, is thus, not مَوَامِى. See a verse in art. عرى, conj. 12. [This is a correction of art. موم, to which this word, and also the verb, belong: for there is no such root as ومى.] ونى 1 وَنَى

فِيهِ He entered upon a thing languidly; and عَنْهُ He passed from it: see عَنْ. 6 تَوَانَى He was, or became, languid, remiss, weak, feeble, or faint, (T, S, M, MA, Msb, K, *) in actions, and affairs, (T,) in respect of an object of his want, (S,) or in an affair. (MA, Msb.) — — تَوَانَى فى الأَمْرِ He flagged, or was remiss, in the affair; (Msb;) i. q. قَصَّرَ. (S.) وَنَاةٌ A woman languid, or gentle, or grave in deportment, &c.: see أَنَاةٌ. مِينَآءٌ A port: see an ex. in a verse cited voce شُحُون: it is masc.; its being a substitute for ى: or it is an ancient Egyptian word in origin. وهر تَيْهُورٌ, originally وَيْهُورٌ: see تهر. وهف خُذْ مَا أَوْهَفَ Take what is easily attainable; what offers itself without difficulty. (AA, in TA, voce انتدب.) وهق 6 تَوَاهَقَتْ أَخْفَافُهَا : see مِغْلَاةٌ. The الوَهَقُ lasso. — — مِغْلَاةُ الوَهَقِ: see مِغْلَاةٌ, art. غلو. وهل لَقِيتُهُ أَوَّلَ وَهْلَةٍ I met him the first thing: see صَوْلَةٌ. وهم 1 وَهِمَ فِى الحِسَابِ, (S, Mgh, Msb, K,) aor. يَوْهِمُ, inf. n. وَهْمٌ, (S, Msb,) He committed an error, or a mistake, in the reckoning, or calculation; (S, Mgh, Msb, K;) as also ↓ أَوْهَمَ فِيهِ: (Mgh, Msb:) and committed an inadvertence therein. (S.) [And in like manner, فِى قَوْلِهِ in his saying.] It is said in a trad. of 'Alee, إِنَّمَا السَّادِقُ هٰذَا ↓ قَالَ الشَّاهِدَانِ وَهِمْنَا or أَوْهَمْنَا accord. to different readings [The two witnesses said, We have committed a mistake, or misconception: the thief is only this]. (Mgh.) — — وَهَمْتُ الشَّىْءَ, (Mgh, Msb, *) aor. أَهِمُ, inf. n. وَهْمٌ, (Mgh,) [I thought of the thing;] the thing occurred in my mind. (Mgh, Msb, *) And وَهَمْتُ فِى الشَّىْءِ, (S, K,) or إِلَى الشَّىْءِ, (Msb,) aor. as above, (S, Msb, K,) and so the inf. n., (S, Msb,) I thought of the thing, (S, Msb, K,) while desiring to think of another thing. (S, Msb.) 2 وَهَّمَ see 4. 4 أَوْهَمَهُ He made him to think [or imagine a thing]; as also ↓ وَهَّمَهُ. (S, K.) أَوْهَمَهُ كَذَا He made him to think, or suspect, such a thing. (MA.) — — See 8. — — أَوْهَمَ: see وَهِمَ. — — أَوْهَمَ فِيهِ also signifies He doubted respecting it. (Mgh.) 5 تَوَهَّمَ is properly rendered He presumed, surmised, fancied, or supposed a thing: and تَوَهُّمًا, upon presumption, surmise, or supposition; and suppositively: see وَهْمٌ; and خَالَ and خَالٌ. — — تَوَهَّمَ He thought; (S, K;) he imagined a thing: (TA:) he doubted: see an ex., in a verse of 'Antarah, cited voce مُتَرَدَّمٌ. 8 اِتَّهَمَهُ بِكَذَا (Msb, K) and أَتْهَمَهُ بِهِ (AZ, K) and ↓ أَوْهَمَهُ بِهِ (K) He made him an object of imputation, or suspected him, of such a thing; he imputed to him such a thing. (Msb, K, TA.) See art. تهم. — — أَتْهَمَهُ بِكَذَا, as also اِتَّهَمَهُ بكذا, and ↓ أَوْهَمَهُ بكذا, He suspected him of such a thing; i. e., of a thing that was attributed to him. (Marg. note in K.) [This is the signification commonly obtaining. See an ex. in the TA, voce سِخَاب. — — Also, the second, He accused him of such a thing.] وَهْمٌ A thought, or an idea, occurring in the mind: (Mgh, Msb, * K: *) pl. أَوْهَامٌ: (Msb:) or of the two extremes [or different opinions or ideas] between which one wavers, that which is outweighed [in probability]. (K.) An [indecisive] opinion or idea outweighed in probability [or formed from evidence outweighed in probability; a presumption; a surmise; a fancy; a supposition]: opposed to ظَنٌّ, q. v. (Kull, p. 376.) — — Also Doubt, or suspicion: but for this I have found no authority; though it is well known, and plainly indicated in the Msb, in art. خيل; voce خَيَّلَ, q. v. in this Lex. — — Also The object of a thought, or of an idea, occurring in the mind. (Mgh.) And The mind itself, or intellect; syn. عَقْلٌ. (MF, TA.) In modern Arabic it signifies An imagination, a fancy, a chimera, and a conjecture. وهن 1 وَهَنَ He was, or became, weak, or infirm, in an affair, and in operation, and in body; (Msb:) and so said of a bone: (Bd, and Jel in xix. 3:) and he was, or became, languid, languid and faint, or lax in the joints; (TA, Bd in iii. 140;) enervated, unnerved, or broken in energy; (Bd, ubi suprà;) cowardly. (TA, Jel in iii. 140.) — — See also 4. 2 وَهَّنَ see 4. 4 أَوْهَنَهُ He, or it, weakened him: [rendered him languid, languid and faint, or lax in the joints; enervated him, unnerved him, or broke his energy; rendered him cowardly: (see وَهَنَ:)] (S, Msb, K:) and ↓ وَهَنَهُ, (S, Mgh, Msb, K,) but the former is the better, (Msb,) and ↓ وَهَّنَهُ. (S, K.) وَهْنٌ The period about midnight; (S, K;) or the time after an hour, or a short period, (سَاعَة,) of the night: (JK, K, TA:) or when the night is departing. (S.) See إِنًى. عِرْقُ الوَاهِنَةِ The cephalic vein: see فَلِيقٌ. وَهْنَانَةٌ I. q. وَنَاةٌ, q. v.; and see أَنَاةٌ. تَوَهُّنٌ Weak, languid, unable to rise: see عُدَوَآءُ. وهى 1 وَهَى It was, or became, much slit, or rent. (Msb.) — — It was, or became, lax, flaccid, or flabby: (Msb:) or weak; said of a rope, (Mgh,) or other thing: or it fell. (Msb.) See وَاهٍ. — — وَهِىَ It was, or became, uncompact, unsound, or weak. — — وَهَى أَمْرُهُ [His affair, or case, was, or became, in a weak, or an unsound, state]. (TA, art. نغض, &c.) وَاهٍ Lax; weak: frail; wanting in strength, compactness, firmness, or toughness; unsubstantial; unsound. See an ex. in the S, voce أُنْشُوطَةٌ, where it is applied to love, or affection. — — وَاهًا: see an ex. voce نُغْبَةٌ; and see آهٍ, in art. اوه, in two places. ويل وَيْلَةٌ and وَيْلًا لَهُ and وَيْلٌ لَهُ Woe to him! [See عَوْلَكَ]. Perdition befall him! Punishment befall him! (Kull, p. 377.) See voce وَيْبٌ, and voce وَيْحٌ, and وَيْسٌ. وَيْهًا [an imperative verbal noun, which may be rendered On!] a word of incitement. (S, K.) One also says to a man, and to a horse, يَا وَيْهَاهْ [Ho! On!]. (A'Obeyd in TA in art. ايه.) See أَيَّهَ. — — وَيْهَكَ: see أَيْهَكَ in art. ايه. I have not found this anywhere but in that art. in the K, and doubt its correctness.



The twenty-eighth letter of the alphabet: called يَآءٌ. It is one of the letters termed soft, or weak, and is a letter of prolongation and of augmentation. As a numeral it signifies Ten. — ى for يا frequently occurs in the phrase يَرَسُولَ اللّٰهِ, and in يَأَيُّهَا. — — ى inserted to give fulness of sound to kesreh, see art. ا. — — Used لِلإِنْكَارِ, see الف الاستنكار in art. ا. — — ى with sheddeh followed by ة converts a part. n. into a quasi-inf. n., as المَضْرُوبِيَّةُ, "the being beaten." So, by the relative يَآءُ النِسْبَةِ ى, substs. and even particles are converted into abstract nouns of quality, as اِسْمِيَّةٌ and كَيْفِيَّةٌ. — يَا is the most common of vocative particles, used in calling to him who is near; [like O!]; and to him who is distant; [like Ho there! Holloa!]; and to him who is between near and distant; [like ho! what ho!]; (Ibn-el-Kátib, in the Káfiyeh, cited in TA, art. أَيَا.) Pronounced with imáleh, see art. إِمَّا. — — يَالَ for يَا آلَ, see ل. — — يَايَا and يَايَهْ, see art. أَيَا. يأ R. Q. 1 يَأْيَأَهُ, inf. n. يَأْيَأَةٌ and يَأْيَآءٌ, [respecting the form of which latter see ظَأْظَأَ,] He made a show of kindness, benignity, or favour to him. (K.) — — إِنَّمَا هُوَ يَأْيَآءٌ [It is only making a show of kindness, &c.: or, perhaps, He is only one who makes a show of kindness, &c,]. (L.) — يَأْيَأَ بِالقَوْمِ He called the people: (K: so too in the L, and this is the correct meaning: TA:) or he said to the people يَأْيَأْ, in order that they should assemble, or collect together. (K) — — يَأْيَأَ بِالإِبِلِ He called to the camels by the cry أَىْ, (whence the verb is formed by transposition, TA,) to quiet them. (K.) يَأْيَآءٌ The cry, or crying, of the bird called يُؤْيُؤ. (K.) — — [See also the verb.] — — See art. أَيَا. يُؤْيُؤٌ A certain bird (S, K) of prey, (S,) resembling the [kind of hawk called] بَاشَق: (S, K:) it is of the birds called صُقُور, [pl. of صَقْرٌ,] as are also the بَازِى and the شَاهِين and the زُرَّق and the بَاشَق: (AHát in TA, in art. بشق:) accord. to Dmr, it is a small bird, short-tailed, the temperament of which is, in comparison with that of the باشق, cold and moist; for it is more patient, or enduring, and heavier in motion: the people of Egypt and Syria, he adds, call it جَلَمٌ, on account of the lightness and swiftness of its wings: (TA:) pl. يَآئِىُ, and, in a verse, يَآئِىْ. (S.) — — Also, accord. to AA, The head, or uppermost part, of a vessel in which كُحْل (collyrium) is kept: mentioned before as called بُؤْبُؤٌ, which is perhaps a mistake for يؤيؤ. (TA.) يأس 1 يَئِسَ, (S, M, A, Msb, K,) مِنَ الشَّىْءِ, (S, A *, Msb,) aor. يَيْأَسُ and يَيْئِسُ, (S, M, Msb, K,) the latter of which is extr., (Sb, S, M, K,) like يَحْسِبُ, aor. of حَسِبَ, and يَنْعِمُ, aor. of نَعِمَ, (As, S, TA,) and is of the dial. of the higher classes of Mudar, as are also the similar instances, but the former is of the dial. of the lower classes of the Mudar; (AZ, S, Msb, TA;) or, as Sb says, accord. to his companions, the verb was originally of two forms, يَئِسَ, aor. يَيْأَسُ, and يَأَسَ, aor. يَيْئِسُ, and a compound [which is يَئِسَ having يَيْئِسُ for its aor.] was then formed from the two; but as to وَمِقَ, aor. يَمِقُ, and وَفِقَ, aor. يَفِقُ, and وَرِمَ, aor. يَرِمُ, and وَلِىَ, aor. يَلِى, and وَثِقَ, aor. يَثِقُ, and وَرِثَ, aor. يَرِثُ, in each of these only one form is allowable, with the kesr; (S, TA;) and some change the second ى of the aor. of يَئِسَ into ا, and say يَايَسُ and يَآءَسُ; (Mbr, S, TA;) and I'Ab reads, in the Kur. xii. 87, يِيئَسُ, after the manner of the dial. of those who pronounce the first letter of the aor. with kesr excepting such as is with ى [for its first letter], (K, TA,) which dial, is that of Temeem and Keys and Hudheyl and Asad; (Ks, Lh, TA;) the case of ى being made an exception by them because kesr with that letter is difficult of pronunciation; (Sb, TA;) but some of the Benoo-Kelb pronounce ى also with kesr, which is extr.; (Fr, Lb, TA:) and this is done in the instances of يِيئَسُ and يِيجَلُ because one ى is here strengthened by another; (K, TA;) [I find also, in a copy of the M, يَئِيسُ, as an extr. form of the aor. of this verb, on the authority of Sb; but it is doubtless a mistranscription for يِيئَسُ; and there is another evident mistranscription in a quotation from Sb immediately following in that copy, relating to aors. of the form of يِيئَسُ, which has been rendered correctly above, in the present work, from the TA;] inf. n. يَأْسٌ (S, M, A, Msb, K) and يَأَسٌ, (TA,) or يَآسٌ, (as in a copy of the M,) and يَآسَةٌ; (Ibn-'Abbád, M, K, TA [but in a MS. copy of the K I find it written يَأَسَةٌ; and in the CK, يَأْسَة;]) and إِيَاسٌ is also used as an inf. n. of this verb, though properly an inf. n. of 4; (Msb;) He despaired of the thing; syn. of the inf. n. قُنُوط, (S, A, K,) contr. of رَجَآءٌ: (M, A, K:) or he cut off hope of the thing: (A, K: *) or his hope of the thing became cut off: (Mgh:) and ↓ إِسْتَيْئَسَ signifies the same, (S, A, K,) in like manner followed by مَنْ; (S;) and so does ↓ إِتَّأَسَ, (S, K,) [originally إِيتَأَسَ,] of the measure إِفْتَعَلَ, but with incorporation [of the ى into the ت]. (S.) It is allowable to transpose the letters of يَئِسَ, so as to say أَيِسَ; but not those of the inf. n. (Msb.) There is not a word in the Arabic language commencing with ى followed by ء except يَئِسَ [and its derivatives] (IKtt) [and يَأْيَأَ and its derivatives, and words commencing with an augmentative ى followed by a radical ^[يَأْ]. The expression لَا يَأْسَ مِنْ طُولٍ. occurring in a description of Mohammad, means that his stature was such as would not make [one] to despair of his height; for he was nearer to tallness than he was to shortness: (K, * TA:) يأس is here an indeterminate noun governed in the accus. case by the negative لا: (TA:) or, accord. to one relation, the words are, لَا يَائِسَ مِنْ طُولٍ, [in the CK, erroneously, لا يائِسُ,] meaning, that his height was not despaired of; i. e., he who vied with him in tallness would not despair of him on account of his excessive height: (K, TA:) so that يَائِس is here in the sense of مَيْؤُوس, like مَآءٌ دَافِقٌ in the sense of مَدْفُوقٌ. (TA.) — — [Hence,] يَئِسَتْ المَرْأَةُ The woman was, or became, barren. (Msb.) — — يَئِسَ, (S, M, A, Msb, K,) aor. يَيْأَسُ and يَيْئِسُ, (M,) also signifies (tropical:) He knew; syn. عَلِمَ; (S, M, A, Msb, K;) in the dial. of En-Nakha'; (S, Msb;) or, accord. to El-Kelbee, (M,) or Ibn-El-Kelbee, (TA,) in the dial. of Wahbeel, a tribe of En-Nakha'; or, accord. to El-Kásim Ibn-Maan, of the dial. of Hawázin. (M, TA.) So in the Kur. [xiii. 30] أَفَلَمْ يَيْئَسِ الَّذِينَ آمَنُوا [Do not then those who have believed know?]: (S, M, Msb, K:) or, accord. to some of the lexicologists, do not then those who have believed know with a knowledge wherewith they despair of its being otherwise than what they know? or the meaning is, do not then those who have believed despair of the belief of those whom God has described as those who will not believe? (M, TA;) but I' Ab (M, TA) and 'Alee and others (TA) used to read أَفَلَمْ يَتَبَيَّنِ الَّذِينَ آمَنُوا; and I'Ab said that he thought that the writer had written يَيْئَس in a state of drowsiness. (M *, TA.)

Soheym Ibn-Wetheel El-Yarboo'ee also uses the verb in this sense, in a verse cited in art. يسر, voce يَسَرَ, q. v. (S, M *). [Z-says,] You say, قَدْ يَئِسْتُ أَنَّكَ رَجُلُ صِدْقٍ, meaning, (tropical:) I have known [that thou art a good man], because with eager desire is restlessness, and with the cessation thereof is quiet and tranquility; wherefore it is said, اليَأْسُ أَحَدُ الرَّاحَتَيْنِ [Despair is one of the two states of rest.] (A, TA.) 4 أَيْأَسَهُ, (S, M, A, Mgh, K,) inf. n. إِيَاسٌ, (L, Mgh, Msb,) of the same measure as كِتَابٌ, (Msb,) originally إِيْآسٌ, (L, Msb,) like إِيْعَاسٌ, (L,) and إِيْمَانٌ, (Msb,) He made him to despair: (S, M, A, K:) or to cut off hope: (A:) or to cease to have hope: (Mgh:) مَنْ كَذَا of such a thing: (S:) as also ↓ آيَسَهُ [from أَيِسَ]. (Mgh, K.) — — [Hence,] أَيْأَسَهَا اللّٰهُ God made her to be, or become, barren. (Msb.) 8 إِيْتَأَ^ see 1. 10 إِسْتَيْأَ^ see 1. يَأْسٌ Phthisis, or consumption; syn. سِلٌّ; (M, K;) because he who is affected by it is despaired of; (M;) or [because] the first who was affected by it was اليَأْسُ, (K, TA,) or إِلْيَاس, (TA,) the son of Mudar the son of Nizár: (K, TA:) or, as Suh says, in the R, this disease was called دَآءُ يَاس, or دَآءُ إِلْيَاسَ, because الياس the son of Mudar died of it. (TA.) يَؤُسٌ: see يَائِسٌ. يَؤُوسٌ: see يَائِسٌ. يَئِيسٌ: see يَائِسٌ. يَائِسٌ (M, Mgh, Msb) and ↓ يَئِسٌ (M) and ↓ يَؤُوسٌ (S, M, A, K) and ↓ يَؤُسٌ (M, K) Despairing: (S, M, A, Mgh, K:) but the third has an intensive signification, (Bd, xli. 49,) [and so the last.] يَائِسَةٌ, A barren woman. (Msb.) مَيْؤُوسٌ مِنْهُ Despaired of. (M, Mgh, Msb. *) يب 2 خَرَّبُوهُ وَيَبَّبُوهُ [They rendered it waste, and made it desolate: see يَبَابٌ]. (A.) يَبَابٌ Vacant; in which there is nothing; (Sh;) in which there is no one. (T.) أَرْضٌ يبابٌ A land that is in a state of rain, or waste, uninhabited, depopulated, deserted, desolate, in a state the contrary of flourishing: (S, K:) an uninhabited land, accord. to some. (Msb.) خَرَابٌ يبابٌ: in this case, the latter word is merely an imitative sequent to the former: (Sh, Msb:) or it is not so; (S;) [and therefore the meaning is A very desolate waste, or the like; يباب being added to strengthen the signification of خراب: or merely a waste, or the like; يباب being an explicative adjunct]. دَارُهُمْ خَرَابٌ يَبَابٌ لَا حَارِسَ وَلَا بَابْ [Their dwelling is desolate, vacant; there is (to it) neither guard nor door]. (A.) حَوْضٌ يبابٌ A tank, or cistern, that is empty; containing no water. (A.) أَمْسَى مِنَ الأَنِيسِ يبابًا It became devoid of inhabitants: occurring in a verse of Ibn-Abee-Rabee'ah. (TA.) يبس 1 يَبِسَ, aor. يَيْبَسُ (S, M, A, Msb, K) and يَابَسُ (K) and يَيْبِسُ, (S, M, Msb, K,) which latter is extr., (S, M, K,) so that it is like يَئِسَ, (TA,) inf. n. يُبْسٌ (S, M, Msb *) and يَبَسٌ (M, Msb, * TA) and يَبْسٌ (M) and يُبُوسَةٌ, (K [but not there said to be an inf. n., being only mentioned there in an explanation of the word يَبَسٌ, and accord. to general rule it would be an inf. n. of يَبُسَ, which is probably an obsolete form,]) It was, or became, dry; or it dried, or dried up; after having been moist, humid, succulent, or the like: (A, Msb, K:) or, [rather,] it was, or became, dry; or it dried, or dried up: and also, [but perhaps tropically,] it was, or became, stiff, rigid, tough, firm, resisting pressure, or hard: [contr. of رَطُبَ:] يُبْسٌ signifying the contr. of رُطُوبَةٌ: (M:) يُبُوسَةٌ is a quality which necessarily implies difficulty of assuming form and of becoming separated and of becoming united: (KT:) and ↓ اِتَّبَسَ, (S, M, K,) of the measure اِفْتَعَلَ, (S,) the ى being changed into ت, (M,) as well as [its original form] اِيتَبَسَ, (TA [there written اتَبَسَ because it has the conjunction وَ prefixed to it]) aor. [of the former] يَتَّبِسُ and [of the latter] يَاتَبِسُ, (M,) signifies the same as يَبِسَ: (M, K:) or is quasipass. of ↓ يَبَّسَهُ [and therefore signifies it became dried, or dried up; &c.]; (Ibn-Es-Sarráj, S;) [as also ↓ تيبّس, occurring in the TA, art. عكس.] You say, يَبِسَ النَّبَاتُ [The plant, or herbage, became dry; &c.] (S, K.) And يَبِسَتِ الأَرْضُ The land lost its water and moisture; its water and moisture went away. (M.) — — [Hence, يَبِسَتْ طَبِيعَتُهُ (assumed tropical:) He became costive. And] يَبِسَ مَا بَيْنَهُمَا (tropical:) [That friendship which was between them two became withered; (see 2, and see also ثَرًى;) i. e.,] they became disunited, each from the other; the bond of friendship that united them, each to the other, became severed; syn. تَقَاطَعَا. (A, TA.) — — Hence also, (M,) ↓ اِيبَسْ, (so in a copy of the M [agreeably with an explanation of its part. n. يَابِسٌ, q. v., and in a copy of the A written اِيْبَسْ,]) or أَيْبِسْ, [from أَيْبَسَ,] like أَكْرِمْ, (K,) (tropical:) Be thou silent; or cease thou from speaking: (M, A, K:) said to a man. (M.) 2 يبّسهُ, (S, A, K;) inf. n. تَيْبِيسٌ, (S,) He dried it; made it dry; [&c.; see 1;] (S, A, K;) as also ↓ أَيْبَسَهُ. (M, A, K.) — — [Hence the saying,] أُعِيذُكَ بِاللّٰهِ أَنْ تُيَبِّسَ رَحِمًا مَبْلُولَةً (tropical:) [I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship]. (A, TA.) And لَا تُوبِسِ الثَّرَى بَيْنِى وَبَيْنَكَ (tropical:) [Wither not the fresh and vigorous friendship, between me and thee; i. e., sever not thou the firm bond of friendship that unites me and thee: see يَبِسَ مَا بَيْنَهُمَا; and see also ثَرًى]. (A, TA.) 3 يابسهُ (assumed tropical:) He treated him with dryness and hardness, or niggardliness; syn. قَاسَحَهُ; (L, K, art. قسح;) i. e. عامله باليبس والشدّه. (TK, in that art.) [See يَابِسٌ.] 4 ايبست الأَرْضُ The land had its plants or herbage, (A,) or its leguminous plants, (Yaakoob, S, K,) drying up, or dried up: (Yaakoob, S, A, K:) or became abundant in its dry plants or herbage. (M.) — — ايبست النَّاقَةُ The she-camel became milkless. (TA, voce وَجَّبَتْ.) — — ايبس القَوْمُ The people journeyed in the land: (K:) or in the dry land; (TA;) like as you say أَجْرَزُوا from الأَرْضُ الجُرُزُ. (S, TA.) — — أَيْبِسْ: see 1, last signification. — ايبسهُ: see 2, in two places. 5 تَيَبَّسَ see 1. 8 اِتَّبَسَ and اِيتَبَسَ, aor. يَتَّبِسُ and يَاتَبِسُ: see 1. يَبْسٌ: see 1: — and see يَابِسٌ, throughout. يُبْسٌ: see 1: — and see يَابِسٌ, in two places. يَبَسٌ: see 1: — and see يَابِسٌ, throughout. يَبِسٌ: see يَابِسٌ. يَبَاسٌ: see يَابِسٌ. — يَبَاسِ, like قِطَامِ, [as a proper name,] The pudendum; syn. السَّوْءَةُ: or the anus; syn. الفُنْدُورَةُ; (K, TA [in one copy of the K, الفُنْدُورَةُ; and in the CK, القِنْدَعْوَةُ;]) i. e., الاِسْتُ: on the authority of IAar. (TA.) يَبُوسٌ: see يَابِسٌ; for the latter, throughout. يَبِيسٌ: see يَابِسٌ; for the latter, throughout. يَابِسٌ Dry, or dried up, after having been moist, humid, succulent, or the like: (A, Msb, K:) or, [rather,] dry, or dried up, or exsiccated: and also, [but perhaps tropically,] stiff, rigid, tough, firm, resisting pressure, or hard: [see 1:] (M:) pl. يُبَّسٌ (M) and ↓ يَبْسٌ, which latter is like رَكْبٌ as pl. of رَاكِبٌ: (ISk, S, Msb:) and ↓ يُبْسٌ is a dial. form. of يَبْسٌ: (A'Obeyd, S:) or يَبْسٌ is [rather] a quasi-pl. of يَابِسٌ, as is also ↓ يَبَسٌ: (M:) or this last is used by poetic license for يَبْسٌ: (TA:) also, (S, M,) ↓ يَبْسٌ signifies the same as يَابِسٌ, (S, M, Msb, K,) as also ↓ يَبَسٌ, (M,) and ↓ يَبِسٌ, (M, K,) and ↓ يَبِيسٌ, (K,) and ↓ يَبُوسٌ, (M,) and ↓ يَبَاسٌ, (TA,) and ↓ أَيْبَسُ: (K:) or ↓ يَبَسٌ signifies dry from its origin, not having been known moist: (K:) but ↓ يَبْسٌ is applied to a thing dry after having been known to be moist: (TA:) and as to the path of Moses, [to which the former of the last two epithets is applied in the Kur. xx. 79,] it had never been known as a path either moist or dry, for God only showed it to them created such; but the epithet is also read with sukoon to the ب, because, though it had not been a path, it was a place wherein had been water and which had dried up: (K, TA:) the latter reading is that of El-Hasan El-Basree: and El-Aamash read the word with kesr to the ب: (TA:) Th [however] says, (S,) you say ↓ حَطَبٌ يَبْسٌ, dry fire-wood, as though it were so naturally: (S, Msb:) [and J says,] ↓ يَبَسٌ signifies a place dry after having been moist; and so in the instance in the Kur. mentioned above: (S:) [and Fei says,] it signifies a place that has had in it water which has gone away; or, as Az says, a path in which is no moisture: (Msb:) [and ISd says,] ↓ يَبْسٌ and ↓ يَبَس signify a place that is dry: and in like manner, applied to land (أَرْض), of which the water and pasturage have dried up: and the latter, so applied, (assumed tropical:) hard; (M;) as also يَابِسٌ (tropical:) applied to a stone: (A:) ↓ يَبِيسٌ is [generally] applied to a plant,

or herbage, as signifying dry, or dried up; (S, M, A, Msb, K;) as also [sometimes] يَابِسٌ; (M, K;) the former being of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Msb:) or it is so applied to herbs, or leguminous plants, of the sort termed أَحْرَار [that are eaten without being cooked, or that are slender and succulent, &c.], (As, K,) and of the sort termed ذُكُور [that are hard and thick, or thick and rough, &c.]; (As, TA;) and [so As, in the TA; and so in some copies of the K; but in the CK, or] those herbs and leguminous plants that become scattered when they dry up; (As, K;) as also ↓ يُبْسٌ and ↓ يَبْسٌ; (TA;) but not to what is dry of the حَلِىّ and صِلِّيَان and حَلَمَة. (As, TA.) — — [Hence,] المَفْلُوجُ اليَابِسُ الشِّقِّ (assumed tropical:) The palsied of whom the half is without sensation and without motion. (Mgh.) And رَجُلٌ يَابِسٌ مِنَ السُّكْرِ (AHn) app. meaning (assumed tropical:) A man as though he were dead and dried up in consequence of much intoxication. (M.) [And يابِسُ الطَّبِيعَةِ (assumed tropical:) Costive.] And سَكْرَانُ يَابِسٌ (assumed tropical:) Intoxicated so much as not to speak; as though the wine had dried him up by its heat. (M.) And ↓ أَتَانٌ يَبْسَةٌ (IAar, M) and ↓ يَبَسَةٌ (Th, M) (assumed tropical:) A she-ass dry and lean. (M.) And ↓ شَاةٌ يَبْسٌ and ↓ يَبَسٌ (AO, S, M, K) (assumed tropical:) A ewe, or she-goat, without milk: (AO, S, M, K:) or whose milk has stopped, and her udder become dry. (M.) And ↓ إِمْرَأَةٌ يَبَسَةٌ (assumed tropical:) A woman who has no milk: pl. يَبَسَاتٌ and أَيْبَاسٌ and [quasi-pl. n.] يَابِسٌ [like جَامِلٌ and بَاقِرٌ]. (TA, from the Moheet.) And ↓ عِرْقٌ يَبِيسٌ (assumed tropical:) [A dry duct], meaning, penis. (Lh, M.) And شَعَرٌ يَابِسٌ (tropical:) Hair upon which no effect is produced by moistening with water nor with oil; (A, TA *;) which is the worst sort thereof. (TA.) And ↓ يَبِيسُ المَآءِ (tropical:) Dry sweat: (M, A:) or [simply] sweat. (AA, S, K.) And رَجُلٌ يَابِسٌ and ↓ يَبِيسٌ (tropical:) A man having little good: (A:) and اِمْرَأَةٌ يَابِسَةٌ and ↓ يَبِيسٌ (A, TA) and ↓ يَبَسٌ (S, K, TA) (tropical:) a woman having little good: (A:) or in whom is no good: (K, TA:) or who does not cause one to obtain any good. (S.) And ↓ بَيْنَهُمَا ثَرًى أَيْبَسُ (tropical:) Between them two is disunion. (A, TA.) أَيْبَسُ [comp. and superl. of يَابِسٌ]. — — [Hence the saying,] أَيْبَسُ مِنَ الصَّخْرِ (tropical:) Harder than rock. (A.) — See also يَابِسٌ, near the beginning and at the end. — الأَيْبَسُ, as a subst., not an epithet, (AHeyth,) The part of the shin-bone, in the middle of the shank, which, when pressed, pains one, (AHeyth, K,) and when it is broken, the leg is lost: (AHeyth:) or الأَيْبَسَانِ signifies the parts of the two shanks upon which is no flesh: (S:) or the parts of the two shanks of a horse upon which the flesh is dry, or tough: (AO:) or the shank-bones (M, TA) of the fore leg and hind leg: (TA:) or what appears of these: (M, TA:) or the parts above the كَعْبَانِ and زَنْدَانِ [app. here meaning the two ankles and wrists]: (A:) pl. أَيَابِسُ: (S, K:) which is also applied to such parts as are like the hock, or hough, and the shank. (TA.) — — Also, the pl., Hard things upon which swords are tried. (K.) أَرْضٌ مُوبِسَةٌ [originally مُيْبِسَةٌ] Land of which the plants, or herbage, are drying up, or dried up. (A.) رِيحٌ مِيبَاسٌ [A very drying wind]. (TA, voce نَكْبَاءُ.) يتم &c. See Supplement يرنأ Q. 1 يَرْنَأَ لِحْيَتَهُ (K, TA; in the CK, [erroneously,] تَرَنَّأَ;) He dyed his beard with يرنأ. (K.) A strange verb as to its form, (K,) which [except in its final vowel] is that of an aorist, though it is a preterite. (TA.) Mentioned in the L in art. رنأ (q. v.), on the authority of IJ; and there also by ISd; and AHei and others assert the ى to be augmentative. [If so, the verb is a quasi-quadriliteral-radical word.] F follows Sgh, in mentioning it here. (TA.) يُرَنَّأٌ (S, K) and يَرَنَّأٌ and يُرَنَّآءٌ (K) and يُرَنَّا (without ء) and (accord. to [the Bári', as mentioned in] the TA, art. رنأ,) يَرْنَأٌ and يُرْنَأٌ and (accord. to MF, who omits the two forms here immediately preceding,) يَرَنَّاءٌ and يَرَنَّا, without ء, (TA,) i. q. حِنَّآءٌ (S, K) [The plant Lawsonia inermis]. See also art. رنأ, where the word is written [erroneously in my opinion] يُرْنَأٌ. Accord. to IB (not IJ [as in the CK]), the may only be omitted when the word is pronounced with dammeh to the ى. (TA.) يسر 1 يَسَرَ, aor. يَيْسِرُ, [respecting the form of which see the same verb in a different sense below,] inf. n. يَسْرٌ and يَسَرٌ [and مَيْسُورٌ (see يُسْرٌ below)], He was, or became, gentle, and tractable, submissive, manageable, or easy; (M, K;) said of a man, and of a horse: (M:) and يُسِرَ [app. signifies the same: and] is said of speech, and of a thing or an affair; signifying, [when relating to the former,] it was gentle, or [when relating to the latter,] easy; like سُعِدَ الرَّجُلُ [as syn. with سَعِدَ], and نُجِسَ [as syn. with نَجِسَ]. (Bd, xvii. 30.) See also تيسّر. — — يَسَرَتْ, said of a woman: see أَيْسَرَتْ — يَسُرَ, aor. يَسُرَ, It (a thing) was, or became, little in quantity: (A, Msb:) contemptible; paltry; of no weight or worth. (A.) — يَسَرَنِى, aor. يَيْسِرُنِى, (AHn, M, K,) inf. n. يَسْرٌ, (AHn, M,) He (a man, AHn, M) came on, or from the direction of, my left hand. (AHn, M, K.) See also 3. — يَسَرَ, [aor. يَيْسِرُ, inf. n. يَسْرٌ,] He divided anything into parts, or portions. (TA.) You say, يَسَرْتُ النَّاقَةَ I divided the flesh of the she-camel into parts or portions. (TA.) And يَسَرُوا الجَزُورَ They slaughtered the she-camel and divided its limbs, (S,) or portions, (TA,) among themselves; (S, TA;) as also, accord. to Aboo-'Omar ElJarmee, ↓ إِتَّسَرُوهَا, aor. يَتَّسِرُونَهَا, inf. n. إِتِّسَارٌ; and he adds that some people say, يَأْتَسِرُونَهَا, inf. n. اِئْتِسَارٌ, with hemz; and هُمْ مُؤْتَسِرُونَ; like as they say in the case of إِتَّعَدَ. (S.) Soheym Ibn-Wetheel El-Yarboo'ee says, أَقُولُ لَهُمْ بِالشِّعْبِ إِذْ يَيْسِرُونَنِى أَلَمْ تَيْئَسُوا أَنِّى ابْنُ فَارِسِ زَهْدَمِ [I say to them, in the ravine, when they divide me among themselves, deciding what shares they shall severally have in me, Know ye not that I am the son of the rider of Zahdam, and that ye may obtain a great ransom for me?] for capture had befallen him, and they played with [gaming-] arrows for him. (S, TA. [but in the latter, instead of تَيْئَسُوا, we find تَعْلَمُوا, which signifies the same.]) You say also, ↓ إِتَّسَرُوا, aor. يَتَّسِرُونَ and يَأْتَسِرُونَ; (K;) and ↓ تَيَاسَرُوا; (M, K;) They divided among themselves the slaughtered camel. (M, K.) — — [Hence,] يَسَرَ, aor. يَيْسِرُ, (S, M, A, Msb, K,) in the [second] ى is not suppressed as it is in يَعِدُ and its cöordinates [having و for the first radical], (S,) and يِيسَرُ, like يِيجَلُ, in the dial. of the Benoo-Asad, (TA,) inf. n. يَسْرٌ, (M, TA,) or مَيْسِرٌ, (A,) He played at the game called المَيْسِر; (M, Msb, K;) he played with gamingarrows. (S, A, Msb.) 2 يسّرهُ, (inf. n. تَيْسِيرٌ, M, &c.) He (God, A, Msb) made it, or rendered it, easy; facilitated it. (M, A, Mgh, Msb, K.) You say, يُسِّرَتْ عَلَيْهَا الوِلَادَةُ The act of bringing forth was rendered easy to her. (A.) — — He made his circumstances ample; he made his condition, or his way or course [لِكَذَا to such a thing], easy, or smooth: (Sb, M:) he accommodated, adapted, or disposed, him, لِلْيُسْرَى [to easy things, or affairs, or circumstances; or to the easier, or easiest, way]: (S. A, [in the latter of which this is given as a proper, not tropical, signification:]) (tropical:) he prepared, or made ready, him or it, لِكَذَا for such a thing. (A [in which this signification is said to be tropical.]) تَيْسِيرٌ relates to both good and evil: (M, K:) as in the following instances in the Kur; [xcii. 7, 10;] فَسَنُيَسِّرُهُ لِلْيُسْرَى, and لِلْعُسْرَى, (M,) [We will facilitate, or smooth, his way, or] We will accommodate him, or adapt him, or dispose him, [to a state of ease, and to a state of difficulty, or (as explained in the TA, art. عسر,) to punishment, and a difficult case:] (S, A:) or We will prepare him for paradise, and for hell: (Jel:) or We will prepare him to return to good, or righteous, conduct, [and to persevere in evil, or unrighteous, conduct; the former leading to ease, and the latter to difficulty:] (Fr, TA:) or We will prepare him for that habit of conduct which leads

to ease, such as the entering paradise, and for that which leads to difficulty, such as the entering hell: from يسّر الفَرَسَ, meaning, he prepared the horse for riding, by saddling and bridling. (Bd.) It is said in a trad. وَقَدْ يُسِّرَ لَهُ طَهُورٌ (assumed tropical:) And water for ablution had been prepared and put for him. (TA.) — — يَسَّرَ الرَّجُلُ, (inf. n. تَيْسِيرٌ, K,) The man's camels, and his sheep or goats, brought forth with ease, (IAar, M, K), and none of them perished. (IAar, M.) — — يَسَّرَتِ الغَنَمُ The sheep, or goats, abounded in milk, (S, M, A, K,) and in like manner, الإِبِلُ the camels, (M,) and [so in the S, M, A, but in the K or] in offspring: (S, M, A, K:) and they brought forth: and they were ready to bring forth: and they abounded. (TA.) A poet (namely Aboo-Useydeh Ed-Debeeree, TA) says, هُمَا سَيِّدَانَا يَزْعُمَانِ وإِنَّمَا يَسُودَانِنَا أَنْ يَسَّرَتْ غَنَمَا هُمَا (S, M) They two are our two chiefs, as they assert; but they are only our chiefs inasmuch as their sheep, or goats, abound in milk and in offspring. (TA.) — — See also أَيْسَرَتْ. 3 ياسرهُ, [inf. n. مُيَاسَرَةٌ] He was gentle towards him; acted gently towards him; treated him with gentleness; syn. لَايَنَهُ: (M, A, K:) he was easy, or facile, with him; syn. سَاهَلَهُ. (S, K.) Ex., cited by Th, from a poem: إِنْ يَاسَرْتَهُمْ يَسَرُوا If thou treat them with gentleness, they become gently. (M.) And يَاسَرَ الشَّرِيكَ He was easy, or facile, with the partner. (TA, from a trad.) — ياسر, (inf. n. مُيَاسَرَةٌ, K,) He took the left-hand side or direction; (S, M, A, Msb, K;) as also ↓ تياسر; (S, Msb, K;) which latter is the contr. of تيامن: (K:) or ↓ تَيَاسَرُوا they took the lefthand side or direction; contr. of تَيَامَنُوا. (A.) You say, يَاسِرْ بِأَصْحَابِكَ Take thou the left-hand side or direction with thy companions; (S, A;) as also تَيَاسَرْ; but some disapprove of this latter. (S.) And يَاسَرَ بِالقَوْمِ He took the left-hand side or direction with the people; as also ↓ يَسَرَ بِهِمْ aor. يَيْسِرُ; accord. to Sb. (M, TA.) 4 أَيْسَرَتْ She (a woman, M) brought forth with ease; she had an easy birth; (M, A, K;) as also ↓ يسّرت, (M, IKtt,) which is in like manner said of a she-camel; (M;) or, as in the copies of the K, يَسَرَتْ, without teshdeed. (TA.) One says, in praying (M, A) for a pregnant woman, (A,) أَيْسَرَتْ وَأَذْكَرَتْ May she have an easy birth, (Lh, M, A,) and may she bring forth a male child. (Lh, M.) See the contr., أَعْسَرَتْ. — ايسر, (S, M, &c.,) aor. يُوسِرُ, in which the [radical] ى is changed into و because it is quiescent and preceded by damm, (S,) inf. n. إِيسَارٌ (M, Mgh, K) and يُسْرٌ; (M, K;) accord. to Kr and Lh, but correctly the latter is a simple subst., (M,) He became possessed of competence, or sufficiency; or of richness, or wealth, or opulence; (S, M, Mgh, Msb, K;) and abundance. (Msb.) — أَيْمَنْتُ إِبِلِى وَأَيْسَرْتُهَا I put my camels aside on the right hand and the left. (A.) 5 تيسّر It (a thing, M, Msb) was, or became, facilitated, or easy; (M, A, Msb, K, TA;) contr. of difficult, hard, strait, or intricate; (TA;) as also ↓ استيسر. (M, A, Msb, K.) You say, أَخَذْنَا مَا تَيَسَّرَ, and ↓ مَا اسْتَيْسَرَ, We took what was easy [of obtainment, or of attainment]. (TA.) And it is said in a trad., respecting the eleemosynary tax called زَكَاة, لَهُ وَيَجْعَلُ معَهَا شَاتَيْنِ إِنِ ↓ اسْتَيْسَرَتَا أَوْ عِشْرِينَ دِرْهَمًا And he shall put with it, or them, two sheep, or goats, if they be easy to him [to give], or twenty dirhems. (TA.) And in the Kur, [ii. 192,] فَمَا ↓ اسْتَيْسَرَ مِنَ الهَدْيِ What is easy [to give], of camels and kine and sheep or goats: or, as some say, either a camel or a cow or a sheep or goat. (M, TA.) — — Also, تيسّر لَهُ, (S, TA,) and ↓ استيسر له, (S, K, TA,) (assumed tropical:) It (a thing, or an affair, K) was, or became, prepared, or made ready for him: (S, K, TA:) [and he prepared himself for it.] It is said in a trad., قَدْ تَيَسَّرَا لِلْقِتَالِ (assumed tropical:) They had both prepared themselves, or made themselves ready, for fight. (TA, from a trad.) — — تَيَسَّرَتِ البِلَادُ (tropical:) The countries became abundant in herbage, or in the goods, conveniences, or comforts, of life. (TA, from a trad.) 6 تَيَاسَرُوا [They were gentle, or acted gently, one towards another; they treated one another with gentleness: (see 3, of which it is the quasipass.)] they were easy, or facile, one with another; syn. تساهلوا; (K, * TA;) تَيَاسُرٌ is the contr. of تَعَاسُرٌ. (S, art. عسر.) It is said in a trad., تَيَاسَرُوا فِى الصَّدَاقِ Be ye easy, or facile, not exorbitant, one with another, with respect to dowry. (TA.) — See also 3. — And see 1, latter part. 8 إِيْتَسَرَ see 1, in two places. 10 إِسْتَيْسَرَ see 5, in five places. يَسْرٌ (TA) and ↓ يَسَرٌ, (M, A, K, TA,) [each an inf. n. (see 1) used as an epithet,] and يَاسِرٌ, (K, TA,) Easy and gentle in tractableness, submissiveness, or manageableness; applied to a man and to a horse: (TA:) or [simply] easy; facile; (M, A, K;) as also ↓ يُسْرٌ (TA) and يَسِيرٌ, (Msb), this last being syn. with هَيِّنٌ, (S, K,) and signifying not difficult, غَيْرُ عَسِيرٍ, (A,) and ↓ مَيْسُورٌ [respecting which see also عُسْرٌ, pl. مَيَاسِيرُ]. (A.) Hence, ↓ يَسَرَاتٌ, pl. of يَسْرَةٌ and يَسَرَةٌ, applied to the legs of a beast, signifies Easy: (M:) or light, or active, legs of a beast: (S, TA:) or light, or active, and obedient, legs of a beast of carriage: (A:) or the legs of a she-camel: and you say also, إِنَّ قَوَائِمَ هٰذَا الفَرَسِ يَسَرَاتٌ خِفَافٌ, meaning, verily the legs of this horse are obedient and light or active. (TA.) [Hence also,] وِلَادَةٌ يَسْرٌ [An easy birth, or bringing forth]. (A.) And وَلَدَتْ وَلَدَهَا يَسْرًا She brought forth her child easily: (M, K *:) said of a woman: (M:) or ↓ يَسَرًا. (CK.) And it is said in a trad., ↓ إِنَّ هٰذَا الدِّينَ يُسْرٌ Verily this religion is easy; liberal; one having little straitness. (TA.) You say also, ↓ خُذْ مَيْسُورَهُ وَدَعْ مَعْسُورَهُ [Take thou what is easy thereof, and leave thou what is difficult]. (A.) And ↓ مَيْسُورٌ is applied to a saying, or speech: (A:) so in the Kur. xvii. 30; meaning, gentle; (Bd, Jel;) easy: (Jel:) or ↓ قَوْلٌ مَيْسُورٌ means prayer for مَيْسور, i. e., for يُسْر [q. v.]. (Bd.) — — فَتْلٌ يَسْرٌ [The twisting a rope or cord towards the left, by rolling it against the body from right to left; or] the twisting downwards, by extending the right hand towards the body [and so rolling the rope or cord downwards against the body or thigh, which is the usual way of twisting]; (S, A *, K;) contr. of شَزْرٌ. (M, A, TA) — — طَعْنٌ يَسْرٌ The thrusting, or piercing, [straight forward; or] opposite the face: (S, M, K:) opposed to شَزْرٌ, which is from one's right and one's left. (TA.) See an ex. voce شَزَرَهُ. يُسْرٌ [Easiness; facility;] contr. of عُسْرٌ; (S, M, Mgh, Msb, K;) as also ↓ يُسُرٌ; (S, Msb, TA;) [and ↓ يُسْرَى; (see 3, where it is variously explained;)] and ↓ مَيْسُورٌ is the contr. of مَعْسُورٌ, [and therefore signifies as above; or easy; facile;] (S;) or this last signifies, (accord. to the lexicologists, M,) what is made easy; or facilitated; or (accord. to Sb, M, [but see مَعْقُولٌ,]) it is an inf. n. of the measure مَفْعُولٌ, (M, K,) [used in the sense of يُسْرٌ as explained above,] of the same kind as [its contr.] مَعْسُورٌ; and Abu-l-Hasan says, that this is the truth; for it has no unaugmented verb, and inf. ns. of this measure are not of verbs which are in use, but only of imaginary unaugmented triliteral-radical verbs, as in the case of مَجْلُودٌ, which is [really] from تَجَلَّدَ. (M.) For examples of يُسْرٌ, see عُسْرٌ. — — Also, (accord. to the M; but in the K, or; and in both of these lexicons the signification here following is placed first;) and in like manner, ↓ يُسُرٌ, (K,) and ↓ يَسَارٌ, (S, M, Mgh, Msb, K,) and ↓ يَسَارَةٌ, (S, K,) and ↓ مَيْسَرَةٌ, and ↓ مَيْسُرَةٌ, (S, M, K,) of which last Sb says that it is like مَشْرُبَةٌ and مَسْرُبَةٌ in not being after the manner of the verb, [but after that of the simple substantive,] (M,) and ↓ مَيْسِرَةٌ, (K.) Easiness [of circumstances]; (M, K;) competence, or sufficiency; or richness, or wealth, or opulence; (S, M, Mgh, Msb, K;) abundance; (Msb;) [in these senses, also, contr. of عُسْرٌ;] and ↓ يُسْرَى signifies [the same; or] easy things or affairs or circumstances; contr. of عُسْرَى; as also ↓ مَيْسَرَةٌ. (TA, art. عسر.) You say also, ↓ أَنْظِرْنِى حَتَّى يَسَارِ [Grant thou me a delay until I shall be in a state of easiness of circumstances, &c.]; in which the last word is indecl., with kesr for its termination, because it is altered from the inf. n., which is المَيْسَرَةُ. (S.) In the Kur. [ii. 280,] some read, ↓ فَنَظِرَةٌ إِلَى مَيْسُرِهِ

[Then let there be a postponement, or delay, until his being in a state of easiness of circumstances]: but Akh says, that this is not allowable; for there is no noun of the measure مَفْعُلٌ [of this kind]: as to مَكْرُمٌ and مَعُونٌ, [it is said that] they are pls. [virtually though not in the language of the grammarians] of مَكْرُمَةٌ and مَعُونَةٌ. (S.) [On this point, see مَأْلُكٌ, voce أَلُوكٌ.] — See also يَسْرٌ, in two places. — عُودُ يُسْرٍ: see عُودُ أُسْرٍ, in art. أسر. يَسَرٌ: see يَسْرٌ. — — Made easy, or facilitated; i. q. مُيَسَّرٌ: (assumed tropical:) prepared: (K:) or [the game called] المَيْسِر prepared: or, as some say, (assumed tropical:) anything prepared. (M.) — أَعْسَرُ يَسَرٌ A man who works, or does anything, with both his hands [alike]; ambidextrous; ambidexter: (S, M, Msb:) and ↓ أَعْسَرُ أَيْسَرُ occurs in a trad., accord. to one relation; but the former is the correct expression: (A'Obeyd:) and the fem. is عَسْرَآءُ يَسَرَةٌ: (M:) explained before, in art. عسر. (K.) — See also يَاسِرٌ, in six places. يُسْرٌ: see يُسْرٌ, in two places. يَسْرَةٌ: see يَسَارٌ, throughout. يُسْرَى: see يُسْرٌ, in two places. — See also أَيْسَرُ. — See also يَسَارٌ, throughout. يَسَارٌ: see يُسْرٌ, in two places. — Also, (S, M, Mgh, Msb, K, &c.,) and ↓ يِسَارٌ, (M, Msb, K,) the former of which is the more chaste, (ISk, IAmb, IF, M, Msb, K *,) or the latter is so, (IDrd, M, K,) or the latter is a variation used for the sake of assimilation to [its syn.] شِمَالٌ, (Sgh, TA,) or it is vulgar, (IKt, Msb,) and not allowable, (S,) or J is in error in disallowing it, (K,) or it is disapproved because the incipient ى with kesr is deemed difficult to pronounce, (M, TA,) but there are three other words commencing like it, namely, يِوَامٌ, an inf. n. of يَاوَمَهُ, though this is disallowed by some, and يِعَارٌ, pl. of يَعْرٌ, and يِسَافٌ, a proper name of a man, also pronounced with fet-h [to the ى]; (TA;) and another form is ↓ يَسَّارٌ; (Sgh, K;) contr. of يَمِينٌ; (S, M, A, Mgh, Msb, K;) and so is ↓ يُسْرَى of يُمْنَى, (M, A, Mgh, Msb, K,) and ↓ يَسْرَةٌ of يَمْنَةٌ, (M, A, Msb, K,) and ↓ مَيْسَرَةٌ of مَيْمَنَةٌ, (A, Msb, K,) and ↓ أَيْسَرُ of أَيْمَنُ: (S:) يَسَارٌ and ↓ يُسْرَى signify The left [hand, or arm, or foot, or leg, or] limb: and the same two words, and ↓ يَسْرَةٌ and ↓ مَيْسَرَةٌ, the left, meaning the left side or direction or relative location or place: (Msb:) and ↓ أَيْسَرُ, the left side: or a person [or thing] that is on the left side: (Msb, art. يمن:) [and ↓ مَيْسَرَةٌ the left wing of an army:] the pl. of يَسَارٌ is يُسُرٌ (Lh, M, K) and يُسْرٌ, (K,) or يُسَرٌ; (AHn, M;) which last is [also] pl. of ↓ يُسْرَى; (TA;) [and the pl. of ↓ مَيْسَرَةٌ is مَيَاسِرُ.] You say, قَعَدَ فُلَانٌ ↓ يَسْرَةً Such a one sat on the left side. (S.) And ↓ قَعَدُوا يَمْنَةً وَيَسْرَةً, (A, Msb *,) and عَلَى يَمِينٍ وَيَسَارٍ, and ↓ اليُمْنَى وَالْيُسْرَى, and ↓ يَمِينًا وَيَسَارًا, and المَيْمَنَةِ وَالْمَيْسَرَةِ, (A,) or اليُمْنَى وَالْيُسْرَى, and عَنِ الْيَمِينِ وَعَنِ الْيَسَارِ, and المَيْمَنَةِ وَالْمَيْسَرَةِ, meaning, They sat on the right side and on the left. (Msb.) And وَلَّاهُ ↓ مَيَاسِرَهُ [He turned his left parts towards him]. (A.) يِسَارٌ: see يَسُورٌ. يَسَارٌ: see يَاسِرٌ, in two places. يَسِيرٌ: see يَسْرٌ. — Little, or small, in quantity, petty: (S, A, K:) mean, contemptible; paltry; of no weight or worth. (A.) — See also يَسَارَةٌ. يَاسِرٌ: see يُسْرٌ. يَسَّارٌ: see يَاسِرٌ. يَسَارٌ: see يُسْرٌ, first signification. — [Taking the left-hand side or direction: or coming on, or from the direction of, the left hand of a person:] contr. of يَامِنٌ. (S.) — [Dividing a thing into parts, or portions.] — — [Hence,] The slaughterer of a camel: (K, TA:) because he divides its flesh into portions: (TA:) the person who superintends the division of the slaughtered camel (M, K) for the game called المَيْسِر: (K:) pl. [يَاسِرُونَ and] أَيْسَارٌ: (M, K:) A'Obeyd says, I have heard them put يَاسِرٌ in the place of يَسَرٌ, [for the explanations of which see what follows,] and ↓ يَسَرٌ in the place of يَاسِرٌ, (M,) or ↓ يَسَرٌ and يَاسِرٌ signify the same: and the pl. is أَيْسَارٌ: (S, A:) يَاسِرٌ signifies [as explained above, and also] a person who plays with gaming-arrows, (S, Msb, TA,) [at the game called المَيْسِر,] for a slaughtered camel; because he is one of those who occasion the slaughter of the camel; and the pl. is [as above and] يَاسِرُونَ: (TA:) and ↓ يَسَرٌ, i. q. ضَرِيبٌ [which signifies the same; and the person who is entrusted, as deputy, with the disposal of the arrows in the game above mentioned, and who shuffles them in the رِبَابَة:] and, [as quasi-pl. of يَاسِرٌ, like as خَدَمٌ is of خَادِمٌ,] a party assembled together at the game called المَيْسِر: (M, K:) pl. أَيْسَارٌ: (M:) and ↓ يَسِيرٌ and ↓ يَسُورٌ signify one who contends with another at a game of hazard; syn. قَامِرٌ: (K:) or ↓ يَسَرٌ and ↓ يَسُورٌ, and also يَاسِرٌ, are applied to one who has, or to whom pertains, a gamingarrow. (IAar, TA.) أَيْسَرُ [More, and most, easy, or facile; fem. يُسْرَى]. — See also يَسَارٌ. موسِرٌ [originally مُيْسِرٌ,] Possessing competence, or sufficiency; or rich, or wealthy, or opulent: (M, K:) pl. مَيَاسِيرُ: (Sb, M, K:) [like مَفَالِيسُ, pl. of مُفْلِسٌ; and مَفَاطِيرُ, pl. of مُفْطِرٌ; as though the sing. were مَيْسُورٌ:] but by rule it should be مُوسِرُونَ, for the masc., and مُوسِرَاتٌ for the fem. (Abu-l-Hasan, M.) مَيْسُرٌ: see يُسْرٌ. مَيْسِرٌ The game, or play, with unfeathered and headless arrows; (M, K;) the game of hazard which the Arabs play with such arrows; (S, Mgh, Msb;) a game of the Arabs, played [by ten men,] with ten unfeathered and headless arrows: they first slaughtered a camel, [bought on credit, (see below, in this paragraph,)] and divided it into ten portions, or, as some say, [agreeably with what follows,] into twenty-eight: the first arrow was called الفَذُّ, and had [one notch and] one portion of the slaughtered camel: the second, التَّوْءَمُ, and had [two notches and] two portions: the third, الرَّقِيبُ, and had [three notches and] three portions: the fourth, الحِلْسُ, and had [four notches and] four portions: the fifth, النَّافِسُ, and had [five notches and] five portions; or, as some say, this was the fourth: the sixth, المُسْبِلُ, and had [six notches and] six portions: the seventh, المُعَلَّى, which was the highest of them, having [seven notches and] seven portions: the eighth and ninth and tenth were called السَّفِيحُ and المَنِيحُ and الوَغْدُ; and these three had no portions: [the players to whom these three fell had to pay for the slaughtered camel: (see المُسْبِلُ:) whence it appears, that if the camel was divided into ten portions, (see رَيْمٌ,) the game must have continued after all these were won, until it was seen whose were the eighth and ninth and tenth arrows; and it seems to be the general opinion that this was the case:] the camel being slaughtered, they collected together the ten arrows, and put them into the رِبَابَة, a thing resembling a quiver (كِنَانَة), and turned them round about or shuffled them (أَجَالُوهَا): [or they employed a person, whom they called حُرْضَة, to do this:] then they put them into the hand of the judge (الحَكَم), who took them forth one after another in the name of one after another of the party; [or they commissioned the حُرْضَه to do so;] and each took of the portions of the slaughtered camel according to his arrow; but those to whose lots fell the arrows without portions were obliged to pay the price of the slaughtered camel: with the flesh of which they afterwards fed the poor; and him who would not engage with them in the game they reproached, and called a بَرَم: (Sefeenet Er-Rághib, printed at Boolák; p. 637:) [see also رَقِيبٌ, and ضَرِيبٌ, and عَشْرٌ:] or any game of hazard; or play for stakes, or wagers: (K:) so that even the game of children with walnuts is included under this name by Mujáhid in his explanation of verse 216 of chap. ii. of the Kur.: (TA:) or anything in which is risk, or hazard: (Kull, p. 321:) or the game of tricktrack, backgammon, or tables; syn. نَرْدٌ: (Sgh, K:) and chess was called by 'Alee the مَيْسِر of the Persians, or foreigners: (TA:) or the slaughtered camel for which they played: for when they desired to play, they bought on credit a camel for slaughter, and slaughtered it, and divided it into twentyeight portions, or ten portions; and when one [of the arrows] after another came forth [from the رِبَابَة] in the name of one man after another, the gain of him for whom came

forth those to which belonged portions appeared, and the fine of him for whom came forth [any of the arrows called] the غُفْل: (K:) so called as though it were a place of division: and so used by the poet Lebeed, who speaks of a fat مَيْسِر. (TA.) مَيْسَرَةٌ: see يُسْرٌ, in two places. — See also يَسَارٌ, in four places. مَيْسِرَةٌ: see يُسْرٌ. مُيَسَّرٌ: see يُسْرٌ. مُيَسَّرٌ Prepared; disposed; made easy, or facile. So in the following words of a trad.: فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ [And every one is prepared, &c., for that for which he is created]. (TA.) — I. q. زُمَاوَرْدٌ [q. v.]; (Mgh, K;) app. a post-classical word; so called because easily taken; (Mgh;) in Persian, called نُوَالَهْ [or نَوَالَهْ], (Mgh, K,) and in Egypt termed لُقْمَةُ القَاضِى. (TA.) مُيَسِّرٌ, applied to a man, (S, TA,) Having numerous offspring of sheep or goats [and therefore much milk]; (TA;) contr. of مُجَنِّبٌ. (S, TA.) مَيْسُورٌ: see يُسْرٌ, in three places: — and see also يُسْرٌ. مَيَاسِرُ She-camels that bring forth easily. (TA.) يشب يَشْبٌ A well known stone; [jasper; peenliarly a whitish kind thereof, found in Mount Imaus: (Golius, from Et-Teyfáshee:)] an arabicized word, from [the Persian] يَشْم, q. v. (K.) يطب 4 مَا أَيْطَبَهُ i. q. مَا أَطْيَبَهُ: (K:) a dial. form of the latter, or formed from it by transposition: (TA:) and in like manner أَيْطِبْ بِهِ, i. q. أَطْيِبْ بِهِ: [both signifying How good, sweet, delicious, or pleasant, is he, or it]. (TA, art. طيب.) أَيْطَبُ i. q. أَطْيَبُ [More, or most, good, sweet, delicious, or pleasant: and pure]: a correct and chaste dial. form of the latter word. (Ex., from a trad., عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ فَإِنَّهُ أَيْطَبُهُ Keep ye to the black thereof; (i. e., of the fruit of the أَرَاك;) for it is the best of it. But some deny its being a dial. form, [holding it to be formed by transposition]. (TA.) — — أَقْبَلَتِ الشَّاةُ فِى أَيْطَبَتِهَا, and أَيْطَبَّتِهَا, (the latter form from AZ, TA,) The sheep, or goat, came in the vehemence of her lust for the male. (K.) See also art. طيب. يعر &c. See Supplement يفخ 1 يَفَخَهُ, (K,) aor. يَفَخَ, because of the guttural letter, or يَفُخَ, accord. to the common rule observed in the K, or يَفِخَ, as though it were of the same class as وَعَدَ, (TA,) [the last is probably the most correct form, as يَأْفِخُهُ is the aor. of أَفَخَهُ, of which يَفَخَهُ is a dial. form,] He, or it, hit him, or hurt him, on the part of his head called the يَافُوخ. (K.) يَافُوخٌ [The top of the head;] the part where the anterior and posterior bones of the head meet: [see يَأْفُوخٌ, of which it is a dial. form:] pl. يَوَافِيخُ. (TA.) ISd regards this form of pl. as an indication that the ى is a radical letter, and therefore mentions it in this art.; (TA;) [and F says the same in art. أفخ: but see that art.]. — — مَسَّ بِيَافُوخِهِ السِّمَاكَ (assumed tropical:) [He touched Spica Virginis, or Arcturus, with the top of his head]. (A.) — — وَطِئَ فُلَانٌ يَوَافِيخَ القُرُومِ (assumed tropical:) Such a one had lordship and eminence given to him. (A.) — — صَدَعُوا يَافُوخَ اللَّيْلِ (tropical:) i. q. أَدْلَجُوا [They journeyed in the night; &c.] (A.) [See also art. أفخ.] مَيْفُوخٌ Hit, or hurt, on the part of his head called the يَافُوخ. (K.) يفع &c. See Supplement يقت يَاقُوتٌ, [coll. gen. n., The sapphire, of whatever variety: the ruby, oriental ruby, or red sapphire, also called يَاقُوتٌ أَحْمَرُ; of which there are several varieties, whereof one is the carbuncle; also called يَاقُوتٌ جَمْرِىٌّ: the sapphire, commonly so called, or blue sapphire, also called يَاقُوتٌ أَزْرَقُ: and the topaz, oriental topaz, or yellow sapphire, also called يَاقُوتٌ أَصْفَرُ: the jacinth, or hyacinth, accord. to Golius, who observes, as on the authority of the Teyfáshee, that by this name are called various gems of the East; four species thereof being enumerated; the red, the yellow, or gold-coloured, the blue, or azure, and the white: that the sapphire and the chrysolite are also thus called: but that, by the word used absolutely, the red jacinth, or hyacinth, commonly called the ruby, is meant: which last remark is agreeable with modern usage:] a well known gem; (K;) of which there are many varieties, (TA,) the most excellent whereof is that called اليَاقُوتُ الأَحْمَرُ الرُّمَّانِىُّ, (K,) also called البَهْرَمَانِىُّ; [the finest kind of ruby or carbuncle;] said to be brought from Sarandeeb [or Ceylon]: it has the property of exhilarating, and of conjoining [separated friends]; (TA;) and is profitable for disturbance of the mind (occasioned by the black bile, TA) and palpitation, and weakness of the heart and stomach, if drunk; [being app. reduced to powder for that purpose, as is done with some other gems in the East;] and for congealment of the blood, if hung [upon the person]: (K:) it is a Persian word, (S,) arabicized: (S, K:) of the measure فَاعُولٌ: n. un. with ة; and pl. يَوَاقِيتُ. (S.) يقظ 1 يَقِظَ, aor. يَقَظَ, (Msb, K,) and يَقُظَ, aor. يَقُظَ; (Lh, K;) and in the Msb is added يَقَظَ, i. e. like ضَرَبَ, which is strange; (TA;) [but this I do not find in my copy of the Msb;] inf. n. [of the first] يَقَظٌ (Msb, K) and يَقَظَةٌ, (Msb, TA,) or the latter is a simple subst., (S,) and [of the second] يَقَاظَةٌ; (Msb, K;) He waked, or woke; did not sleep, or was not sleeping. (Msb, K.) — — See also 5. 2 يَقَّظَ See 4, throughout. 4 ايقظه (S, &c.) inf. n. إِيقَاظٌ, (TA,) He awakened him, (S, Mgh, Msb, K,) مِنْ نَوْمِهِ from his sleep; (S;) as also ↓ يقّظهُ, inf. n. تَيْقِيظٌ; (K;) and ↓ استيقظهُ. (TA.) — — (tropical:) He roused his attention, لِلْأُمُورِ to the things, or affairs; (Msb;) as also يقّظهُ. (TA.) — — ايقظ الغُبَارَ (tropical:) He dispersed the dust: (Lth:) and (assumed tropical:) he raised the dust; (Lth, S, Z;) as also ↓ يقّظهُ: (Lth, S:) or, accord. to Az, this is a mistranscription, for بَقَّطَ التُّرَابَ, inf. n. تَبْقِيطٌ. (TA.) 5 تيقّظ He became awakened; or he awaked, or awoke; (S, Msb, TA;) مِنْ نَوْمِهِ from his sleep; (TA;) as also ↓ استيقظ. (S, Mgh, Msb, K.) — — (tropical:) His attention became roused, or he had his attention roused, لِلْأَمْرِ to the thing, or affair; (Msb, * TA;) as also ↓ استيقظ, and ↓ يَقِظَ: (Msb:) he became vigilant, wary, or cautious. (TA.) You say also, إِلَى صَوْتِهِ ↓ هُوَ يَسْتَيْقِظُ (tropical:) [He has his attention roused at his voice, to listen thereto]. (TA.) 10 استيقظ إِسْتَيْقَظَ: see 5, in three places. — — (tropical:) It (a woman's anklet or other ornament) made a sound or sounds: (K, TA:) like as one says [in the contr. case], نَامَ, meaning " its sound, or sounds, ceased," by reason of the fulness of the leg. (TA.) — استيقظهُ: see 4. يَقْظٌ: see what next follows, in three places. يَقِظٌ and ↓ يَقْظٌ and ↓ يَقْظَانٌ A man waking, or awake: not sleeping: (K:) or the last has this signification; (S, Msb;) and its fem. is يَقْظَى: (O, Msb, K:) the pl. (K, &c.) of the first (IB, Msb) and second, (IB,) or of the first only, for the second has no broken pl., because of the rareness of فَعْلٌ as the measure of an epithet, (Sb, TA,) is أَيْقَاظٌ, (Sb, IB, Msb, K,) which is applied to women as well as to men; (O;) and the pl. of يقظان is يِقَاظٌ; (IB;) and the pl. of يقظى is يَقَاظَى. (K.) — — And the first (ISk, S, Msb) and ↓ second (ISk, S) (tropical:) A man vigilant, wary, cautious, or in a state of preparation; (S, Msb;) having his attention roused: (S:) and intelligent: (Msb:) or a man having his attention much roused, very vigilant, and possessing knowledge and intelligence. (ISk.) [In the TA, each of these two epithets is said to be after the manner of the rel. n.; but they are both part. ns. from يَقِظَ as syn. with تيقّظ.] You say also, ↓ يَقْظُهُ الفِكْرِ and ↓ رَجُلٌ يَقْظَانُ and يَقِظُهُ مُتَيَقِّظُهُ and (tropical:) [A man vigilant in mind]. (TA.) And إِنَّ فُلَانٌ لَيَقِظٌ (assumed tropical:) [Verily such a one is vigilant; not dull, heavy, or listless; lit.] light in head. (AA.) يَقْظَةٌ: see what next follows. يَقَظَةٌ A state of waking, or being awake; (S, Mgh, K;) as also ↓ يَقْظَةٌ, occurring in the saying of the Et-Tihámee, العَيْشُ نَوْمٌ وَالْمَنِيَّةُ يَقْظَةٌ وَالْمَرْءُ بَيْنَهُمَا خَيَالٌ سَارِى [Life is a state of sleep, and death is a state of waking; and man between the two is a night journeying phantom]; but most hold it to be used only by poetic license. (TA.) يَقْظَانُ: see يَقِظٌ, in two places. — — أَبُو اليَقْظَانِ The domestic cock. (K.) مَا رَأَيْتُ أَيْقَظَ مِنْهُ (tropical:) [I have not seen any more vigilant, wary, or cautious, than he]. (TA.) مُتَيَقِّظٌ: see يَقِظٌ. يقن &c. See Supplement يلب يَلَبٌ Shields, of the kind called تِرْسَةٌ, (K,) pl. of تُرْسٌ; or of the kind called دَرَقٌ, as is said in the R and M; which two kinds differ in this, that the درق,

like the حَجَف, are of skin, or leather, without any wood or sinews (or nerves), whereas ترس is a more general appellation: (TA:) or coats of defence, syn. دُرُوعٌ, (K,) of the fabric of El-Yemen: (TA:) made [app. whether shields or coats of defence] of skins; (K;) i. e., of the hides of camels: (TA:) or coats of defence (دروع) of the fabric of ElYemen, made of skins sewed together: a coll. gen. n., of which the n. un. is يَلَبَةٌ: 'Amr Ibn Kulthoom says: عَلَيْنَا البَيْضُ وَاليَلَبُ اليَمَانِى وَأَسْيَافٌ يَقُمْنَ وَيَنْحَنِينَا [Upon us (were) helmets, and leathern coats of defence of the fabric of El-Yemen, and swords that are straight (so accord. to the above reading, of يَقُمْنَ, which I find in an excellent copy of the S: but some read يُقَمْنَ, which, I think, affords not so good a sense:) and that curve]: (S:) or helmets made of camel's hides: [see also أَلَبٌّ and أَلَبَةٌ:] or [head-coverings made of] plaited thongs of leather (نُسُوعٌ) woven together, which are put on the head in lieu of the helmet: (TA:) or skins which are sewed together, and worn on the head, specially: (K:) or skins which are worn beneath the [kind of coat called] دِرْع, or [beneath that of] دِيبَاج; one of which is called يَلَبَةٌ: or skins which are worn like the coats of defence called دروع: or skins of which such coats are made: (TA:) or any defensive coverings, or armour, of skins; not of iron; and hence, shields (دَرَقٌ) [of skins] are thus called: a poet says, عَلَيْهِمْ كُلُّ سَابِغَةٍ دِلَاصٍ وَفِى أَيْدِهِم اليَلَبُ المُدَارُ [Upon them (are, or were,) all (kinds of) ample coats of mail, smooth and glistening; and in their hands, round shields of skins]: and يَلَبٌ, originally is a name of that skin [of which such coverings are made]: Aboo-Dahbal El-Jumahee says, دِرْعِى دِلَاصٌ شَكُّهَا شَكٌّ عَجَبْ وَجَوْبُهَا القَاتِرُ مِنْ سَيْرِ الْيَلَبْ [My coat of mail is smooth and glistening: its cleaving (or sticking close) is an admirable cleaving: and its shield, of good dimensions, is of strips of skin: so accord. to explanations in the S, in arts. شك and قتر: but I incline to think that جوبها here is the same as جَيْبُهَا; and that a word is understood, which makes the meaning to be its opening at the neck and bosom, of good dimensions, is bordered with an edge of thongs]: (S:) or simply skin, or hide. (K.) — — Also defensive coverings, or armour, of pieces of felt (لُبُود), with a stuffing of honey (عَسَل) and sand. (K.) — — Also, Steel; (K;) pure iron: (ISh, T, K:) n. un. يَلَبَةٌ. (TA.) Of this signification, the following hemistich is cited as an ex., وَمِحْوَرٌ أَخْلَصَ مَن مَّاءِ اليَلَبَ [And a pulley-axis clearer (in its brightness) than the lustre of pure iron, or steel]: but ISk says that it is by an Arab of the desert, who, hearing the verse of 'Amr Ibn-Kulthoom quoted above, erroneously supposed يلب to signify the most excellent kind of iron; and IDrd also asserts that the meaning assigned to it in this hemistich is founded upon a mistake. (TA.) See also أَلَبَةٌ. — — Also, Anything great, big, or large in size. (K.) يم &c. See Supplement ينبت يَنْبُوتٌ A certain thorny kind of tree, not of the kind called عِضَاه. Mentioned here by IM. See art. نبت. (TA.) ينبث يَنْبِيث A kind of sea-fish: (IAar, T:) different from the بَيْنِيث: it is doubtful whether it be Arabic, or a foreign word introduced into the Arabic language. (T.) [See arts. بنث and نبث.] ايهت 4 يهت (as also اوهت, TA) It (flesh-meat, K, or a wound, TA) became stinking. (AZ, K.) يهمت اليَهْمُوتُ A name of the fish upon which is the earth: erroneously written with ب [البهموت]: so says Esh-Shiháb in the 'Ináyeh. (MF, TA.) [See my translation of the 1001 Nights, note to the Introduction.] يوح يُوحُ, (so accord. to AHat, Mbr, AAF, Kr, Abu-l-'Ala El-Ma'arree, A,) [of the fem. gender, (see بُوحُ,)] indecl., and without the art. ال (ISd,) accord. to IAmb بُوحُ, but this is a mistake originating from a corrupt transcription of the word, (IKh, IB, &c.,) and يُوح, also indecl. like بَرَاح, (TA) and يُوحَى, (IAth, K,) names of The sun. (S, art. بوح, K, &c.) [See بُوحُ.] يوم &c. See Supplement SUPPLEMENT TO PARTS VII. AND VIII. ق — ى

ى

(Supplement) alphabetical letter أَيْتَمَهُ 4 ى يتم [He made him fatherless]. (TA in art. ايم.) See an ex. in art. ايم, conj. 2. يتن وَلَدَتْهُ يَتْنًا She brought him forth feet foremost. (M.) In Fresnel's three copies of the Aghánee, (see his " Seconde lettre sur l'Histoire des Arabes avant l'Islamisme," Journal Asiatique, 3rd Series, no. 16,) erroneously written تِيتَّمَ and يثم إِيتَّمْ .نينا [for أَتَمَّ and تَأَتَّمَ:] see أَثِمَ. يد يَدٌ The arm, from the shoulder-joint to the extremities of the fingers. (Msb.) — — [The foreleg of a horse, &c.] — — يَدٌ بَيْضَاءُ: see أَبْيَضُ, in two places, near the end of the paragraph. — — يَدٌ A sleeve: see R. Q. 1 in art. ذب. — — يَدُ القَوْسِ: see رِجْلٌ, in two places. — — طِوَالُ الأَيْدِ for الأَيْدِى: see ثَمَانِيَةٌ. — — أَعْطَاهُ عَنْ يَدٍ, as occurring in the Kur, ix., 29, He gave it in acknowledgement of the superiority of the receiver; that the power (يَدْ) of the latter was superior to that of the giver: or, because of favour received; or, from subjection and abasement: (M:) or, from compulsion: (A 'Obeyd, T:) or, obediently: or, walking with it; not riding, nor sending it: or, in ready money. (TA.) — — أَسْلَمَ عَلَى يَدَىْ فُلَانٍ He became a Muslim by the advice and persuasion of such a one. (Marg. note in a copy of the Jámi' es-Sagheer, on a trad. commencing مَنْ أَسْلَمَ.) — — أَخَذْتُ عِنْدَهُ يَدًا: see art. اخذ. — — لِفُلَانٍ عِنْدِى يَدٌ I owe such a one a benefit. — — عَلَى يَدِهِ By his agency, or means. See the corresponding expression in Hebrew, in Ps. lxiii. 11, Jer. xviii. 21, and Ezek. xxxv. 5, in the phrase " to pour out (the blood of) a person by means of the sword. " — — وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ (Kur, ii. 191): see ب (used redundantly). — — لا آتِيهِ يَدَ الدَّهْرِ, and يَدَ المُسْنَدِ I will not come to him, or do it, ever; I will never do it. (IAar, in I., voce مُسْنَدٌ.) See أَبَدٌ and جَدًا. — — عَلَى يَدَىِ الخَيْرِ وَالْيُمْنِ: see خَيْرٌ. — — بِعْتُهُ يَدًا بِيَدٍ: see نَاجِزٌ. — — You say, also, بَايَعْتُهُ يَدًا بِيَدٍ, the two nouns being only thus used, as a denotative of state, I contracted a sale with him for ready money; i. q. بِالتَّعْجِيلِ وَالنَّقْدِ. (Mgh.) — — عَلَىَّ is like يَدَىَّ [or يَدِىَّ?] لَكَ أَنْ يَكُونَ كَذَا — — لك ان يكون كذا. (Aboo-Sahl El-Harawee, TA in art. حبق.) — — أَتَى: see أُتِىَ عَلَى يَدِ فُلَانٍ. — — أَوَّلَ ذِى يَدَيْنِ and ذَاتِ يَدَيْنِ: see art. ذو. — — تَحْتَ يَدِهِ Under his authority. — — يَدٌ (assumed tropical:) Generosity. (A, voce شَبْرٌ) مَيْدِىٌّ A gazelle whose fore-leg is caught in a snare: see مَرْجُولٌ. يربع الجَارُ الجار البَرَاقِشِىُّ : see اليَرْبُوعِىُّ, in art. برقش. يرع يَرَاعٌ 1 A firefly: see حُبَاحِبٌ. يرق يَرَقَانٌ Saffron. (Sgh, in TA, art. شعر.) — — See أَرَقَانٌ. يرم يَرَمِىٌّ and أَيْرَمِىٌّ A sign-stone: see إِرَمٌ. يزن يَزَنِىٌّ and أَيْزَنِىٌّ, applied to a spear: see أَزْأَنِىّ, in art. زأن. يشم 4 مَا أَيْشَمَهُ How unlucky! a vulgarism: see 4 in art. شأم. يفع يَفَعٌ : see يَافِعٌ يَفَاعٌ : see يَافِعٌ يَافِعٌ and ↓ يَفَعَةٌ : see يَافِعٌ يَفَعَةٌ A boy grown up, (Msb, TA,) grown tall; (Ham, p. 354 et seq., Har, p. 189;) as also ↓ يَفَاعٌ and ↓ يَفَعٌ. (Ham, ibid.) See an ex. voce خَبْأَةٌ; and شَادِخٌ and وَلَدُ المُيَافَعَةِ .مُطَبَّخٌ [The offspring of fornication, or adultery]. يقن 1 يَقِنَهُ , (S, Msb, K,) and يَقِنَ بِهِ; (Msb;) and ↓ أَيْقَنَهُ, (S, K,) and ايقن ↓ بِهِ; (K;) and ↓ تَيَقَّنَهُ; and ↓ اِسْتَيْقَنَهُ, (S, Msb, K,) and ↓ استيقن بِهِ; (K;) all signify the same; (S;) He knew it; he was, or became, certain, or sure, or he made sure, of it; syn. عَلِمَهُ; (Msb, K;) intuitively, and inferentially; (Msb;) [see 1 in art. علم;] and تَحَقَّقَهُ. (K.) 4 أَيْقَنَ see 1. 5 تَيَقَّنَ see 1. 10 إِسْتَيْقَنَ see 1. يَقِينٌ is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, signifying Sure, or certain, and manifest. (Msb.) — — And knowledge, or certainty; [see ظَنٌّ;] instinctive and inferential. (Msb.) — — عَيْنُ اليَقِينِ: see عَيْنٌ (latter part). — — حَقُّ اليَقِينِ and الحقُّ اليَقِينُ: see جَامِعٌ; where the two words are said to have the same meaning: and Bd and Jel in lvi. 95; in the latter of which, اليقين in حَقُّ اليَقِينِ is expressly said to be an epithet: see also Ham, p. 335. يم 2 يَمَّمَ : see أَمَّمَ. And يَمَّمَ المَرِيضَ and المَيِّتَ: see Mgh in art. أَمَّ. 5 تَيَمَّمَ : see صَعِيدٌ and قَصَدَ قَصْدًا .i. q تَيَمَّمَ يَمَامَةً — — .art. ام. (TA in art. ام.) الفَرِيضَةُ اليَمِّيَّةُ : see المُشَرَّكَةُ. يَمَامٌ : see حَمَامٌ. يمر يَامُرٌ The male of the أَيِّل [or mountain goat: not ل: ا]. (M, TT.) يمن 1 يُمِنَ , (T, M, K,) and يَمِنَ, (M, K,) He was prosperous; fortunate; lucky. (T, M, K.)

3 يَامَنَ : see 3 in art. شأم in two places. 4 أَيْمَنَهُ He made it to incline towards the right: see an ex. voce سِنٌّ (near the end of the paragraph). — — أَيْمَنَ: see أَشْأَمَ in two places. — — أَيْمَنْتُ إِبِلِى: see أَيْسَرْتُ. 5 تَيَمَّنَ He was placed on his right side in the grave. (TA, voce عَلْبَى.) — — تَيَمَّنَ بِهِ i. q. تَبَرَّكَ بِهِ [q. v.]. (S.) — — فُلَانٌ يُتَيَمَّنُ بِرَأْيِهِ, i. e. يُتَبَرَّكُ بِهِ, (T,) app. One is fortunate in, or derives a blessing from, his counsel. — — He augured good by it, or from it; or looked for good fortune, or a blessing, from it; syn. تَبَرَّكَ بِهِ: (Mgh, Msb, &c:) opposed to تَشَاءَمَ بِهِ, in the K, art. طير; and in Bd, xvii. 14; and well known. — — تَيَمَّنَ بِكَلِمَةٍ [He augured good from the word], (Har, p. 488,) and بِكَلَامٍ. (Msb. in art. فأل.) 6 تَيَامَنَ : see تَشَـَامَ. — — تَيَامَنُوا: see 3 in art. يسر. يُمْنٌ Prosperity; good fortune; good luck; auspiciousness; (T, S, M, K;) contr. of شُؤْمٌ, (M,) and of نَحْسٌ. (L, art. سعد.) يُمْنَةٌ : its pl. seems to be يُمَنٌ. See بُرْدٌ. اليَمِينُ The location that is on the right. — — يَمِينٌ also, The south. See سَرْحٌ. — — يَمِينُ also signifies A covenant (Bd, and Jel in lxviii. 39) confirmed by an oath. (Bd, ibid.) يَمِينُ اللّٰهِ The oath by attestation of God: see أَيْمُ اللّٰهِ, and عَهْدُ اللّٰهِ. — — حَلَفْتُ يَمِينًا [I swore, or have sworn, an oath]. (T, S, M, voce أَمِينٌ, which see. You say, يَمِينَ اللّٰهِ لَا أَفْعلُ (as in some copies of the S [meaning, حَلَفْتُ يَمِينَ اللّٰهِ]): or يَمِينُ اللّٰهِ (as in other copies [meaning, يَمِينُ اللّٰهِ قَسَمِى]). See a similar form of oath voce حَرَامٌ. — — يَمِينًا صَادِقَةً : see زَعْمةٌ. لَأَفْعَلَنَّ يَمَانٍ A garment of Yemen: see a verse voce تَسْهِيمٌ. يَمَانِىٌّ and يَمَانُونَ: see تِهَامِىٌّ. يَامِنٌ : see يَاسِرٌ. أَيْمَنُ [The right, as opposed to the left; see Kur, xix. 53, xx. 82, and xxviii. 30:] contr. of أَيْسَرُ; and [in like manner] ↓ مَيْمَنَةٌ is contr. of مَيْسَرَةٌ. (S.) — — أَيْمَنُ, contr. of أَشْأَمُ, as signifying The right, opposed to the left: and as signifying Lucky, or auspicious: pl. أَيَامِنُ. See أَشْأَمُ. — — It is also used in the sense of يُمْنٌ: see أَشْأَمُ. — — Also More, and most, lucky, or auspicious, or happy: see 8 in art. فئل. أَيْمُنٌ , used only in swearing, is a sing. noun, not a particle, nor pl. of يَمِينٌ: and is derived from يُمْنٌ. (Mughnee.) الأَيَامِنُ : see an ex. of this word, voce ثَابِرٌ. مَيْمَنَةٌ The right wing of an army. See أَيْمَنُ. مَيْمُونٌ Fortunate; happy; (T, M, MA, KL;) blest. (T.) See an ex. voce عَرِيكَةٌ. تَيَمُّنٌ The having [or receiving] a blessing. (K L.) تِيمَنًّا for تَأْمَنًّا: see أَمِنَهُ. يَنَمَةٌ : see حَلَمَةٌ. يوم يَوْمٌ A time, whether night or day; (Msb;) time absolutely, whether night or not, little or not: this is the proper signification: (Kull, p. 390:) and day, meaning the period from the rising of the sun to its setting; (Lth, TA:) the time when the sun is above the earth: this is the common conventional acceptation: (Kull, ubi suprà:) and the period from the second [or true] dawn to sunset: (Msb, Kull:) this is the legal acceptation: (Kull:) and a civil day: the period of the revolution of the greatest firmament. (Kull) — — Also, An accident, or event; syn. كَوْنٌ and كَائِنَةٌ. Ex., نِعْمَ الْأَخُ فُلَانٌ فِى اليَوْمِ إِذَا نَزَلَ بِنَا Excellent is the brother, such a one, in the case of the accident, when it befalls us. (T.) — — See نَهَارٌ. — — يَأْتِينَا يَوْمَ يَوْمَ He comes to us day after day, i. e., every day: (Sharh esh-Shudhoor:) and يَوْمَ يَوْمٍ. (In a verse cited by IJ. in Mz, sect. on the حَقِيقَة and مَجَاز.) — — يَوْمٌ A dayjourney, or day's journey. — — A day, as in our phrase " he won the day; " meaning contest, fight, or battle: I render it a day [of conflict]. — — أَيَّامُ العَرَبِ The [days, (agreeably with an English, as well as Arabian, usage,) meaning] conflicts (وَقَائِع) of the Arabs. (ISk, T.) — — اِبْنُ يَوْمِهِ He who thinks [only of the present day,] not of the morrow. (Er-Rághib. in TA, art. بنى.) — — يَوْمٌ الشَّكِّ: see شَكٌّ. — — فِيمَا بَيْنَ الأَيَّامِ and بَيْنَ الأَيَّامِ: see نَدْرَةٌ, in two places. يَوْمِيَّةٌ A day's wages. مُيَاوَمَةٌ from اليَوْمُ is like مُلَايَلَةٌ from اللَّيْلُ, and مُشَاهَرَةٌ from الشَّهْرُ, &c. (TA, in art. ربع.) See مُسَاوَعَة. يى 2 يَيَّيْتُ يَاءً حَسَنَةً [I wrote a beautiful ى]. (TA, in art. حى.)

END OF BOOK I.